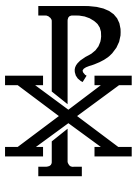
Corpus Iesus



Decree of Intent

This body of work is a complete compendium of the words attributed to Jesus of Nazareth in the premodern era from the 1st century up to the invention of the printing press 15th century.

All entries are structured in a "Triple-Stack" format:

1. **Jesus's words:** Modern standardized English.
2. **The original written medium, transliterated**: Koine Greek, Sahidic Coptic, Lycopolitan Coptic, Classical Arabic, Ge'ez, Sogdian/Persian.
   Phonetic: How above language would sound read out loud
3. **Aramaic (Syriac or Galilean if I could find it):** A phonetic rendering of the Peshitta and Syriac Lexicon.
   While the Peshitta is a later literary standard it remains the primary linguistic bridge to the Aramaic (Syriac) dialects spoken in 1st-century Palestine. Jesus himself spoke Galilean (Western) Aramaic which has very limited resources
   Phonetic: How above language would sound read out loud

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CHAPTER I: VOX CANONICA c. 50-110

Chapter Preface: The Foundation of the Voice

Chronological Scope: c. 50 CE – 110 CE
Primary Languages: Koine Greek (Original Composition), Syriac Aramaic (Linguistic Bridge)
Geographic Origins: Judea, Asia Minor, Rome, and Greece
Historical Context and Process
The **Vox Canonica** represents the foundational layer of the Jesus-voice as preserved in the Four Gospels: Matthew, Mark, Luke, and John. These texts were composed in Koine Greek; the *lingua franca* of the eastern Mediterranean; during the second half of the 1st century.

The process of assembling this chapter involved stripping away the narrative framework (the "redactional tissue") to isolate the direct speech attributed to Jesus. I utilized the **Westcott and Hort (1881)** critical edition as our primary Greek source, representing a rigorous reconstruction of the earliest attainable text. Note: *Westcott-Hort (1881) has been partially superseded by the Nestle-Aland 28th edition as the current critical standard*.
For the Aramaic "bridge," I utilized the **Pusey and Gwilliam (1901)** Peshitta.

Discovery and Canonization
While these texts have been continuously transmitted, our modern understanding is refined by papyri discoveries such as **P52** and **P75**, which provide physical evidence of these voices from the early 2nd century. These logia were formally recognized as authoritative (canonized) by the late 4th century, setting them apart from the external traditions found in later chapters.

Sub-Chapters

The Gospel According to Matthew (The Messianic Voice)
The Gospel According to Mark (The Urgent Voice)
The Gospel According to Luke (The Compassionate Voice)
The Gospel According to John (The Eternal Voice)

Matthew

THE BAPTISM OF JESUS

Matthew 3:15 | Jesus explaining the necessity of His baptism to John the Baptist
Jesus's Words: "Allow it now, for this is the fitting way for us to fulfill all righteousness."
Koine Greek: *apokritheis de ho Iēsous eipen pros auton: Aphes arti, houtōs gar prepon estin hēmin plērōsai pasan dikaiosunēn. tote aphīēsin auton.*
Aramaic (Syriac): *hū dēn Yešū‘ ‘anī w-’āmar lēh: šḇoq hāšā hākānā gēr yā’ē lān d-neth-mal-yē khōl-hōn khīnutha w-hāydēn šabheqēh.*

THE TEMPTATION IN THE WILDERNESS

Matthew 4:4 | Jesus rebuking Satan's first temptation to turn stones into bread
Jesus's Words: "It is written, ‘Man shall not live by bread alone, but by every word that proceeds out of the mouth of God."
Koine Greek: *ho de apokritheis eipen: Gegraptai: Ouk ep’ artō monō zēsetai ho anthrōpos, all’ epi panti rhēmati ekporeuomenō dia stomatos theou.*
Aramaic (Syriac): *hū dēn ‘anī w-’āmar: kethībh d-lā hwā b-lachmā b-lāḥōdh ḥā-yē barnāšā ’ellā b-khōl mellā d-nāp-qā mēn phūmēh d-Alāhā.*

Matthew 4:7 | Jesus responding to the second temptation to throw Himself from the temple pinnacle
Jesus's Words: "Again, it is written, ‘You shall not test the Lord your God."
Koine Greek: *ephē autō ho Iēsous: Palin gegraptai: Ouk ekpeiraseis kyrion ton theon sou.*
Aramaic (Syriac): *’āmar lēh thūḇ Yešū‘: kethībh d-lā thēnassē l-Māryā Alāhāk.*

Matthew 4:10 | Jesus's final dismissal of Satan after being offered all the kingdoms of the world
Jesus's Words: "Get behind me, Satan! For it is written, ‘You shall worship the Lord your God, and you shall serve him only."
Koine Greek: *tote legei autō ho Iēsous: Hypage, Satana: gegraptai gar: Kyrion ton theon sou proskunēseis kai autō monō latreuseis.*
Aramaic (Syriac): *hāydēn ’āmar lēh Yešū‘: zel lāk Sāṭānā kethībh gēr d-l-Māryā Alāhāk the-s-ghūdh w-lēh b-lāḥōdhaw thē-p-lūkh.*
Matthew 4:17 | The beginning of Jesus's public ministry in Galilee following John's imprisonment
Jesus's Words: "Repent, for the Kingdom of Heaven is at hand!"
Koine Greek: *Apo tote ērxato ho Iēsous kērussein kai legein: Metanoeite, ēggiken gar hē basileia tōn ouranōn.*
Aramaic (Syriac): *mēn hāydēn šarī Yešū‘ l-mē-k-raz w-l-mē-mar: thūḇū qerḇath l-āh gēr malkūthā d-šmayyā.*

Matthew 4:19 | Jesus calling Peter and Andrew by the Sea of Galilee to follow Him
Jesus's Words: "Come after me, and I will make you fishers for men."
Koine Greek: *kai legei autois: Deute opisō mou, kai poiēsō hymas halieis anthrōpōn.*
Aramaic (Syriac): *w-’āmar l-hōn Yešū‘: thō bāth-r-y w-’ē-‘bedh-khōn ṣayyādhē d-bnaynāšā.*

THE SERMON ON THE MOUNT (THE BEATITUDES AND THE LAW)

Matthew 5:3-12 | Jesus teaching the multitudes on the mountainside regarding the characteristics of those in the Kingdom of Heaven
Jesus's Words: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the gentle, for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called children of God. Blessed are those who have been persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven. Blessed are you when people reproach you, persecute you, and say all kinds of evil against you falsely, for my sake. Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you."

Koine Greek: *makarioi hoi ptōchoi tō pneumati, hoti autōn estin hē basileia tōn ouranōn. makarioi hoi penthountes, hoti autoi paraklēthēsontai. makarioi hoi praeis, hoti autoi klēronomēsousin tēn gēn. makarioi hoi peinōntes kai dipsōntes tēn dikaiosunēn, hoti autoi chortasthēsontai. makarioi hoi eleēmones, hoti autoi eleēthēsontai. makarioi hoi katharoi tē kardia, hoti autoi ton theon opsontai. makarioi hoi eirēnopoioi, hoti autoi huioi theou klēthēsontai. makarioi hoi dediōgmenoi heneken dikaiosunēs, hoti autōn estin hē basileia tōn ouranōn. makarioi este hotan oneidisōsin hymas kai diōxōsin kai eipōsin pan ponēron kath' hymōn pseudomenoi heneken emou. chairete kai agalliasthe, hoti ho misthos hymōn polus en tois ouranois: houtōs gar ediōxan tous prophētas tous pro hymōn.*
Aramaic (Syriac): *ṭūḇayhōn l-meskēnē b-rūḥ d-dhīlhōn hī malkūthā d-šmayyā. ṭūḇayhōn l-'āḇīlē d-hinnōn nethn-y-ḥūn. ṭūḇayhōn l-makkīkhē d-hinnōn n'ērtūn l-ar'ā. ṭūḇayhōn l-aylēn d-kphēnīn w-ṣah-yīn l-khīnutha d-hinnōn nēś-b'ūn. ṭūḇayhōn l-mraḥ-mānē d-'alayhōn nehwūn raḥmē. ṭūḇayhōn l-aylēn d-dakh-yēn b-lebbhōn d-hinnōn neḥzūn l-Alāhā. ṭūḇayhōn l-'āḇdhay šlāmā d-bnaw d-Alāhā neth-q rūn. ṭūḇayhōn l-aylēn d-'ēth-r-dēphū metūl khīnutha d-dhīlhōn hī malkūthā d-šmayyā. ṭūḇaykhōn hū mā d-mḥas-dīn l-kōn w-rādh-pīn l-kōn w-'ām-rīn 'alkōn khōl mellā bīšā mē-tūl-ā-th-y b-dagglūthā. hāydēn ḥdhāw w-rūzū d-'ēgrkhōn sghī b-šmayyā hākānā gēr r-daphū l-nbīyē d-mēn qdhā-m-y-khōn.*

Matthew 5:13-16 | Jesus illustrating the influence of His followers using the metaphors of Salt and Light
Jesus's Words: "You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men. You are the light of the world. A city located on a hill can't be hidden. Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house. Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."
Koine Greek: *Hymeis este to alas tēs gēs: ean de to alas mōranthē, en tini alisthēsetai? eis ouden ischuei eti ei mē blēthen exō katapateisthai hypo tōn anthrōpōn. Hymeis este to phōs tou kosmou. ou dunatai polis krubēnai epanō orous keimenē: oude kaiousin luchnon kai titheasin auton hypo ton modion all' epi tēn luchnian, kai lampei pasin tois en tē oikia. houtōs lampsatō to phōs humōn emprosthen tōn anthrōpōn, hopōs idōsin hymōn ta kala erga kai doxasōsin ton patera hymōn ton en tois ouranois.*
Aramaic (Syriac): *'atōn enōn melḥāh d-ar'ā 'en hū dēn d-melḥā thēp-kh-lū l-mānā thēth-m-laḥ l-medem lā 'āz-lā 'ellā d-thešt-dhē l-bar w-theth-dhīš mēn bnaynāšā. 'atōn enōn nūhrēh d-'ālmā lā mešk-ḥā mdīthā d-neth-ṭšē d-'al ṭūrā banyā. w-lā mnah-rīn š rāghā w-sāymīn lēh th-ḥēth s'āthā 'ellā 'al m nārthā w-man-har l-khōl aylēn d-b-baythā enōn. hākānā nēnhar nūhrkhōn qdhām bnaynāšā d-neḥzūn 'ḇādh-ykhōn ṭāḇē w-nešabb-ḥūn l-abūkhōn d-b-šmayyā.*

Matthew 5:17-20 | Jesus clarifying His relationship to the Mosaic Law and the Prophets
Jesus's Words: "Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill. For most certainly I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished. Whoever, therefore, shall break one of these least commandments, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven. For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, you will in no way enter into the Kingdom of Heaven."
Koine Greek: *Mē nomisēte hoti ēlthon katalusai ton nomon ē tous prophētas: ouk ēlthon katalusai alla plērōsai. amēn gar legō hymin, heōs an parelthē ho ouranos kai hē gē, iōta hen ē mia keraia ou mē parelthē apo tou nomou heōs an panta genētai. hos ean oun lusē mian tōn entolōn toutōn tōn elachistōn kai didaxē houtōs tous anthrōpous, elachistos klēthēsetai en tē basileia tōn ouranōn: hos d' an poiēsē kai didaxē, houtos megas klēthēsetai en tē basileia tōn ouranōn. legō gar hymin hoti ean mē perisseusē hymōn hē dikaiosunē pleion tōn grammateōn kai Pharisaiōn, ou mē eiselthēte eis tēn basileian tōn ouranōn.*
Aramaic (Syriac): *lā thēs-b rūn d-'ētayt d-'ēš-rē nāmōsā aw nbīyē lā 'ētayt d-'ēš-rē 'ellā d-'ē-mal-lē. amīn gēr 'āmar 'nā l-kōn d-'dhāmmā d-n'ēḇ-rūn šmayyā w-ar'ā yōdh ḥadhā aw ḥadh serṭā lā nē'bar mēn nāmōsā 'dhāmmā d-khōl nēhwē. khōl man hākēl d-neš-rē ḥadh mēn phūq-dānē hālēn z'ōrē w-nal-lēph hākānā l-bnaynāšā z'ōrā neth-q rē b-malkūthā d-šmayyā khōl man dēn d-ne'-bedh w-nal-lēph hānā rabbā neth-q rē b-malkūthā d-šmayyā. 'āmar 'nā l-kōn gēr d-'ēlā the-th-yattar khī-nūthkhōn yattīr mēn d-sā-ph rē w-Ph rīšē lā thē'lūn l-malkūthā d-šmayyā.*

EXPOUNDING THE LAW (ANGER, LUST, AND OATHS)

Matthew 5:21-26 | Jesus deepening the commandment against murder to include the heart's anger and the necessity of reconciliation

Jesus's Words: "You have heard that it was said to the ancient ones, ‘You shall not murder’; and ‘Whoever shall murder shall be in danger of the judgment.’ But I tell you, that everyone who is angry with his brother without cause shall be in danger of the judgment; and whoever shall say to his brother, ‘Raca!’ shall be in danger of the council; and whoever shall say, ‘You fool!’ shall be in danger of the fire of Gehenna. If therefore you are offering your gift at the altar, and there remember that your brother has anything against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. Agree with your adversary quickly, while you are with him in the way; lest perhaps the adversary deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. Most certainly I tell you, you shall by no means get out of there, until you have paid the last penny."
Koine Greek: *Ēkousate hoti errethē tois archaiois: Ou phoneuseis: hos d’ an phoneusē, enochos estai tē krisei. egō de legō hymin hoti pas ho orgizomenos tō adelphō autou enochos estai tē krisei: hos d’ an eipē tō adelphō autou: Raka, enochos estai tō sunedriō: hos d’ an eipē: Mōre, enochos estai eis tēn geennan tou puros. ean oun prospherēs to dōron sou epi to thusiastērion kakei mnēsthēs hoti ho adelphos sou echei ti kata sou, aphes ekei to dōron sou emprosthen tou thusiastēriou, kai hypage prōton diallagēthi tō adelphō sou, kai tote elthōn prosphere to dōron sou. isthi eunōōn tō antidikō sou tachy heōs hotou ei met’ autou en tē hodō, mēpote se paradō ho antidikos tō kritē kai ho kritēs tō hypēretē, kai eis phulakēn blēthēsē: amēn legō soi, ou mē exelthēs ekeithen heōs an apodōs ton eschaton kodrantēn.*
Aramaic (Syriac): *šma‘tūn d-’ēth’ēmar l-qadh-mā-yē d-lā thē-q-ṭūl w-khōl d-ne-q-ṭūl m-chay-yab h l-dhīnā. ’enā dēn ’āmar ’nā l-kōn d-khōl man d-ner-ghaz ‘al ’akhūh ’ēykā m-chay-yab h l-dhīnā w-khōl d-nē-mar l-’akhūh rā-qā m-chay-yab h l-khēnūš-thā w-man d-nē-mar lelā m-chay-yab h l-ghī-hanā d-nū-rā. ’en hū hākēl d-mqa-rēḇ ’at qūr-bānāk ‘al madh-b-ḥā w-thaman theth-dh-khar d-’īth l-’akhūk ‘alkōn medem šḇoq thaman qūr-bānāk qdhām madh-b-ḥā w-zel l-ūqdham ’ēth-r-‘ā ‘am ’akhūk w-hāydēn ’athā qarrēḇ qūr-bānāk. hway ’ath-p-ṣē ‘am ba‘ēl dīnāk ‘aghāl ‘dhāmmā d-’īthayk ‘amēh b-’ūrḥā d-l-mā ba‘ēl dīnāk neš-l-māk l-dhāy-yā-nā w-dhāy-yā-nā neš-l-māk l-dhakh-šā w-thē-p-l b-bayth ’ēsī-rē. w-’amīn ’āmar ’nā lāk d-lā thē-pōq mēn thaman ‘dhāmmā d-the-ttel šāmōnā ’ā-kh rā-yā.*

Matthew 5:27-30 | Jesus teaching on the sanctity of the heart regarding lust and the radical necessity of removing stumbling blocks
Jesus's Words: "You have heard that it was said, ‘You shall not commit adultery;’ but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart. If your right eye causes you to stumble, pluck it out and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna. If your right hand causes you to stumble, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna."
Koine Greek: *Ēkousate hoti errethē: Ou moicheuseis. egō de legō hymin hoti pas ho blepōn gynaika pros to epithumēsai autēn ēdē emoicheusen autēn en tē kardia autou. ei de ho ophthalmos sou ho dexios skandalizei se, exele auton kai bale apo sou: sumpherei gar soi hina apolētai hen tōn melōn sou kai mē holon to sōma sou blēthē eis geennan. kai ei hē dexia sou cheir skandalizei se, ekkopson autēn kai bale apo sou: sumpherei gar soi hina apolētai hen tōn melōn sou kai mē holon to sōma sou eis geennan apelthē.*
Aramaic (Syriac): *šma‘tūn d-’ēth’ēmar d-lā th-ghūr. ’enā dēn ’āmar ’nā l-kōn d-khōl man d-ḥā-zē ’ēnth-thā ayk d-ne-r-gh-ī-hā mē-ḥ-dhā ghār b-lebbēh. ’en dēn ‘aynāk d-yammīnā ma-k-š-lā lāk ḥ-ṣ-y-hā w-š-dh-ī-hā mēnāk p-qāḥ lāk gēr d-n’ē-ḇadh ḥadh haddāmāk w-lā khōl-ēh phaghrāk nē-p-l b-ghī-hanā. w-’en īdhāk d-yammīnā ma-k-š-lā lāk p-sū-q-y-hā w-š-dh-ī-hā mēnāk p-qāḥ lāk gēr d-n’ē-ḇadh ḥadh mēn haddāmāk w-lā khōl-ēh phaghrāk nē-p-l b-ghī-hanā.*

Matthew 5:31-32 | Jesus clarifying the strictness of marriage and the implications of divorce
Jesus's Words: "It was also said, ‘Whoever shall put away his wife, let him give her a writing of divorcement,’ but I tell you that whoever puts away his wife, except for the cause of sexual immorality, makes her an adulteress; and whoever marries her when she is put away commits adultery."
Koine Greek: *Errethē de: Hos an apolusē tēn gynaika autou, dotō autē apostasion. egō de legō hymin hoti pas ho apoluōn tēn gynaika autou parektos logou porneias poiei autēn moicheuthēnai, kai hos ean apolelumenēn gamēsē moichatai.*
Aramaic (Syriac): *’ēth’ēmar d-man d-šārē ’ēnth-thēh nē-ttel lāh kthābhā d-šū-ḇqānā. ’enā dēn ’āmar ’nā l-kōn d-khōl man d-šārē ’ēnth-thēh l-ḇar mēn mellthā d-zānūthā ‘āḇedh lāh d-the-ghūr w-man d-š-qīl š rīthā zā-nē.*

Matthew 5:33-37 | Jesus instructing the disciples to live with such integrity that oaths become unnecessary

Jesus's Words: "Again you have heard that it was said to them of old time, ‘You shall not make false vows, but shall perform to the Lord your vows,’ but I tell you, don’t swear at all: neither by heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shall you swear by your head, for you can’t make one hair white or black. But let your ‘Yes’ be ‘Yes’ and your ‘No’ be ‘No.’ Whatever is more than these is of the evil one."
Koine Greek: *Palin ēkousate hoti errethē tois archaiois: Ouk epiorkēseis, apodōseis de tō kyriō tous horkous sou. egō de legō hymin mē omosai holōs: mēte en tō ouranō, hoti thronos estin tou theou: mēte en tē gē, hoti hypopodion estin tōn podōn autou: mēte eis Hierosolyma, hoti polis estin tou megalou basileōs: mēte en tē kephalē sou omosēs, hoti ou dunasai mian tricha leukēn poiēsai ē melainan. estō de ho logos hymōn nai nai, ou ou: to de perisson toutōn ek tou ponērou estin.*
Aramaic (Syriac): *thūḇ šma‘tūn d-’ēth-’ēmar l-qadmāyē d-lā thē-d-ghēl b-mawmāthāk thē-šal-lēm dēn l-Māryā mawmāthāk. ’enā dēn ’āmar ’nā l-kōn d-lā th’ēmūn s-khakh m-lā b-šmayyā d-khūrsyā hī d-Alāhā w-lā b-ar‘ā d-khū-ḇ-šā hī d-th-ḥēth regh-law ’aph-lā b-Ū-rīš-lēm d-m-dhī-thēh hī d-malkā rabbā. ’aph-lā b-rēšāk th’ēmē d-lā mešk-ḥat d-thē-‘bedh bēh mēnthā ḥdhā d-śā-rthā khē-wā-rthā aw ’ū-khām-thā. ’ellā ne-h-wē mel-lathkhōn ’īn ’īn w-lā lā medem d-yattīr mēn hālēn mēn bīšā hū.*

LOVING THE UNLOVABLE AND CHRISTIAN PERFECTION

Matthew 5:38-42 | Jesus teaching the disciples to move beyond the law of retaliation toward radical generosity
Jesus's Words: "You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’ But I tell you, don’t resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also. If anyone sues you to take away your coat, let him have your cloak also. Whoever compels you to go one mile, go with him two. Give to him who asks you, and don’t turn away him who desires to borrow from you."
Koine Greek: *Ēkousate hoti errethē: Ophthalmon anti ophthalmou kai odonta anti odontos. egō de legō hymin mē antistēnai tō ponērō: all’ hostis se rhapizei eis tēn dexian siagona sou, strepson autō kai tēn allēn: kai tō thelonti soi krithēnai kai ton chitōna sou labein, aphes autō kai to himation: kai hostis se aggareusei milion hen, hypage met’ autou dyo. tō aitounti se dos, kai ton thelonta apo sou danisasthai mē apostraphēs.*
Aramaic (Syriac): *šma‘tūn d-’ēth-’ēmar d-‘aynā kh-lāp ‘aynā w-šennā kh-lāp šennā. ’enā dēn ’āmar ’nā l-kōn d-lā th-qū-mūn lūq-ḇal bīšā ’ellā man d-mā-ḥē lāk ‘al pakh-āk d-yammīnā ’aph-nē lēh ’aph ḥ rīnā. w-man d-ṣā-ḇē d-nē-dūn ‘amāk w-nē-s-aḇ khū-thī-nāk šḇoq lēh ’aph mar-ṭū-ṭāk. man d-maš-ḥar lāk mīlā ḥadh zel ‘amēh th rēn. man d-šā-’ēl lāk habh lēh w-man d-ṣā-ḇē d-nē-z-aph mēnāk lā thē-k-lē-yūhy.*

Matthew 5:43-48 | Jesus defining the ultimate standard of love, commanding the disciples to love their enemies to reflect the character of the Father
Jesus's Words: "You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you, that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. For if you love those who love you, what reward do you have? Don’t even the tax collectors do the same? If you only greet your friends, what more do you do than others? Don’t even the tax collectors do the same? Therefore you shall be perfect, just as your heavenly Father is perfect."
Koine Greek: *Ēkousate hoti errethē: Agapēseis ton plēsion sou kai misēseis ton echthron sou. egō de legō hymin: agapate tous echthrous hymōn, eulogeite tous katarōmenous hymas, kalōs poieite tois misousin hymas, kai proseuchesthe hyper tōn epēreazontōn hymas kai diōkontōn hymas, hopōs genēsthe huioi tou patros hymōn tou en ouranois, hoti ton hēlion autou anatellei epi ponērous kai agathous kai brechei epi dikaious kai adikous. ean gar agapēsēte tous agapōntas hymas, tina misthon echete? ouchi kai hoi telōnai to auto poiousin? kai ean aspasēsthe tous adelphous hymōn monon, ti perisson poieite? ouchi kai hoi ethnikoi to auto poiousin? esesthe oun hymeis teleioi hōs ho patēr hymōn ho ouranios teleios estin.*
Aramaic (Syriac): *šma‘tūn d-’ēth-’ēmar d-rā-ḥē-m l-qārī-ḇāk w-s-nē l-b‘ēl dīnāk. ’enā dēn ’āmar ’nā l-kōn ’ē-ḥab-w l-b‘ēl dī-naykhōn w-bā-r-khū l-man d-lā-yē-ṭ l-kōn w-‘badhū d-šappīr l-man d-sā-nē l-kōn w-ṣalāw ‘al aylēn d-dā-ḇ-rīn l-kōn b-qēṭīrā w-rādh-pīn l-kōn. aykanā d-the-h-wūn bnaw d-abūkhōn d-b-šmayyā haw d-mā-d-naḥ šemšēh ‘al ṭāḇē w-‘al bīšē w-mā-ḥēṭ mēṭ rā ‘al khē-nū-thē w-‘al ‘aw-wālē. ’en gēr mē-ḥa-ḇ-y-tōn l-aylēn d-mē-ḥa-ḇ-īn l-kōn mānā ’ēgrā ’īth l-kōn lā hā ’aph mākh-sē hādē ‘āḇ-dhīn? w-’en šā-’līn atōn b-šlāmā d-’akhaykhōn b-lāḥōdh mānā yattīr ‘āḇ-dhīn atōn lā hā ’aph mākh-sē hādē ‘āḇ-dhīn? h-waw hākēl atōn g-mī-rē aykanā d-abūkhōn d-b-šmayyā g-mīr hū.*

SINCERITY IN DEVOTION AND THE LORD'S PRAYER

Matthew 6:1-4 | Jesus warning against performing righteous deeds for public recognition, specifically regarding charitable giving
Jesus's Words: "Be careful that you don't do your charitable giving before men, to be seen by them, or else you have no reward from your Father who is in heaven. Therefore when you do merciful deeds, don't sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward. But when you do merciful deeds, don't let your left hand know what your right hand is doing, so that your merciful deeds may be in secret, then your Father who sees in secret will reward you openly."
Koine Greek: *prosechete tēn dikaiosunēn hymōn mē poiein emprosthen tōn anthrōpōn pros to theathēnai autois: ei de mēge, misthon ouk echete para tō patri hymōn tō en tois ouranois. hotan oun poiēs eleēmosunēn, mē salpisēs emprosthen sou, hōsper hoi hypokritai poiousin en tais sunagōgais kai en tais ruymais, hopōs doxasthōsin hypo tōn anthrōpōn: amēn legō hymin, apechousin ton misthon autōn. sou de poiountos eleēmosunēn mē gnōtō hē aristera sou ti poiei hē dexia sou, hopōs sou hē eleēmosunē ē en tō kryptō: kai ho patēr sou ho blepōn en tō kryptō apodōsei soi.*
Aramaic (Syriac): *ḥzāw dēn b-khī-nūthkhōn d-lā thē-ʿbdūnāh qdhām bnaynāšā aykanā d-theth-ḥzūn l-hōn w-ʾēlā ʾēgrā layth l-kōn l-wāth abūkhōn d-b-šmayyā. mē-thūl hādē mā d-ʿā-ḇedh ʾat zedh-qthā lā thē-q-reš qarnā qdhāmāk aykanā d-ʿā-ḇ-dhīn nā-s-ḇay b-ʾapē b-kh-nū-šā-thā w-b-šū-qē aykanā d-nē-štab-ḥūn mēn bnaynāšā w-ʾamīn ʾāmar ʾnā l-kōn d-qabbēlū ʾēgr-hōn. ʾat dēn mā d-ʿā-ḇedh ʾat zedh-qthā lā thē-daʿ sam-mālāk mānā ʿā-ḇ-dhā yam-mī-nāk. aykanā d-the-h-wē zedh-q-thāk b-khē-s-yā w-abūk d-ḥā-zē b-khē-s-yā hū nē-p-r-ʿāk b-ghal-yā.*

Matthew 6:5-8 | Jesus instructing the disciples on the posture of private prayer, contrasting it with the performative prayers of the hypocrites
Jesus's Words: "When you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most certainly I tell you, they have received their reward. But you, when you pray, enter into your inner room, and having shut your door, pray to your Father who is in secret, and your Father who sees in secret will reward you openly. In praying, don't use vain repetitions, as the Gentiles do; for they think that they will be heard for their much speaking. Therefore don't be like them, for your Father knows what things you need, before you ask him."
Koine Greek: *kai hotan proseuchēsthe, ouk esesthe hōs hoi hypokritai: hoti philousin en tais sunagōgais kai en tais gōniais tōn plateiōn hestōtes proseuchesthai, hopōs phanōsin tois anthrōpois: amēn legō hymin, apechousin ton misthon autōn. su de hotan proseuchē, eiselthe eis to tameion sou kai kleisas tēn thyran sou proseuxai tō patri sou tō en tō kryptō: kai ho patēr sou ho blepōn en tō kryptō apodōsei soi. proseuchomenoi de mē battologēsēte hōsper hoi ethnikoi, dokousin gar hoti en tē polulogia autōn eisakousthēsontai. mē oun omoiōthēte autois, oiden gar ho patēr hymōn hōn chreian echete pro tou hymas aitēsai auton.*
Aramaic (Syriac): *w-mā d-ma-ṣal-lēn atōn lā thē-h-wūn aykh nā-s-ḇay b-ʾapē d-rā-ḥ-mīn l-mē-qam b-kh-nū-šā-thā w-b-zā-w-yā-thā d-šū-qē l-mē-ṣa-lā-yū d-ne-th-ḥzūn l-bnaynāšā w-ʾamīn ʾāmar ʾnā l-kōn d-qabbēlū ʾēgr-hōn. ʾat dēn mā d-ma-ṣal-lē ʾat ʿūl l-thaw-wānāk w-ʾachōdh thārʿāk w-ṣalā l-abūk d-b-khē-s-yā w-abūk d-ḥā-zē b-khē-s-yā nē-p-r-ʿāk b-ghal-yā. w-mā d-ma-ṣal-lēn atōn lā h-waw m-pāq-p̄-qīn aykh khē-n-phē sā-b-rīn gēr d-b-mam-lā sghīʾā mē-th-šam-ʿīn. lā hākēl thē-d-mūn l-hōn yā-dhaʿ hū gēr abūkhōn mānā mē-th-b-ʿē l-kōn ʿadh lā thēš-ʾlū-ny.*

Matthew 6:9-15 | Jesus providing the "Lord's Prayer" as a definitive model for prayer and emphasizing the necessity of forgiveness
Jesus's Words: "Pray then like this: 'Our Father in heaven, may your name be kept holy. Let your Kingdom come. Let your desire be done, as in heaven, so on earth. Give us today our daily bread. Forgive us our debts, as we also forgive our debtors. Bring us not into temptation, but deliver us from the evil one. For yours is the Kingdom, the power, and the glory forever. Amen.' For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you don't forgive men their trespasses, neither will your Father forgive your trespasses."
Koine Greek: *houtōs oun proseuchesthe hymeis: Pater hēmōn ho en tois ouranois: hagiasthētō to onoma sou: elthetō hē basileia sou: genēthētō to thēlēma sou, hōs en ouranō kai epi gēs: ton arton hēmōn ton epiousion dos hymin sēmeron: kai aphes hymin ta opheilēmata hēmōn, hōs kai hēmeis aphēkamen tois opheiletais hēmōn: kai mē eisenegkēs hēmas eis peirasmon, alla rhusai hēmas apo tou ponērou. [hoti sou estin hē basileia kai hē dunamis kai hē doxa eis tous aiōnas. amēn.] ean gar aphēte tois anthrōpois ta paraptōmata autōn, aphēsei kai hymin ho patēr hymōn ho ouranios: ean de mē aphēte tois anthrōpois ta paraptōmata autōn, oude ho patēr hymōn aphēsei ta paraptōmata hymōn.*

Aramaic (Syriac): *hākānā hākēl ṣalāw ’atōn: abūn d-b-šmayyā neth-qaddaš šmāk. th’ētē malkūthāk nehwē ṣebhyānāk aykanā d-b-šmayyā ’aph b-ar‘ā. habh lān lachmā d-sūn-qānan yawmānā. w-šḇoq lān khawḇayn aykanā d-’aph ḥnan šḇaqn l-khay-yāḇayn. w-lā thē-‘lan l-nesyōnā ’ellā paṣān mēn bīšā metūl d-dhīlāk hī malkūthā w-chaylā w-thešbūḥtā l-‘ālam ‘ālmīn. amīn. ’en gēr thēš-b-qūn l-bnaynāšā saw-kh-lā-th-hōn nē-š-bōq ’aph l-kōn abūkhōn d-b-šmayyā. ’en dēn lā thēš-b-qūn l-bnaynāšā ’aph-lā abūkhōn šā-ḇe-q l-kōn saw-kh-lā-thkhōn.*

FASTING, TREASURES, AND FREEDOM FROM ANXIETY

Matthew 6:16-18 | Jesus instructing the disciples on the proper, humble attitude toward fasting, contrasting it with the outward show of the hypocrites
Jesus's Words: "Moreover when you fast, don’t be like the hypocrites, with sad faces. For they disfigure their faces, that they may be seen by men to be fasting. Most certainly I tell you, they have received their reward. But you, when you fast, anoint your head, and wash your face, so that you are not seen by men to be fasting, but by your Father who is in secret, and your Father, who sees in secret, will reward you."
Koine Greek: *hotan de nēsteuēte, mē ginesthe hōs hoi hypokritai skythrōpoi, aphanizousin gar ta prosōpa autōn hopōs phanōsin tois anthrōpois nēsteuontes: amēn legō hymin, apechousin ton misthon autōn. su de nēsteuōn aleipsai sou tēn kephalēn kai to prosōpon sou nipsai, hopōs mē phanēs tois anthrōpois nēsteuōn alla tō patri sou tō en tō kryptō: kai ho patēr sou ho blepōn en tō kryptō apodōsei soi.*
Aramaic (Syriac): *’ay-kanā dēn d-ma-ṣawmīn atōn lā thē-h-wūn kh-mī-rē aykh nā-s-ḇay b-’apē m-ḥabb-līn gēr ’apēyhōn aykanā d-ne-th-ḥzūn l-bnaynāšā d-ma-ṣawmīn w-’amīn ’āmar ’nā l-kōn d-qabbēlū ’ēgr-hōn. ’at dēn mā d-ṣā-’ēm ’at m-šūkh rēšāk w-’ašīgh ’apāk. aykanā d-lā thē-th-ḥzē l-bnaynāšā d-ṣā-’ēm ’at ’ellā l-abūk d-b-khē-s-yā w-abūk d-ḥā-zē b-khē-s-yā hū nē-p-r-‘āk.*

Matthew 6:19-21 | Jesus teaching the disciples to prioritize eternal spiritual investments over temporary earthly wealth
Jesus's Words: "Don’t lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves don’t break through and steal; for where your treasure is, there your heart will be also."
Koine Greek: *mē thēsaurizete hymin thēsaurous epi tēs gēs, hopou sēs kai brōsis aphanizei, kai hopou kleptai dioroussin kai kleptousin: thēsaurizete de hymin thēsaurous en ouranō, hopou oute sēs oute brōsis aphanizei, kai hopou kleptai ou dioroussin oude kleptousin: hopou gar estin ho thēsauros sou, ekei estai kai hē kardia sou.*
Aramaic (Syriac): *lā thē-s-mūn l-kōn sī-mā-thā b-ar‘ā aykā d-sa-sā w-’āk-lā m-ḥabb-līn w-’aykā d-ghan-nā-ḇē phāl-šīn w-ghān-ḇīn. ’ellā sī-mū l-kōn sī-mathā b-šmayyā aykā d-lā sa-sā w-lā ’āk-lā m-ḥabb-līn w-’aykā d-ghan-nā-ḇē lā phāl-šīn w-lā ghān-ḇīn. ’aykā gēr d-’īthayh sī-mathkhōn thaman nehwē ’aph lebbkhōn.*

Matthew 6:22-24 | Jesus using the eye as a metaphor for spiritual focus and declaring the impossibility of serving both God and Money
Jesus's Words: "The lamp of the body is the eye. If therefore your eye is sound, your whole body will be full of light. But if your eye is evil, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness! No one can serve two masters, for either he will hate the one and love the other; or else he will be devoted to one and despise the other. You can’t serve both God and Mammon."
Koine Greek: *ho luchnos tou sōmatos estin ho ophthalmos. ean oun ē ho ophthalmos sou haplous, olon to sōma sou phōteinon estai: ean de ho ophthalmos sou ponēros ē, olon to sōma sou skoteinon estai. ei oun to phōs to en soi skotos estin, to skotos poson! oudeis dunatai dysi kuriois douleuein: ē gar ton hena misēsei kai ton heteron agapēsei, ē enos anthexetai kai tou heterou kataphronēsei. ou dunasthe theō douleuein kai mamōna.*
Aramaic (Syriac): *š rāghēh d-phaghrā ’īthayh ‘aynā ’en hākēl ‘aynāk thē-h-wē pšī-ṭā ’aph khōl-ēh phaghrāk nē-n-har. ’en dēn ‘aynāk thē-h-wē bī-šā khōl-ēh phaghrāk ḥē-šō-khā nehwē ’en hākēl nūhrā d-bāk ḥē-šō-khā hū ḥē-šō-khāk k-mā nehwē. lā nāš meš-ka-ḥ l-th rēn mā-raw l-mē-p-lūkh aw gēr l-ḥadh nēs-nē w-l-’chrēnā nē-r-ḥam aw l-ḥadh nē-y-qar w-l-’chrēnā nē-šīṭ lā meš-k-ḥīn atōn l-Alāhā l-mē-p-lūkh w-l-mā-mū-nā.*

Matthew 6:25-34 | Jesus commanding the disciples to abandon anxiety about physical needs, pointing to God's care for creation as evidence of His providence

Jesus's Words: "Therefore I tell you, don't be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn't life more than food, and the body more than clothing? See the birds of the sky, that they don't sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren't you of much more value than they? Which of you, by being anxious, can add one moment to his lifespan? Why are you anxious about clothing? Consider the lilies of the field, how they grow. They don't toil, neither do they spin. Yet I tell you that even Solomon in all his glory was not dressed like one of these. But if God so clothes the grass of the field, which today exists, and tomorrow is cast into the oven, won't he much more clothe you, you of little faith? Therefore don't be anxious, saying, 'What will we eat?', 'What will we drink?' or, 'With what will we be clothed?' For the Gentiles seek after all these things; for your heavenly Father knows that you need all these things. But seek first God's Kingdom, and his righteousness; and all these things will be given to you as well. Therefore don't be anxious for tomorrow, for tomorrow will be anxious for itself. Each day's own evil is sufficient."
Koine Greek: *dia touto legō hymin, mē merimnate tē psychē hymōn ti phagēte ē ti piēte, mēde tō sōmati hymōn ti endysēsthe. ouchi hē psychē pleion estin tēs trophēs kai to sōma tou endumatos? emblepsate eis ta peteina tou ouranou hoti ou speirousin oude therizousin oude sunagousin eis apothēkas, kai ho patēr hymōn ho ouranios trephei auta: ouch hymeis mallon diapherete autōn? tis de ex hymōn merimnōn dunatai prostheinai epi tēn hēlikian autou pēchun hena? kai peri endumatos ti merimnate? katamathete ta krina tou agrou pōs auxanousin: ou kopiousin oude nēthousin: legō de hymin hoti oude Solomōn en pasē tē doxē autou periebaleto hōs hen toutōn. ei de ton chorton tou agrou sēmeron onta kai aurion eis klibanon ballomenon ho theos houtōs amphiennusin, ou pollō mallon hymas, oligopistoi? mē oun merimnēsēte legontes: ti phagōmen? ē: ti piōmen? ē: ti peribalōmetha? panta gar tauta ta ethnē epizētousin: oiden gar ho patēr hymōn ho ouranios hoti chrēzete pantōn toutōn. zēteite de prōton tēn basileian tou theou kai tēn dikaiosunēn autou, kai tauta panta prostethēsetai hymin. mē oun merimnēsēte eis tēn aurion, hē gar aurion merimnēsei heautēs: arketon tē hēmera hē kakia autēs.*
Aramaic (Syriac): *mē-thūl hānā 'āmar 'nā l-kōn lā thē-ṣ-phūn l-naph-š-khōn mānā th'ē-kh-lūn w-mānā thēš-tūn w-lā l-phagh-r-khōn mānā thē-l-bšūn lā hā naphšā yattīr mēn mā-khū-l-thā w-phaghrā mēn l-bū-šā. bā-ḥ r-ū b-phār-ḥ-thā d-šmayyā d-lā zā-r-'īn w-lā ḥā-ṣ-dhīn w-lā khān-šīn b-'aw-ṣ-rē w-abūkhōn d-b-šmayyā m-thar-sē l-hōn lā hā 'atōn yattīr atōn mēn l-hōn. man dēn mēn-khōn khadh yā-ṣēp meš-ka-ḥ l-mō-sā-phū 'al qā-m-thēh 'am-mthā ḥdhā. w-'al l-bū-šā mānā yā-ṣ-phīn atōn ē-t-bā-ḥ r-ū b-šū-šanē d-da-gh-lā 'ay-kanā rā-ḇ-yān d-lā l'ā-yān w-lā 'ā-z-lān. 'āmar 'nā l-kōn dēn d-'aph-lā Š-lē-mōn b-khōl-ēh ī-qā-rēh ē-th-kas-y aykh ḥdhā mēn l-hēn. 'en dēn l-'ē-mī-rā d-da-gh-lā d-yaw-mā-nā 'ī-thayhy w-m-ḥār nē-p-l b-than-nū-rā Alāhā hākānā m-lab-beš lā hā yattīr l-kōn z'ōr hay-mā-nū-thā. lā hākēl thē-ṣ-phūn aw th'ēm-rūn mānā n'ē-khūl aw mānā nēš-thē aw mānā nē-th-kas-y. khōl-hēn gēr hālēn khē-n-phē hū bā-'ēn l-hēn yā-dha' hū gēr abūkhōn d-b-šmayyā d-'aph l-kōn mē-th-b-'yān hālēn khōl-hēn. bā-'aw dēn l-qad-mā malkū-thēh d-Alāhā w-khī-nū-thēh w-khōl-hēn hālēn mē-th-t-ā-phān l-kōn. lā hākēl thē-ṣ-phūn d-m-ḥār hū gēr m-ḥār yā-ṣēp d-dhī-lēh sā-ph-q lēh l-yaw-mā bī-š-thēh.*

JUDGMENT, PRAYER, AND THE TWO FOUNDATIONS

Matthew 7:1-5 | Jesus instructing the disciples on the nature of judgment and the necessity of self-examination before correcting others
Jesus's Words: "Don't judge, so that you won't be judged. For with whatever judgment you judge, you will be judged; and with whatever measure you measure, it will be measured to you. Why do you see the speck that is in your brother's eye, but don't consider the beam that is in your own eye? Or how will you tell your brother, 'Let me remove the speck from your eye;' and behold, the beam is in your own eye? You hypocrite! First remove the beam out of your own eye, and then you can see clearly to remove the speck out of your brother's eye."
Koine Greek: *mē krinete, hina mē krithēte: en hō gar krimati krinete krithēsesthe, kai en hō metrō metreite metrēthēsetai hymin. ti de blepeis to karphos to en tō ophthalmō tou adelphou sou, tēn de en tō sō ophthalmō dokon ou katanoeis? ē pōs ereis tō adelphō sou: aphes ekbalō to karphos ek tou ophthalmou sou, kai idou hē dokos en tō sō ophthalmō? hypokrita, ekbale prōton ek tou ophthalmou sou tēn dokon, kai tote diablepseis ekbalein to karphos ek tou ophthalmou tou adelphou sou.*
Aramaic (Syriac): *lā thē-dūn d-lā thēth-dīnūn. b-dīnā gēr d-dhāynīn atōn thēth-dīnūn w-b-k-yālthā d-mākh-līn atōn meth-k-yal l-kōn. mānā dēn ḥāzē 'at qelthā d-b-'aynēh d-'akhūk w-šārīthā d-b-'aynāk lā bā-ḥar 'at. aw 'ay-kanā 'āmar 'at l-'akhūk šḇoq 'ēp-q qelthā mēn 'aynāk w-hā šārīthā b-'aynāk. nā-sēḇ b-'apē 'ē-p-q l-qad-mā šārīthā mēn 'aynāk w-hāy-dēn nēth-b-ḥar lāk l-mē-p-qū qelthā mēn 'aynēh d-'akhūk.*

Matthew 7:6 | Jesus warning against the indiscriminate sharing of holy things with those who have no appreciation for them
Jesus's Words: "Don't give that which is holy to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces."
Koine Greek: *mē dōte to hagion tois kusi mēde balēte tous margaritas hymōn emprosthen tōn choirōn, mēpote katapatēsousin autous en tois posin autōn kai straphentes rēxōsin hymas.*
Aramaic (Syriac): *lā thet-lūn qūd-šā l-kal-bē w-lā r-māw mar-ghā-n-yā-thkhōn qdhām kh-zī-rē d-l-mā n-dī-šūn enēn b-regh-lay-hōn w-nē-h-p-khūn nē-ḇaz-ʻūn l-kōn.*

Matthew 7:7-12 | Jesus encouraging persistence in prayer and summarizing the ethical core of the Law and Prophets through the Golden Rule
Jesus's Words: "Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened for you. For everyone who asks receives. He who seeks finds. To him who knocks it will be opened. Or who is there among you, who, if his son asks him for bread, will give him a stone? Or if he asks for a fish, who will give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him! Therefore whatever you desire for men to do to you, you shall also do to them; for this is the law and the prophets."
Koine Greek: *aiteite kai dothēsetai hymin, zēteite kai heurēsete, krouete kai anoigēsetai hymin: pas gar ho aitōn lambanei kai ho zētōn heuriskei kai tō krouonti anoigēsetai. ē tis estin ex hymōn anthrōpos hon aitēsei ho huios autou arton, mē lithon epidōsei autō? ē kai ichthyun aitēsei, mē ophin epidōsei autō? ei oun hymeis ponēroi ontes oidate domata agatha didonai tois teknois hymōn, posō mallon ho patēr hymōn ho en tois ouranois dōsei agatha tois aitousin auton! panta oun hosa ean thelēte hina poiōsin hymin hoi anthrōpoi, houtōs kai hymeis poieite autois: houtos gar estin ho nomos kai hoi prophētai.*
Aramaic (Syriac): *š-ʼālū w-neth-y-habh l-kōn bā-ʻaw w-theš-k-ḥūn qū-šū w-neth-p-thaḥ l-kōn. khōl gēr d-šā-ʼēl lā-ḇel w-man d-bā-ʻē meš-ka-ḥ w-l-man d-nā-qēš meth-p-thaḥ lēh. aw man-hū mēn-khōn ghar-ḇā d-nēš-ʼlī-hy brēh lach-mā l-mā khē-phā maw-šēṭ lēh. aw ʼen nū-nā nēš-ʼlī-hy l-mā khē-w-yā maw-šēṭ lēh. ʼen hākēl ʼatōn d-bī-šē atōn yā-dh-ʻīn atōn maw-h-ḇā-thā ṭā-ḇā-thā l-mē-ttal l-b-nay-khōn k-mā yattīr abūkhōn d-b-šmayyā neth-tel ṭā-ḇā-thā l-ay-lēn d-šā-ʼlīn lēh. khōl medem d-ṣā-ḇēn atōn d-nē-ʻ-bdūn l-kōn bnaynāšā hākānā ʼaph atōn ʻbadhū l-hōn hānaw gēr nāmōsā w-nbīyē.*

Matthew 7:13-14 | Jesus warning the disciples about the difficulty of the path to life compared to the ease of the path to destruction
Jesus's Words: "Enter in by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and many are those who enter in by it. How narrow is the gate, and restricted is the way that leads to life! Few are those who find it."
Koine Greek: *eiselthate dia tēs stenēs pylēs: hoti plateia hē pylē kai euruchōros hē hodos hē apagousa eis tēn apōleian kai polloi eisin hoi eiserchomenoi di' autēs: ti stenē hē pylē kai tethlimmenē hē hodos hē apagousa eis tēn zōēn kai oligoi eisin hoi heuriskontes autēn.*
Aramaic (Syriac): *ʻūlū b-thār-ʻā ʼālī-ṣā d-p-thē hū thār-ʻā w-ʼar-wī-ḥā ʼūr-ḥā d-maw-b-lā l-ʼēḇ-dā-nā w-sghī'ē enōn aylēn d-ʼāz-līn bāh. mānā ʼālī-ṣ thār-ʻā w-q-ṭī-nā ʼūr-ḥā d-maw-b-lā l-ḥay-yē w-zʻō-rē enōn aylēn d-meš-k-ḥīn lāh.*

FALSE PROPHETS AND THE TWO FOUNDATIONS

Matthew 7:15-20 | Jesus warning the disciples to discern the true character of religious leaders by the "fruit" of their lives
Jesus's Words: "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits you will know them. Do you gather grapes from thorns, or figs from thistles? Even so, every good tree produces good fruit; but the corrupt tree produces evil fruit. A good tree can't produce evil fruit, neither can a corrupt tree produce good fruit. Every tree that doesn't produce good fruit is cut down, and cast into the fire. Therefore by their fruits you will know them."
Koine Greek: *prosechete apo tōn pseudoprophētōn, hoitines erchontai pros hymas en endumasin probatōn, esōthen de eisin lukoi harpages. apo tōn karpōn autōn epignōsesthe autous. mēti sullēgousin apo akanthōn staphulas ē apo tribolōn syka? houtōs pan dendron agathon karpous kalous poiei, to de sapron dendron karpous ponērous poiei. ou dunatai dendron agathon karpous ponērous poien oude dendron sapron karpous kalous poiein. pan dendron mē poioun karpon kalon ekkoptetai kai eis pur balletai. ara ge apo tōn karpōn autōn epignōsesthe autous.*

Aramaic (Syriac): *’ēz-dhā-r-ū mēn nbīyē dāg-ghā-lē d-’ā-thēn l-wā-th-khōn b-l-bū-šā d-’ē-m rē mēn l-ghaw dēn ’ī-thay-hōn dē-’ḇē khā-ṭū-phē. mēn pī-rē-hōn thē-d-‘ūn enōn d-l-mā lā-q-ṭīn mēn kūb-bē ‘ē-n-ḇē aw mēn qūr-ṭ-bē t’ē-nē. hākānā khōl ī-lā-nā ṭā-ḇā pī-rē šap-pī-rē ‘ā-ḇedh ī-lā-nā dēn bī-šā pī-rē bī-šē ‘ā-ḇedh. lā meš-ka-ḥ ī-lā-nā ṭā-ḇā pī-rē bī-šē l-mē-‘badh w-lā ī-lā-nā bī-šā pī-rē ṭā-ḇē l-mē-‘badh. khōl ī-lā-nā d-lā ‘ā-ḇedh pī-rē ṭā-ḇē meth-p-sēq w-b-nū-rā nā-phal. mē-thūl hādē mēn pī-rē-hōn thē-d-‘ūn enōn.*

Matthew 7:21-23 | Jesus declaring that entry into the Kingdom is based on obedience to the Father rather than verbal profession or miraculous works
Jesus's Words: "Not everyone who says to me, ‘Lord, Lord,’ will enter into the Kingdom of Heaven; but he who does the will of my Father who is in heaven. Many will tell me in that day, ‘Lord, Lord, didn’t we prophesy in your name, in your name cast out demons, and in your name do many mighty works?’ Then I will tell them, ‘I never knew you. Depart from me, you who work iniquity."
Koine Greek: *ou pas ho legōn moi: Kyrie Kyrie eiselthesetai eis tēn basileian tōn ouranōn, all’ ho poiōn to thēlēma tou patros mou tou en tois ouranois. polloi erousin moi en ekeinē tē hēmera: Kyrie Kyrie, ou tō sō onomati eprophēteusamen, kai tō sō onomati daimonia exebalomen, kai tō sō onomati dynameis pollas epoiēsamen? kai tote homologēsō autois hoti Oudepote egnōn hymas: apochōreite ap’ emou hoi ergazomenoi tēn anomian.*
Aramaic (Syriac): *lā hwā khōl d-’ā-mar lī Māryā Māryā ‘ā-’ēl l-malkūthā d-šmayyā ’ellā man d-‘ā-ḇedh ṣēḇ-yā-nēh d-abī d-b-šmayyā. sghī-’ē n’ēm-rūn lī b-yaw-mā haw Māryā Māryā lā b-šē-māk ē-th-nabbī-nan w-b-šē-māk šēdhē ’ē-p-q-nan w-b-šē-māk ḥay-lē sghī-’ē ‘badh-nan. w-hāy-dēn ’aw-dhē l-hōn d-mēn m-thōm lā ī-dhā-‘tkhōn ’ā-r-ḥē-qū l-kōn mē-n-y khā-l-y ‘aw-lā.*

Matthew 7:24-27 | Jesus concluding the Sermon on the Mount with the parable of the wise and foolish builders, illustrating the outcome of hearing and doing His words
Jesus's Words: "Everyone therefore who hears these words of mine, and does them, I will liken him to a wise man, who built his house on a rock. The rain came down, the floods came, and the winds blew, and beat on that house; and it didn’t fall, for it was founded on the rock. Everyone who hears these words of mine, and doesn’t do them, will be like a foolish man, who built his house on the sand. The rain came down, the floods came, and the winds blew, and beat on that house; and it fell; and great was its fall."
Koine Greek: *Pas oun hostis akouei mou tous logous toutous kai poiei autous homoiōthēsetai andri phronimō hostis ōkodomēsen autou tēn oikian epi tēn petran. kai katebē hē brochē kai ēlthon hoi potamoi kai epneusan hoi anemoi kai prosepesan tē oikia ekeinē, kai ouk epesen: tethemeliōto gar epi tēn petran. kai pas ho akouōn mou tous logous toutous kai mē poiōn autous homoiōthēsetai andri mōrō hostis ōkodomēsen autou tēn oikian epi tēn ammon. kai katebē hē brochē kai ēlthon hoi potamoi kai epneusan hoi anemoi kai prosekopsan tē oikia ekeinē, kai epesen, kaiēn hē ptōsis autēs megalē.*
Aramaic (Syriac): *khōl man hākēl d-šā-ma‘ mel-lay hā-lēn w-‘ā-ḇedh l-hēn nēdh-mē l-ghab-rā ḥak-kī-mā haw d-ḇ-nā bay-thēh ‘al šū-‘ā. w-nē-ḥēth mēṭ-rā w-’ā-thūn na-h-rā-thā w-neš-bān rū-ḥē w-’ē-th-t-qāp̄-y b-bay-thā haw w-lā n-phal šē-thē-sā-thēh gēr ‘al šū-‘ā hwāy. w-khōl man d-šā-ma‘ mel-lay hā-lēn w-lā ‘ā-ḇedh l-hēn nēdh-mē l-ghab-rā sak-lā haw d-ḇ-nā bay-thēh ‘al ḥā-lā. w-nē-ḥēth mēṭ-rā w-’ā-thūn na-h-rā-thā w-neš-bān rū-ḥē w-’ē-th-t-qāp̄-y b-bay-thā haw w-n-phal w-h-wāth mapūl-thēh rab-bā.*

AUTHORITY OVER DISEASE AND THE COST OF DISCIPLESHIP

Matthew 8:3 | Jesus responding with compassion to a leper who knelt before Him, declaring his willingness to heal him
Jesus's Words: "I will. Be made clean."
Koine Greek: *kai ekteinas tēn cheira hēpsato autou legōn: Thelō, katharisthēti: kai eutheōs ekatharisthē autou hē lepra.*
Aramaic (Syriac): *w-pšaṭ īdhēh Yešū‘ qreḇ lēh w-’āmar: ṣāḇē ’nā ēth-dakhā w-b-šā‘thā ’ēth-dakhyath ghar-ḇēh.*

Matthew 8:4 | Jesus instructing the healed leper to follow the Mosaic Law for ceremonial cleansing and to remain silent about the miracle for a time
Jesus's Words: "See that you tell nobody, but go, show yourself to the priest, and offer the gift that Moses commanded, for a testimony to them."
Koine Greek: *kai legei autō ho Iēsous: Hora mēdeni eipēs, alla hupage seauton deixon tō hierei kai prosenegkon to dōron ho prosetaxen Mōusēs, eis marturion autois.*

Aramaic (Syriac): *’āmar lēh Yešū‘: ḥzī l-mānā ’āmar ’at ’ellā zel ḥaw-y naphšāk l-khāhnā w-qarreḇ qūrbānā d-phaqēdh Mūšē l-sah-dūth-hōn.*

Matthew 8:7 | Jesus's immediate response to a Roman centurion in Capernaum who requested healing for his paralyzed servant
Jesus's Words: "I will come and heal him."
Koine Greek: *legei autō: Egō elthōn therapeusō auton.*
Aramaic (Syriac): *’āmar lēh Yešū‘: ’enā ’ētē w-’ā-s-yūhy.*

Matthew 8:10-12 | Jesus marvelling at the centurion's faith and prophesying the inclusion of the Gentiles in the Kingdom while many of the "children of the Kingdom" are excluded
Jesus's Words: "Most certainly I tell you, I haven’t found so great a faith, not even in Israel. I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven, but the children of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth."
Koine Greek: *amēn legō hymin, par’ oudeni tosautēn pistin en tō Israēl euron. legō de hymin hoti polloi apo anatolōn kai dysmōn hēxousin kai anaklithēsontai meta Abraam kai Isaac kai Iakōb en tē basileia tōn ouranōn, hoi de huioi tēs basileias ekblēthēsontai eis to skotos to exōteron: ekei estai ho klauthmos kai ho brygmos tōn odontōn.*
Aramaic (Syriac): *amīn ’āmar ’nā l-kōn d-’aph lā b-Isrā’ēl aykh hādē haymānūthā ’ēšk-ḥēth. ’āmar ’nā l-kōn dēn d-sghī’ē n’ētūn mēn madhn-ḥē w-mēn ma‘rḇē w-ne-s-m-kūn ‘am Abrāhām w-Isḥāq w-Ya‘qūḇ b-malkūthā d-šmayyā. bnēyh dēn d-malkūthā nē-p-lūn l-chešōkhā bārāyā thaman nehwē bkhyā w-ḥūraq šennē.*

Matthew 8:13 | Jesus granting the centurion's request according to the measure of his faith
Jesus's Words: "Go your way. Let it be done for you as you have believed."
Koine Greek: *kai eipen ho Iēsous tō ekatontarchē: Hupage, hōs episteusas genēthētō soi.*
Aramaic (Syriac): *’āmar Yešū‘ l-haw qēn-ṭ-rōnā: zel aykanā d-hayment nehwē lāk.*

Matthew 8:20 | Jesus responding to a scribe who desired to follow Him, highlighting the sacrificial and nomadic nature of His ministry
Jesus's Words: "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."
Koine Greek: *kai legei autō ho Iēsous: Hai alōpekes phōleous echousin kai ta peteina tou ouranou kataskēnōseis, ho de huios tou anthrōpou ouk echei pou tēn kephalēn klinē.*
Aramaic (Syriac): *’āmar lēh Yešū‘: th’ē-lē q-ḇē ’īth l-hōn w-phār-ḥ-thā d-šmayyā qal-lē rēh d-nāšā dēn layth lēh aykā d-nē-s-mūkh rēšēh.*

Matthew 8:22 | Jesus's radical call to a disciple who wished to first bury his father, emphasizing the urgency of the Kingdom
Jesus's Words: "Follow me, and leave the dead to bury their own dead."
Koine Greek: *ho de Iēsous legei autō: Akolouthei moi, kai aphes tous nekrous thapsai tous heautōn nekrous.*
Aramaic (Syriac): *Yešū‘ dēn ’āmar lēh: thā bāth-r-y w-šḇoq mī-thē qā-ḇ-rīn mī-thay-hōn.*

AUTHORITY OVER CREATION AND THE DEMONIC

Matthew 8:26 | Jesus rebuking the disciples for their fear during a violent storm on the Sea of Galilee before commanding the winds and sea to be still
Jesus's Words: "Why are you fearful, O you of little faith? ... Be still!"
Koine Greek: *kai legei autois: Ti deiloi este, oligopistoi? tote egertheis epetimēsen tois anemois kai tē thalassē, kai egeneto galēnē megalē.*
Aramaic (Syriac): *’āmar l-hōn Yešū‘: mānā deḥ-lū-than atōn z‘ōr hay-mā-nū-thā hāydēn qām w-khā-’ b-rū-ḥē w-b-yam-mā w-h-wā n-yā-khā rab-bā.*

Matthew 8:29-32 | Jesus confronting two demon-possessed men in the country of the Gadarenes and granting the demons' request to enter a herd of pigs

Jesus's Words: "Go!"
Koine Greek: *kai eipen autois: Hupagete. hoi de exelthontes apēlthon eis tous choirous: kai idou hōrmēsen pasa hē agelē kata tou krēmnou eis tēn thalassan kai apethanon en tois hudasin.*
Aramaic (Syriac): *’āmar l-hōn Yešū‘: zelū w-b-šā-‘thā n-p-qū w-‘alū b-kh-zī-rē w-khōl-āh hāy ghē-z-rā n-ph-lath b-š-qī-phā b-yam-mā w-mī-thū b-may-yā.*

AUTHORITY TO FORGIVE AND THE CALL OF THE OUTCAST

Matthew 9:2 | Jesus encouraging a paralyzed man brought to Him on a cot, prioritizing spiritual healing before physical restoration
Jesus's Words: "Son, cheer up! Your sins are forgiven you."
Koine Greek: *kai idou prosepheron autō paralutikon epi klinēs beblēmenon. kai idōn ho Iēsous tēn pistin autōn eipen tō paralutikō: Tharsei, teknon: aphieuntai sou hai hamartiai.*
Aramaic (Syriac): *w-qarrē-ḇū lēh m-šar-yā khadh r-mē b-‘ar-sā w-ḥ-zā Yešū‘ hay-mā-nū-th-hōn w-’āmar l-haw m-šar-yā: ēth-bay-ya‘ br-y š-ḇī-qīn lāk kh-ṭā-h-ayk.*

Matthew 9:4-6 | Jesus challenging the scribes who accused Him of blasphemy, demonstrating His divine authority by healing the paralytic
Jesus's Words: "Why do you think evil in your hearts? For which is easier, to say, ‘Your sins are forgiven;’ or to say, ‘Get up, and walk?’ But that you may know that the Son of Man has authority on earth to forgive sins... Get up, take up your cot, and go to your house."
Koine Greek: *kai eidōs ho Iēsous tas enthumēseis autōn eipen: Hinati enthumeisthe ponēra en tais kardiais hymōn? ti gar estin eupokōpōteron, eipein: Aphieuntai sou hai hamartiai, ē eipein: Egeire kai peripatei? hina de eidēte hoti exousian echei ho huios tou anthrōpou epi tēs gēs aphienai hamartias; tote legei tō paralutikō: Egertheis aron sou tēn klinēn kai hupage eis ton oikon sou.*
Aramaic (Syriac): *Yešū‘ dēn ī-dha‘ m-ḥaš-bhā-th-hōn w-’āmar: mānā m-ḥaš-bīn atōn bī-š-thā b-leb-khōn mānā gēr pšī-q l-mē-mar d-š-ḇī-qīn lāk kh-ṭā-h-ayk aw l-mē-mar qūm hal-lēkh d-the-d-‘ūn dēn d-šūl-ṭā-nā ’īth lēh l-brēh d-nāšā b-ar‘ā l-mēš-bāq kh-ṭā-hē ’āmar l-haw m-šar-yā: qūm š-qūl ‘ar-sāk w-zel l-bay-thāk.*

Matthew 9:9 | Jesus calling Matthew (Levi) the tax collector to leave his booth and become a disciple
Jesus's Words: "Follow me."
Koine Greek: *kai paragōn ho Iēsous ekeithen eiden anthrōpon kathēmenon epi to telōnion, Matthaion legomenon, kai legei autō: Akolouthei moi. kai anastas ēkolouthēsen autō.*
Aramaic (Syriac): *w-khadh ‘bar Yešū‘ mēn thaman ḥ-zā ghab-rā d-yā-theḇ b-bayth mākh-sē d-š-mēh Mat-th-y w-’āmar lēh: thā bāth-r-y w-qām ’ē-zal bā-th-rēh.*

Matthew 9:12-13 | Jesus responding to the Pharisees' criticism of His association with "sinners," defining His mission as a spiritual physician
Jesus's Words: "Those who are healthy have no need for a physician, but those who are sick do. But you go and learn what this means: ‘I desire mercy, and not sacrifice,’ for I came not to call the righteous, but sinners to repentance."
Koine Greek: *ho de akousas eipen: Ou chreian echousin hoi ischuontes iatrou all’ hoi kakōs echontes. poreuthentes de mathete ti estin: Eleos thelō kai ou thusian: ou gar ēlthon kalesai dikaious alla hamartōlous.*
Aramaic (Syriac): *khadh š-ma‘ dēn Yešū‘ ’āmar l-hōn: lā mē-th-b-‘ē ’ā-s-yā l-ay-lēn d-ḥ-lī-mīn ’ellā l-ay-lēn d-ḇī-šā-īth ‘ā-ḇ-dhīn. zelū ī-laphū mānā hū: ḥ-nā-nā ṣā-ḇē ’nā w-lā d-ḇeḥ-thā lā gēr ’ētayt d-’ē-q-rē l-khē-nē ’ellā l-khā-ṭā-yē.*

THE COMMISSIONING OF THE TWELVE

Matthew 10:5-15 | Jesus providing the initial itinerary and instructions for the Twelve's first mission, emphasizing the urgency of the Kingdom to Israel
Jesus's Words: "Don’t go among the Gentiles, and don’t enter into any city of the Samaritans. Rather, go to the lost sheep of the house of Israel. As you go, preach, saying, ‘The Kingdom of Heaven is at hand!’ Heal the sick, cleanse the lepers, and cast out demons. Freely you received, so freely give. Don’t take gold, nor silver, nor brass in your money belts. Take no bag for your journey, neither two coats, nor shoes, nor staff; for the laborer is worthy of his food. Into whatever city or

village you enter, find out who in it is worthy, and stay there until you go on. As you enter into the household, greet it. If the household is worthy, let your peace come on it, but if it isn't worthy, let your peace return to you. Whoever doesn't receive you, nor hear your words, as you go out of that house or that city, shake off the dust from your feet. Most certainly I tell you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."
Koine Greek: *Toutous tous dōdeka apesteilen ho Iēsous parangeilas autois legōn: Eis hodon ethnōn mē apelthēte, kai eis polin Samaritōn mē eiselthēte: poreuesthe de mallon pros ta probata ta apolōlota oikou Israēl. poreuomenoi de kērussete legontes hoti Ēggiken hē basileia tōn ouranōn. asthenountas therapeuete, nekrous egeirete, leprous katharizete, daimonia ekballete: dōrean elabete, dōrean dote. mē ktēsēsthe chruson mēde arguron mēde chalkon eis tas zōnas hymōn, mē pēran eis hodon mēde dyo chitōnas mēde upodēmata mēde rhabdon: axios gar ho ergatēs tēs trophēs autou. eis hēn d' an polin ē kōmēn eiselthēte, exetasate tis en autē axios estin: kakei meinate heōs an exelthēte. eiserchomenoi de eis tēn oikian aspisasthe autēn: kai ean men ē hē oikia axia, elthetō hē eirēnē hymōn ep' autēn: ean de mē ē axia, hē eirēnē hymōn pros hymas straphētō. kai hos an mē dexētai hymas mēde akousē tous logous hymōn, exerchomenoi exō tēs oikias ē tēs poleōs ekeinēs ektinaxate ton koniorton tōn podōn hymōn. amēn legō hymin, anektoteron estai gē Sodomōn kai Gomorrōn en hēmera kriseōs ē tē polei ekeinē.*
Aramaic (Syriac): *l-hālēn th-rē-'sar šad-dar Yešū' w-phaq-qēdh-khōn w-'āmar: b-'ūrḥā d-khē-n-phē lā thē-zelūn w-l-m-dhī-thā d-Šām rāyē lā thē-'lūn. zelū l-kōn dēn yattīr l-wāth 'ē-r-bē d-'ē-bh-dhū mēn baythā d-Isrā'ēl. w-khadh 'ā-z-līn atōn m-khrā-z-ū w-'ā-m r-ū d-qē-r-ḇath malkūthā d-šmayyā. kh-rī-hē 'as-y-ū w-ghār-ḇē dakh-y-ū w-šē-dhē 'ē-p-q-ū mag-gān n-sabh-tōn mag-gān habh-ū. lā thē-q-nūn dhabh-ḇā w-lā sē-mā w-lā n-ḥā-šā b-khī-s-khōn. w-lā tharmā l-'ūrḥā w-lā th-rēn khū-thī-nīn w-lā m-sā-nē w-lā šaḇ-ṭā šā-wē hū gēr phā-'lā mā-khū-l-thēh. l-'ay-dhā dēn m-dhī-thā aw q-rī-thā d-'ā-'līn atōn š-'ālū man-hū šā-wē bāh w-thaman h-waw 'dhām-mā d-nā-p-qīn atōn. w-mā d-'ā-'līn atōn l-bay-thā š-'ālū šlāmēh d-bay-thā. w-'en hū d-šā-wē bay-thā šlām-khōn n'ētē 'alawhy 'en dēn lā šā-wē šlām-khōn 'al-y-khōn nē-h-pōkh. man dēn d-lā m-qabbēl l-kōn w-lā šā-ma' mel-laykhōn khadh nā-p-qīn atōn mēn bay-thā haw aw mēn q-rī-thā hāy p-ṣū ḥē-lā mēn regh-laykhōn. w-'amīn 'āmar 'nā l-kōn d-l-ar'ā d-S-dhōm w-d-'-mō-rā nē-h-wē n-yā-khā b-yaw-mā d-dhī-nā 'aw l-m-dhī-thā hāy.*

Matthew 10:16-20 | Jesus warning the disciples of the persecution they will face and promising the guidance of the Holy Spirit during their defense
Jesus's Words: "Behold, I send you out as sheep among wolves. Therefore be wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you. Yes, and you will be brought before governors and kings for my sake, for a testimony to them and to the nations. But when they deliver you up, don't be anxious how or what you will say, for it will be given you in that hour what you will say. For it is not you who speak, but the Spirit of your Father who speaks in you."
Koine Greek: *idou egō apostellō hymas hōs probata en mesō lukōn: ginesthe oun phronimoi hōs hoi opheis kai akeraioi hōs hai peristerai. prosechete de apo tōn anthrōpōn: paradōsousin gar hymas eis sunedria, kai en tais sunagōgais autōn mastigōsousin hymas: kai epi hēgemonas de kai basileis achthēsesthe heneken emou eis marturion autois kai tois ethnesin. hotan de paradōsin hymas, mē merimnēsēte pōs ē ti lalēsēte: dothēsetai gar hymin en ekeinē tē hōra ti lalēsēte: ou gar hymeis este hoi lalountes alla to pneuma tou patros hymōn to laloun en hymin.*
Aramaic (Syriac): *hā 'enā m-šad-dar 'nā l-kōn aykh 'ē-r-bē b-ay-nāth dē-'ḇē h-waw hākēl ḥak-kī-mē aykh ḥ-wā-wā-thā w-th-mī-mē aykh yaw-nē. 'ē-z-dhā-r-ū dēn mēn bnaynāšā m-šal-l-mīn l-kōn gēr l-bayth dī-nē w-b-kh-nū-šā-th-hōn n-neg-dūn l-kōn. w-qdhām hēgh-mū-nē w-malkē m-qarr-ḇīn l-kōn mē-thū-lā-thy l-sah-dūth-hōn w-d-khē-n-phē. mā dēn d-m-šal-l-mīn l-kōn lā thē-ṣ-phūn ay-kanā aw mānā th-mal-l-lūn meth-y-habh l-kōn gēr b-hāy šā-'thā mānā th-mal-l-lūn. lā hwā gēr atōn m-mal-l-līn 'ellā rū-ḥā d-abūkhōn m-mal-l-lā b-khōn.*

Matthew 10:21-23 | Jesus describing the social and familial divisions the Gospel will cause and encouraging persistence despite hatred
Jesus's Words: "Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death. You will be hated by all men for my name's sake, but he who endures to the end will be saved. But when they persecute you in this city, flee into the next, for most certainly I tell you, you will not have gone through the cities of Israel, until the Son of Man has come."
Koine Greek: *paradōsei de adelphos adelphon eis thanaton kai patēr teknon, kai epanastēsontai tekna epi goneis kai thanatōsousin autous. kai esesthe misoumenoi hypo pantōn dia to onoma mou: ho de hupomeinas eis telos, outos sōthēsetai. hotan de diōkōsin hymas en tē polei tautē, pheugete eis tēn heteran: amēn gar legō hymin, ou mē telesēte tas poleis tou Israēl heōs an elthē ho huios tou anthrōpou.*

Aramaic (Syriac): *n-šal-lēm dēn ’akhā l-’akhūhy l-maw-thā w-’abā l-brēh w-n-qū-mūn b-nay-yā ‘al ’abā-hēyhōn w-n-mī-thūn enōn. w-the-h-wūn s-nī-’īn mēn khōl-nāš mē-thūl š-m-y man dēn d-n-say-bar ‘dhāmmā l-ḥar-thā hū nē-ḥē. mā dēn d-rādh-pīn l-kōn b-m-dhī-thā hādē ‘rū-qū l-kōn l-’chrī-thā ’amīn gēr ’āmar ’nā l-kōn d-lā thēš-al-mūn enēn khōl-hēn m-dhī-nā-thā d-bay-thā d-Isrā’ēl ‘dhām-mā d-n’ētē brēh d-nāšā.*

FEARLESS CONFESSION AND THE COST OF THE CROSS

Matthew 10:24-25 | Jesus explaining to the disciples that they should expect the same treatment as their Teacher
Jesus's Words: "A disciple is not above his teacher, nor a servant above his lord. It is enough for the disciple that he be like his teacher, and the servant like his lord. If they have called the master of the house Beelzebul, how much more those of his household!"
Koine Greek: *ouk estin mathētēs hyper ton didaskalon oude doulos hyper ton kyrion autou. arketon tō mathētē hina genētai hōs ho didaskalos autou, kai ho doulos hōs ho kyrios autou. ei ton oikodespotēn Beelzeboul epekalesan, posō mallon tous oikiakous autou!*
Aramaic (Syriac): *layth thāl-mī-dhā d-yattīr mēn rab-bēh w-lā ‘ab-dhā d-yattīr mēn mā-rēh. sā-phē-q lēh l-thāl-mī-dhā d-nē-h-wē aykh rab-bēh w-l-‘ab-dhā aykh mā-rēh. ’en l-mā-rēh d-bay-thā q rāw B-‘ēl-z-ḇūḇ k-mā yattīr l-ḇ-nay bay-thēh.*

Matthew 10:26-31 | Jesus encouraging the disciples to speak the truth boldly, placing their fear in God rather than in those who can only kill the body
Jesus's Words: "Therefore don’t be afraid of them, for there is nothing covered that will not be revealed; and hidden that will not be known. What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops. Don’t be afraid of those who kill the body, but are not able to kill the soul. Rather, fear him who is able to destroy both soul and body in Gehenna. Aren’t two sparrows sold for an assarion coin? Not one of them falls on the ground apart from your Father’s will, but the very hairs of your head are all numbered. Therefore don’t be afraid. You are of more value than many sparrows."
Koine Greek: *mē oun phobēthēte autous: ouden gar estin kekalummenon ho ouk apokaluphthēsetai, kai krypton ho ou gnōsthēsetai. ho legō hymin en tē skotia, eipate en tō phōti: kai ho eis to ous akouete, kēruxate epi tōn dōmatōn. kai mē phobeisthe apo tōn apokteinontōn to sōma, tēn de psychēn mē dunamenōn apokteinai: phobeisthe de mallon ton dunamenon kai psychēn kai sōma apolesai en geennē. ouchi dyo strouthia assariou pōleitai? kai hen ex autōn ou peseitai epi tēn gēn aneu tou patros hymōn. humōn de kai hai triches tēs kephalēs pasai ērithmēmenai eisin. mē oun phobeisthe: pollōn strouthiōn diapherete hymeis.*
Aramaic (Syriac): *lā hākēl thē-d-ḥlūn mēn-hōn layth gēr medem d-khas-y d-lā nē-th-gh-lē w-ṭ-šē d-lā nē-th-ī-da‘. medem d-’āmar ’nā l-kōn b-ḥē-šō-khā ’ā-m-r-ūy atōn b-nū-hrā w-medem d-b-’ē-dh-nay-khōn šā-m-‘īn atōn ’ē-k-r-z-ū ‘al ’eg-gā-rē. w-lā thē-d-ḥlūn mēn aylēn d-qā-ṭ-līn phaghrā naph-šā dēn lā mešk-ḥīn l-mē-q-ṭal d-ḥal-lūn dēn yattīr mēn haw d-mešk-ḥ d-l-naph-šā w-l-phagh-rā n’ē-bhēdh b-ghī-hā-nā. lā th rēn ṣē-p-rīn b-’as-sī-r mē-z-d-ab-b-nān w-ḥdhā mēn-hēn b-lā-dh mēn abūkhōn lā nā-p-lā ‘al ar‘ā. d-dhī-l-khōn dēn ’aph śa‘-rē d-rēš-khōn khōl-hēn m-n-yān enōn. lā hākēl thē-d-ḥlūn mēn sghī’ā-thā ṣē-p-rīn m-yatt-rīn atōn.*

Matthew 10:32-33 | Jesus declaring the eternal consequence of either confessing or denying Him before others
Jesus's Words: "Everyone therefore who confesses me before men, him I will also confess before my Father who is in heaven. But whoever denies me before men, him I will also deny before my Father who is in heaven."
Koine Greek: *pas oun hostis homologēsei en emoi emprosthen tōn anthrōpōn, homologēsō kagō en autō emprosthen tou patros mou tou en tois ouranois: hostis d’ an arnēsētai me emprosthen tōn anthrōpōn, arnēsomai kagō auton emprosthen tou patros mou tou en tois ouranois.*
Aramaic (Syriac): *khōl nāš hākēl d-naw-dhē bī qdhām bnaynāšā ’aw-dhē ’aph ’nā bēh qdhām abī d-b-šmayyā. man dēn d-nē-k-p-ūr bī qdhām bnaynāšā ’ē-k-p-ūr ’aph ’nā bēh qdhām abī d-b-šmayyā.*

Matthew 10:34-39 | Jesus describing the ultimate priority of the Kingdom, which may cause division even in families, and calling the disciples to take up their cross
Jesus's Words: "Don’t think that I came to send peace on the earth. I didn’t come to send peace, but a sword. For I came to set a man at odds against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.

A man's foes will be those of his own household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me. He who doesn't take his cross and follow after me, isn't worthy of me. He who finds his life will lose it; and he who loses his life for my sake will find it."
Koine Greek: *mē nomisēte hoti ēlthon balein eirēnēn epi tēn gēn: ouk ēlthon balein eirēnēn alla machairan. ēlthon gar dichasai anthrōpon kata tou patros autou kai thugatera kata tēs mētros autēs kai nymphēn kata tēs pentheras autēs, kai echthroi tou anthrōpou hoi oikiakoi autou. ho philōn patera ē mētera hyper eme ouk estin mou axios: kai ho philōn huion ē thugatera hyper eme ouk estin mou axios: kai hos ou lambanei ton stauron autou kai akolouthei opisō mou, ouk estin mou axios. ho heurōn tēn psychēn autou apolesei autēn, kai ho apolesas tēn psychēn autou heneken emou heurēsei autēn.*
Aramaic (Syriac): *lā thē-s-b rūn d-'ētayt d-'ē-r-mē šlāmā b-ar'ā lā 'ētayt d-'ē-r-mē šlāmā 'ellā ḥarbā. 'ētayt gēr d-'ē-p-lūgh ghab-rā 'al 'abūhy w-brathā 'al 'ē-m-āh w-kal-thā 'al kh-mā-thāh. w-b'ēl dī-naw d-ghab-rā b-nay bay-thēh. man d-rā-ḥēm 'abā aw 'ē-mā yattīr mē-n-y lā šā-wē lī w-man d-rā-ḥēm brā aw brathā yattīr mē-n-y lā šā-wē lī. w-khōl d-lā šā-qēl ṣ-lī-ḇēh w-'ā-thē bāth-r-y lā šā-wē lī. man d-'ēš-ka-ḥ naph-šēh n'ē-bh-dhāh w-man d-n'ē-bhēdh naph-šēh mē-thū-lā-thy nēšk-ḥāh.*

Matthew 10:40-42 | Jesus concluding His instructions by explaining that those who receive His disciples receive Him and the Father
Jesus's Words: "He who receives you receives me, and he who receives me receives him who sent me. He who receives a prophet in the name of a prophet will receive a prophet's reward. He who receives a righteous man in the name of a righteous man will receive a righteous man's reward. Whoever gives one of these little ones just a cup of cold water to drink in the name of a disciple, most certainly I tell you he will in no way lose his reward."
Koine Greek: *ho dechomenos hymas eme dechetai, kai ho eme dechomenos dechetai ton aposteilanta me. ho dechomenos prophētēn eis onoma prophētou misthon prophētou lēmpsetai, kai ho dechomenos dikaion eis onoma dikaiou misthon dikaiou lēmpsetai. kai hos ean potisē hena tōn mikrōn toutōn potērion psychrou monon eis onoma mathētou, amēn legō hymin, ou mē apolesē ton misthon autou.*
Aramaic (Syriac): *man d-m-qabbēl l-kōn lī m-qabbēl w-man d-lī m-qabbēl l-man d-šad-d-r-a-n-y m-qabbēl. man d-m-qabbēl nbī-yā b-šēm nbī-yā 'ēgrā d-nbī-yā nā-sēḇ w-man d-m-qabbēl khē-nā b-šēm khē-nā 'ēgrā d-khē-nā nā-sēḇ. w-khōl d-maš-qē ḥadh mēn hālēn z'ō-rē kāsā d-qārī-rē b-lā-ḥōdh b-šēm thāl-mī-dhā amīn 'āmar 'nā l-kōn d-lā n'ē-bhēdh 'ēgrēh.*

THE TESTIMONY OF JOHN AND THE GRACIOUS INVITATION

Matthew 11:4-6 | Jesus responding to the disciples sent by John the Baptist from prison, pointing to the miraculous works as evidence of His identity
Jesus's Words: "Go and tell John the things which you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them. Blessed is he who finds no occasion for stumbling in me."
Koine Greek: *kai apokritheis ho Iēsous eipen autois: Poreuthentes apangeilate Iōannē ha akouete kai blepete: typhloi anablepousin kai chōloi peripatousin, leproi katharizontai kai kōphoi akouousin, kai nekroi egeirontai kai ptōchoi euaggelizontai: kai makarios estin hos ean mē skandalisthē en emoi.*
Aramaic (Syriac): *'anī Yešū' w-'āmar l-hōn: zelū 'ēšt-ā-'y l-Yō-ḥā-nān aylēn d-šā-m-'īn atōn w-ḥā-zēn atōn. '-wī-rē ḥā-zēn w-kh-ghī-rē m-hal-l-khīn w-ghār-ḇē m-dak-yēn w-khō-ršē šā-m-'īn w-mī-thē qā-mīn w-mes-kē-nē mē-th-bas-rīn. w-ṭū-ḇayh l-man d-lā nē-th-k-šel bī.*

Matthew 11:7-15 | Jesus addressing the multitudes regarding the character and prophetic significance of John the Baptist
Jesus's Words: "What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft clothing? Behold, those who wear soft clothing are in kings' houses. But why did you go out? To see a prophet? Yes, I tell you, and much more than a prophet. For this is he of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.' Most certainly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptist; yet he who is least in the Kingdom of Heaven is greater than he. From the days of John the Baptist until now, the Kingdom of Heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John. If you are willing to receive it, this is Elijah, who is to come. He who has ears to hear, let him hear."

Koine Greek: *Toutōn de poreuomenōn ērxato ho Iēsous legein tois ochlois peri Iōannou: Ti exēlthate eis tēn erēmon theasasthai? kalamon hypo anemou saleuomenon? alla ti exēlthate idein? anthrōpon en malakois hēmphiesmenon? idou hoi ta malaka phorountes en tois oikois tōn basileōn eisin. alla ti exēlthate idein? prophētēn? nai legō hymin, kai perissoteron prophētou. outos estin peri hou gegraptai: Idou egō apostellō ton aggelon mou pro prosōpou sou, hos kataskeuasei tēn hodon sou emprosthen sou. amēn legō hymin, ouk egēgertai en gennētois gynaikōn meizōn Iōannou tou baptistou: ho de mikroteros en tē basileia tōn ouranōn meizōn autou estin. apo de tōn hēmerōn Iōannou tou baptistou heōs arti hē basileia tōn ouranōn biazetai, kai biastai harpazousin autēn. pantes gar hoi prophētai kai ho nomos heōs Iōannou eprophēteusan: kai ei thelete dexasthai, autos estin Hēlias ho mellōn erchesthai. ho echōn ōta akouetō.*
Aramaic (Syriac): *khadh dēn ʾē-zāl-ū šarī Yešūʿ l-mē-mar l-khēn-šē ʿal Yō-ḥā-nān: mānā n-p̄aq-tōn l-ḥūr-bā l-mē-ḥ-zā qā-nyā d-mēn rū-ḥā mē-th-t-zī-aʿ. w-ʾen lā mānā n-p̄aq-tōn l-mē-ḥ-zā ghab-rā d-mā-nē rak-kī-khē l-b̲īš hā aylēn d-rak-kī-khē l-b̲īš-īn b-bayth malkē enōn. w-ʾen lā mānā n-p̄aq-tōn l-mē-ḥ-zā n-b̲ī-yā ʾīn ʾāmar ʾnā l-kōn w-yattīr mēn n-b̲ī-yā. hānaw gēr d-ʿal-awhy k-thībh d-hā ʾenā m-šad-dar ʾnā mal-ʾākh-y qdhām par-ṣ-ō-pāk d-nēth-qēn ʾūr-ḥā qdhāmāk. amīn ʾāmar ʾnā l-kōn d-lā qām b-yāl-dhē d-nēšē d-rab mēn Yō-ḥā-nān ma-ʿm-dhā-nā zʿō-rā dēn b-malkū-thā d-šmayyā rab hū mē-nēh. mēn yaw-mā-thā dēn d-Yō-ḥā-nān ma-ʿm-dhā-nā w-ʿdhām-mā l-hāšā malkū-thā d-šmayyā b-qēṭīrā mē-th-dā-b̲-rā w-qē-ṭī-rā-nē m-khāt-pīn lāh. khōl-hōn gēr n-b̲ī-yē w-nā-mō-sā ʿdhām-mā l-Yō-ḥā-nān ēth-nab-bī-w. w-ʾen ṣā-b̲ēn atōn qab-bēlū d-hānaw Ī-lī-yā d-ʿthīd l-mʾētā. man d-ʾīth lēh ʾēdh-nē d-nēš-maʿ nēš-maʿ.*

Matthew 11:16-19 | Jesus using a parable of children in the marketplace to describe the stubbornness of His generation
Jesus's Words: "But to what shall I compare this generation? It is like children sitting in the marketplaces, who call to their companions and say, ‘We played the flute for you, and you didn’t dance. We mourned for you, and you didn’t lament.’ For John came neither eating nor drinking, and they say, ‘He has a demon.’ The Son of Man came eating and drinking, and they say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’ But wisdom is justified by her children."
Koine Greek: *tini de homoiōsō tēn genean tautēn? homoia estin paidiois kathēmenois en tais agorais ha prosphōnounta tois heterois legousin: Ēulēsamen hymin kai ouk ōrchēsasthe: ethrēnēsamen kai ouk ekopsasthe. ēlthen gar Iōannēs mēte esthiōn mēte pinōn, kai legousin: Daimonion echei. ēlthen ho huios tou anthrōpou esthiōn kai pinōn, kai legousin: Idou anthrōpos phagos kai oinopotēs, telōnōn philos kai hamartōlōn. kai edikaiōthē hē sophia apo tōn ergōn autēs.*
Aramaic (Syriac): *l-man dēn ē-dam-mēh l-šar-b-thā hādē dā-m-yā l-ṭ-lā-yē d-yā-th-b̲īn b-šū-qā w-qā-rē-n l-ḥa-b̲-ray-hōn. w-ʾā-m-rīn zan-marn l-kōn w-lā r-qadh-tōn w-ʾay-līn l-kōn w-lā r-qadh-tōn. ʾētā gēr Yō-ḥā-nān d-lā ʾā-khēl w-lā šā-thē w-ʾām-rīn šē-dhā ʾīth bēh. ʾētā brēh d-nāšā ʾā-khēl w-šā-thē w-ʾām-rīn hā ghab-rā ʾā-khō-lā w-šā-thē kham-rā w-rā-ḥ-mā d-mākh-sē w-d-khā-ṭā-yē w-ʾēth-zak-kath ḥēkh-m-thā mēn b-nay-yāh.*

Matthew 11:20-24 | Jesus denouncing the cities that witnessed His miracles but refused to repent
Jesus's Words: "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. You, Capernaum, who are exalted to heaven, you will go down to Hades. For if the mighty works had been done in Sodom which were done in you, it would have remained until this day. But I tell you that it will be more tolerable for the land of Sodom, on the day of judgment, than for you."
Koine Greek: *Ouai soi, Chorazin: ouai soi, Bēthsaidan: hoti ei en Turō kai Sidōni egenonto hai dynameis hai genomenai en hymin, palai an en sakkō kai spodō metenoēsan. plēn legō hymin, Turō kai Sidōni anektoteron estai en hēmera kriseōs ē hymin. kai su, Kapharnaoum, mē heōs ouranou hypsōthēsē? heōs hadou katabibasthēsē. hoti ei en Sodomois egenēthēsan hai dynameis hai genomenai en soi, emeinean an mechri tēs sēmeron. plēn legō hymin hoti gē Sodomōn anektoteron estai en hēmera kriseōs ē soi.*
Aramaic (Syriac): *hāy-dēn šarī Yešūʿ l-mē-kh-sā l-m-dhī-nā-thā ʾay-lēn d-h-waw b-hēn khay-lā-wā-thēh sghī-ʾē w-lā thāb̲-w. w-ʾā-mar: wāy lē-kh Khū-rā-zīn wāy lē-kh Bēth-Ṣāy-yā-dhā d-ʾen b-Ṣōr w-b-Ṣay-dhān h-waw khay-lē aylēn d-h-waw b-khēn k-b̲ar dēn b-śaq-qē w-b-qēṭ-mā thā-b̲-y. b-rām ʾā-mar ʾnā l-kōn d-l-Ṣōr w-l-Ṣay-dhān nē-h-wē n-yā-khā b-yaw-mā d-dhī-nā ʾaw l-kēn. w-ʾatī K-phar-na-ḥūm hāy d-ʿdhām-mā l-šmayyā ʾēth-al-y-atī ʿdhām-mā l-šyūl thē-ḥ-thīn d-ʾen b-S-dhōm h-waw khay-lē aylēn d-h-waw b-kh-y qā-y-mā h-wāth ʿdhām-mā l-yaw-mā-nā. b-rām ʾā-mar ʾnā l-kōn d-l-arʿā d-S-dhōm nē-h-wē n-yā-khā b-yaw-mā d-dhī-nā ʾaw l-kh-y.*

Matthew 11:25-30 | Jesus praising the Father for revealing the truth to the humble and inviting the weary to find rest in Him

Jesus's Words: "I thank you, Father, Lord of heaven and earth, that you hid these things from the wise and understanding, and revealed them to infants. Yes, Father, for so it was well-pleasing in your sight. All things have been delivered to me by my Father. No one knows the Son, except the Father; neither does anyone know the Father, except the Son, and he to whom the Son desires to reveal him. Come to me, all you who labor and are heavily burdened, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart; and you will find rest for your souls. For my yoke is easy, and my burden is light."
Koine Greek: *en ekeinō tō kairō apokritheis ho Iēsous eipen: Exomologoumai soi, pater, kyrie tou ouranou kai tēs gēs, hoti ekrupsas tauta apo sophōn kai sunetōn kai apekalupsas auta nēpiois: nai, ho patēr, hoti houtōs egeneto eudokia emprosthen sou. panta moi paredothē hypo tou patros mou, kai oudeis epiginōskei ton huion ei mē ho patēr, oude ton patera tis epiginōskei ei mē ho huios kai hō ean boulētai ho huios apokalupsai. deute pros me pantes hoi kopiōntes kai pephortismenoi, kagō anapausō hymas. arate ton zugon mou eph' hymas kai mathete ap' emou, hoti praus eimi kai tapeinos tē kardia, kai heurēsete anapausin tais psychais hymōn: ho gar zugos mou chrēstos kai to phortion mou elaphron estin.*
Aramaic (Syriac): *b-hāy zab-nā ʻanī Yešūʻ w-'āmar: maw-dhē 'nā lāk abī mā-rē d-šmayyā w-d-arʻā d-khas-y-t hālēn mēn ḥak-kī-mē w-sa-k-l-thā-nē w-gh-lē-y-t enēn l-yal-lū-dhē. 'īn abī d-hākānā h-wā ṣē-ḇ-yā-nā qdhā-m-y-k. khōl medem 'ēš-t-lēm lī mēn abī w-lā nāš yā-dhaʻ l-brā 'ellā 'en abā 'aph-lā l-'abā nāš yā-dhaʻ 'ellā 'en brā w-l-man d-ṣā-ḇē brā d-nē-gh-lē. thō l-wā-th-y khōl-khōn lā-yē w-š-qī-lay maw-b-lē w-'enā 'ēnī-ḥ-khōn. š-qū-lū nī-r-y ʻal-ay-khōn w-ī-laḵ-ū mē-n-y d-nī-khā 'nā w-mak-kīkh b-leb-y w-meš-k-ḥīn atōn n-yā-khā l-naph-šā-th-khōn. nī-r-y gēr bas-sīm hū w-maw-b-l-y qal-lī-lā hī.*

THE LORD OF THE SABBATH AND THE SOURCE OF POWER

Matthew 12:3-8 | Jesus defending His disciples against the Pharisees' accusation of Sabbath-breaking, citing David and the Temple service to demonstrate His authority
Jesus's Words: "Haven't you read what David did, when he was hungry, and those who were with him; how he entered into the house of God, and ate the show bread, which was not lawful for him to eat, neither for those who were with him, but only for the priests? Or haven't you read in the law, that on the Sabbath day, the priests in the temple profane the Sabbath, and are guiltless? But I tell you that one greater than the temple is here. But if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless. For the Son of Man is Lord of the Sabbath."
Koine Greek: *ho de eipen autois: Ouk anegnōte ti epoiēsen Dauid hote epeinasen kai hoi met' autou; pōs eisēlthen eis ton oikon tou theou kai tous artous tēs protheseōs ephagon, ho ouk exonēn autō phagein oude tois met' autou ei mē tois hiereusin monois? ē ouk anegnōte en tō nomō hoti tois sabbasin hoi hiereis en tō hierō to sabbaton bebēlousin kai anaitioi eisin? legō de hymin hoti tou hierou meizon estin hōde. ei de egnōkeite ti estin: Eleos thelō kai ou thusian, ouk an katedikasate tous anaitious. kyrios gar estin tou sabbatou ho huios tou anthrōpou.*
Aramaic (Syriac): *hū dēn 'āmar l-hōn: lā q-r-ay-tōn mānā 'badh Dawīdh khadh kh-phen w-ay-lēn d-ʻamēh. 'ay-kanā ʻal l-bay-thēh d-Alāhā w-lach-mā d-phā-thū-rā d-Māryā 'ē-khāl haw d-lā šal-līṭ h-wā lēh l-'ē-khāl w-lā l-ay-lēn d-ʻamēh 'ellā l-khā-hnē b-lā-ḥōdh. aw lā q-r-ay-tōn b-nā-mō-sā d-b-šab-bathē khā-hnē b-hay-k-lā m-ḥal-līn lāh l-šab-bathā w-d-lā kh-ṭā enōn. 'āmar 'nā l-kōn dēn d-rab mēn hay-k-lā 'īth th-nān. 'ē-lū dēn yā-dh-'īn atōn mānā hū ḥ-nā-nā ṣā-ḇē 'nā w-lā d-ḇeḥ-thā lā m-ḥay-y-ḇīn atōn l-ay-lēn d-d-lā kh-ṭā enōn. mā-rēh gēr d-šab-bathā 'ī-thayhy brēh d-nāšā.*

Matthew 12:11-13 | Jesus challenging the Pharisees regarding the lawfulness of healing on the Sabbath, using the example of a sheep in a pit before healing a man with a withered hand
Jesus's Words: "What man is there among you, who has one sheep, and if this one falls into a pit on the Sabbath day, won't he take hold of it, and lift it out? Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the Sabbath day. ... Stretch out your hand."
Koine Greek: *ho de eipen autois: Tis estai ex hymōn anthrōpos hos hexei probaton hen, kai ean empesē touto tois sabbasin eis bothynon, ouchi kratēsei auto kai egerei? posō oun diapherei anthrōpos probatou! hōste exestin tois sabbasin kalōs poiein. tote legei tō anthrōpō: Ekteinon sou tēn cheira. kai exeteinen, kai apekatestathē hugiēs hōs hē allē.*
Aramaic (Syriac): *hū dēn 'āmar l-hōn: man-hū mēn-khōn ghab-rā d-'īth lēh 'ē-r-bā ḥadh w-'en nā-phal b-ghū-m-ṣā b-šab-bathā lā 'ā-ḥēdh w-m-qīm lēh. k-mā dēn yattīr m-yattar barnāšā mēn 'ē-r-bā mē-thūl hādē šal-līṭ hū b-šab-bathā l-mē-'badh d-šap-pīr. hāy-dēn 'āmar l-haw ghab-rā: pšūṭ īdhāk w-p-šaṭ īdhēh w-th-q-nath aykh ḥ rī-thā.*

Matthew 12:25-30 | Jesus responding to the Pharisees' claim that He casts out demons by Beelzebul, illustrating the internal logic of a divided kingdom and the necessity of binding the "strong man"
Jesus's Words: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. If Satan casts out Satan, he is divided against himself; how then will his kingdom stand? If I by Beelzebul cast out demons, by whom do your children cast them out? Therefore they will be your judges. But if I by the Spirit of God cast out demons, then the Kingdom of God has come upon you. Or how can one enter into the house of the strong man, and seize his goods, unless he first bind the strong man? Then he will plunder his house. He who is not with me is against me; and he who doesn't gather with me, scatters."
Koine Greek: *eidōs de tas enthumēseis autōn eipen autois: Pasa basileia meristheisa kath' heautēs erēmoutai, kai pasa polis ē oikia meristheisa kath' heautēs ou stathēsetai. kai ei ho Satanas ton Satanan ekballei, eph' heauton emeristhē: pōs oun stathēsetai hē basileia autou? kai ei egō en Beelzeboul ekballō ta daimonia, hoi huioi hymōn en tini ekballousin? dia touto autoi kritai esontai hymōn. ei de en pneumati theou egō ekballō ta daimonia, ara ephthasen eph' hymas hē basileia tou theou. ē pōs dunatai tis eiselthein eis tēn oikian tou ischyrou kai ta skeuē autou harpasai, ean mē prōton dēsē ton ischyron? kai tote tēn oikian autou diarpasei. ho mēōn met' emou kat' emou estin, kai ho mē sunagōn met' emou skorpizei.*
Aramaic (Syriac): *Yešū' dēn ī-dha' m-ḥaš-bhā-th-hōn w-'āmar l-hōn: khōl malkū d-thēth-pal-lāgh 'al naph-šāh thē-kh-rab w-khōl bayth w-m-dhī-thā d-thēth-pal-lāgh 'al naph-šāh lā th-qūm. w-'en Sāṭā-nā l-Sāṭā-nā mē-p-ēq 'al naph-šēh 'ēth-pal-lagh 'ay-kanā hākēl qā-y-mā malkū-thēh. w-'en 'nā b-B-'ēl-z-ḇūḇ mē-p-ēq 'nā šē-dhē b-nay-khōn b-mānā mē-p-qīn mē-thūl hānā hē-nōn nehwūn l-khōn day-yā-nē. w-'en dēn b-rū-ḥā d-Alāhā mē-p-ēq 'nā šē-dhē qē-r-ḇath lāh 'al-ay-khōn malkū-thā d-Alāhā. aw 'ay-kanā meš-ka-ḥ nāš d-nē-'ūl l-bay-thā d-ḥas-sī-nā w-mā-naw nē-ḇōz 'ēlā l-qad-mā n'ē-s-rī-hy l-ḥas-sī-nā w-hāy-dēn bay-thēh nē-ḇōz. man d-lā hwā 'am-y lūq-ḇāl-y hū w-man d-lā khā-neš 'am-y m-bad-darū m-bad-dar.*

Matthew 12:31-32 | Jesus warning about the gravity of blaspheming the Holy Spirit
Jesus's Words: "Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is to come."
Koine Greek: *Dia touto legō hymin, pasa hamartia kai blasphēmia aphethēsetai tois anthrōpois, hē de tou pneumatos blasphēmia ouk aphethēsetai. kai hos ean eipē logon kata tou huiou tou anthrōpou, aphethēsetai autō: hos d' an eipē kata tou pneumatos tou hagiou, ouk aphethēsetai autō oute en toutō tō aiōni oute en tō mellonti.*
Aramaic (Syriac): *mē-thūl hānā 'āmar 'nā l-kōn d-khōl kh-ṭā-hīn w-ghūd-phīn nēš-th-ḇ-qūn l-bnaynāšā ghūd-pā dēn d-'al rū-ḥā lā nēš-th-ḇēq l-bnaynāšā. w-khōl man d-n'ēmar mellā 'al brēh d-nāšā nēš-th-ḇēq lēh khōl dēn d-'al rū-ḥā d-qūd-šā n'ēmar lā nēš-th-ḇēq lēh lā b-'āl-mā hānā w-lā b-'āl-mā d-'thīd.*

THE SIGN OF JONAH AND THE TRUE FAMILY OF JESUS

Matthew 12:33-37 | Jesus teaching on the connection between a person's inner nature and their speech, using the metaphor of a tree and its fruit
Jesus's Words: "Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for the tree is known by its fruit. You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks. The good man out of his good treasure brings out good things, and the evil man out of his evil treasure brings out evil things. I tell you that every idle word that men speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned."
Koine Greek: *ē poiēsate to dendron kalon kai ton karpon autou kalon, ē poiēsate to dendron sapron kai ton karpon autou sapron: ek gar tou karpou to dendron ginōsketai. gennēmata echidnōn, pōs dunasthe agatha lalein ponēroi ontes? ek gar tou perisseumatos tēs kardias to stoma lalei. ho agathos anthrōpos ek tou agathou thēsaurou ekballei agatha, kai ho ponēros anthrōpos ek tou ponērou thēsaurou ekballei ponēra. legō de hymin hoti pan rhēma argon ho lalēsousin hoi anthrōpoi, apodōsousin peri autou logon en hēmera kriseōs: ek gar tōn logōn sou dikaiōthēsē, kai ek tōn logōn sou katadikasthēsē.*
Aramaic (Syriac): *aw 'badhū ī-lā-nā ṭā-ḇā w-pī-rēh šap-pī-rē aw 'badhū ī-lā-nā bī-šā w-pī-rēh bī-šē mēn pī-rēh hū gēr mē-th-ī-da' ī-lā-nā. yal-lā-dhē d-'ēkhid-nē 'ay-kanā meš-k-ḥīn atōn ṭā-ḇā-thā l-m-mal-lā-lū d-ḇī-šē atōn mēn thaw-thā-rē gēr d-leb-bā m-mal-lēl phū-mā. ghab-rā ṭā-ḇā mēn sī-mathā ṭā-ḇā-thā mē-p-ēq ṭā-ḇā-thā w-ghab-rā bī-šā mēn sī-mathā*

bī-šā-thā mē-p-ēq bī-šā-thā. ’āmar ’nā l-kōn dēn d-khōl mellā baṭ-ṭī-lā d-n’ēm-rūn bnaynāšā neth-lūn phē-ṣ-thāh b-yaw-mā d-dhī-nā. mēn mel-lay-k gēr thē-z-dak w-mēn mel-lay-k thēth-ḥay-yab.

Matthew 12:39-42 | Jesus responding to the scribes and Pharisees' request for a sign by pointing to the "Sign of Jonah" and the greater wisdom of His own ministry
Jesus's Words: "An evil and adulterous generation seeks after a sign, but no sign will be given to it but the sign of Jonah the prophet. For as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will stand up in the judgment with this generation, and will condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here. The Queen of the South will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here."
Koine Greek: *ho de apokritheis eipen autois: Genea ponēra kai moichalis sēmeion epizētei, kai sēmeion ou dothēsetai autē ei mē to sēmeion Iōna tou prophētou. hōsper gar ēn Iōnas en tē koilia tou kētous treis hēmeras kai treis nuktas, houtōs estai ho huios tou anthrōpou en tē kardia tēs gēs treis hēmeras kai treis nuktas. andres Nineuitai anastēsontai en tē krisei meta tēs geneas tautēs kai katakrinousin autēn, hoti metenoēsan eis to kērugma Iōna, kai idou pleion Iōna hōde. basilissa notou egerthēsetai en tē krisei meta tēs geneas tautēs kai katakrinei autēn, hoti ēlthen ek tōn peratōn tēs gēs akousai tēn sophian Solomōnos, kai idou pleion Solomōnos hōde.*
Aramaic (Syriac): *hū dēn ‘anī w-’āmar l-hōn: šar-ḇ-thā bī-š-thā w-ghā-yār-thā ’ā-thā bā-‘yā w-’ā-thā lā thēth-y-hab lāh ’ellā ’ā-thēh d-Yō-nān n-ḇī-yā. ’ay-kanā gēr d-h-wā Yō-nān b-kar-sēh d-nū-nā th-lā-thā yaw-mīn w-th-lā-thā lay-lā-wān hākānā nehwē brēh d-nāšā b-leb-bā d-ar‘ā th-lā-thā yaw-mīn w-th-lā-thā lay-lā-wān. ghaḇ-rē Nī-n-wā-yē n-qū-mūn b-dhī-nā ‘am šar-ḇ-thā hādē w-nē-ḥay-ḇū-nāh d-thāḇ-w b-khrū-zū-thēh d-Yō-nān w-hā d-rab mēn Yō-nān th-nān. malk-thā d-tay-m-nā th-qūm b-dhī-nā ‘am šar-ḇ-thā hādē w-thē-ḥay-y-ḇāh d-’ētāth mēn ‘ē-ḇ-ray-yāh d-ar‘ā d-thēš-ma‘ ḥēkh-m-thēh d-Šē-lē-mōn w-hā d-rab mēn Šē-lē-mōn th-nān.*

Matthew 12:43-45 | Jesus using the parable of the returning unclean spirit to illustrate the perilous state of those who do not fill their spiritual lives with the Kingdom
Jesus's Words: "But the unclean spirit, when he has gone out of the man, passes through waterless places, seeking rest, and doesn’t find it. Then he says, ‘I will return into my house from which I came out,’ and when he has come, he finds it empty, swept, and put in order. Then he goes and takes with himself seven other spirits more evil than himself, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation."
Koine Greek: *hotan de to akatharton pneuma exelthē apo tou anthrōpou, dierchetai dia anydrōn topōn zētoun anapausin, kai ouk heuriskei. tote legei: Eis ton oikon mou epistrepsō hothen exēlthon: kai elthon heuriskei scholazonta kai sesarōmenon kai kekosmēmenon. tote poreuetai kai paralambanei meth’ heautou hepta hetera pneumata ponērotera heautou, kai eiselthonta katoikei ekei: kai ginetai ta eschata tou anthrōpou ekeinou cheirona tōn prōtōn. houtōs estai kai tē genea tautē tē ponēra.*
Aramaic (Syriac): *mā dēn d-rū-ḥā ṭan-phā thē-p-ūq mēn bar-nāšā m-hal-l-khā b-’ath-raw-thā d-may-yā layth b-hōn w-bā-‘yā n-yā-khā w-lā meš-k-ḥā. hāy-dēn ’ā-m-rā: ’ē-h-pōkh l-bayth-y mēn ’ay-kā d-n-p̄aqt w-’ā-th-yā meš-k-ḥā lēh d-sa-p̄īq w-kham-mīš w-m-ṣab-bath. hāy-dēn ’ā-z-lā dā-ḇ-rā ‘amāh š-ḇa‘ rū-ḥīn ’ch-rā-yān d-ḇī-šān mē-nāh w-‘ā-’lān w-‘ām-rān thaman w-he-w-yā ḥar-thēh d-ghab-rā haw bī-šā mēn qad-māy-thēh hākānā nehwē l-šar-ḇ-thā hādē bī-š-thā.*

Matthew 12:48-50 | Jesus defining His true spiritual family as those who do the will of His Father
Jesus's Words: "Who is my mother? Who are my brothers? ... Behold, my mother and my brothers! For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother."
Koine Greek: *ho de apokritheis eipen tō legonti autō: Tis estin hē mētēr mou, kai tines eisin hoi adelphoi mou? kai ekteinas tēn cheira autou epi tous mathētas autou eipen: Idou hē mētēr mou kai hoi adelphoi mou. hostis gar an poiēsē to thēlēma tou patros mou tou en ouranois, autos mou adelphos kai adelphē kai mētēr estin.*
Aramaic (Syriac): *hū dēn ‘anī w-’āmar l-man d-’ā-mar lēh: man hī ’ē-m-y w-man enōn ’akh-ay. w-p-šaṭ īdhēh l-wāth thāl-mī-dhaw w-’āmar: hā ’ē-m-y w-hā ’akh-ay. khōl man gēr d-‘ā-ḇedh ṣē-ḇ-yā-nēh d-’ab-y d-b-šmayyā hū-yū ’akh-y w-ḥāth-y w-’ē-m-y.*

THE PARABLES OF THE KINGDOM

Matthew 13:3-9 | Jesus speaking to the vast crowds from a boat on the Sea of Galilee, presenting the Parable of the Sower
Jesus's Words: "Behold, a farmer went out to sow. As he sowed, some seeds fell by the roadside, and the birds came and devoured them. Others fell on rocky ground, where they didn't have much soil, and immediately they sprang up, because they had no depth of earth. When the sun had risen, they were scorched. Because they had no root, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on good soil, and yielded fruit: some one hundred times as much, some sixty, and some thirty. He who has ears to hear, let him hear."
Koine Greek: *kai elalēsen autois polla en parabolais legōn: Idou exēlthen ho speirōn tou speirein. kai en tō speirein auton ha men epesen para tēn hodon, kai elthonta ta peteina katephagen auta. alla de epesen epi ta petrōdē hopou ouk eichen gēn pollēn, kai eutheōs exaneteilen dia to mē echein bathos gēs: hēliou de anateilantos ekaumatisthē kai dia to mē echein rhizan exēranthē. alla de epesen epi tas akanthas, kai anebēsan hai akanthai kai apepnixan auta. alla de epesen epi tēn gēn tēn kalēn kai edidou karpon, ho men hekaton ho de hexēkonta ho de triakonta. ho echōn ōta akouetō.*
Aramaic (Syriac): *w-m-mal-lēl h-wā ʻam-hōn sghī-ʼāthā b-phēlā-thā w-ʼā-mar: hā n-p̄aq zā-rū-ʻā d-nē-z-rūʻ. w-khadh zā-rāʻ ʼīth d-n-p̄al ʻal yad b-ʼūr-ḥā w-ʼē-thāth phār-ḥ-thā w-ʼā-kh-lathēh. w-ʼchrēnā n-p̄al ʻal šū-ʻā ay-kā d-layth h-wā arʻā sghī-ʼāthā w-mē-ḥdhā d-naḥ mē-thūl d-layth h-wā ʻūm-qā d-arʻā. khadh dēn d-naḥ šem-šā ḥ-mā w-mē-thūl d-layth h-wā lēh ʻēqā-rā ī-b̲ēš. w-ʼchrēnā n-p̄al b-ay-nāth kūb-bē w-s-lē-qū kūb-bē w-ḥ-n-qūy. w-ʼchrēnā n-p̄al b-arʻā ṭā-b̲-thā w-y-hab pī-rē ʼīth d-m-ʼā w-ʼīth d-ʼēš-tīn w-ʼīth d-th-lā-thīn. man d-ʼīth lēh ʼēdh-nē d-nēš-maʻ nēš-maʻ.*

Matthew 13:11-17 | Jesus explaining to His disciples why He speaks to the multitudes in parables, distinguishing between those who seek truth and those whose hearts are hardened
Jesus's Words: "To you it is given to know the mysteries of the Kingdom of Heaven, but it is not given to them. For whoever has, to him will be given, and he will have abundance, but whoever doesn't have, from him will be taken away even that which he has. Therefore I speak to them in parables, because seeing they don't see, and hearing they don't hear, neither do they understand. In them the prophecy of Isaiah is fulfilled, which says, 'By hearing you will hear, and will in no way understand; Seeing you will see, and will in no way perceive: for this people's heart has grown callous, their ears are dull of hearing, they have closed their eyes; or else perhaps they might perceive with their eyes, hear with their ears, understand with their heart, and should turn back; and I would heal them.' But blessed are your eyes, for they see; and your ears, for they hear. For most certainly I tell you that many prophets and righteous men desired to see the things which you see, and didn't see them; and to hear the things which you hear, and didn't hear them."
Koine Greek: *ho de apokritheis eipen autois: Hoti hymin dedotai gnōnai ta mystēria tēs basileias tōn ouranōn, ekeinois de ou dedotai. hostis gar echei, dothēsetai autō kai perisseuthēsetai: hostis de ouk echei, kai ho echei arthēsetai ap' autou. dia touto en parabolais autois lalō, hoti blepontes ou blepousin kai akouontes ouk akouousin oude suniousin. kai anaplēroutai autois hē prophēteia Ēsaiou hē legousa: Akoē akousete kai ou mē sunēte, kai blepontes blepsete kai ou mē idēte: epachunthē gar hē kardia tou laou toutou, kai tois ōsin bareōs ēkousan, kai tous ophthalmous autōn ekammusan: mēpote idōsin tois ophthalmois kai tois ōsin akousōsin kai tē kardia sunōsin kai epistrepsōsin, kai iasomai autous. hymōn de makarioi hoi ophthalmoi hoti blepousin, kai ta ōta hymōn hoti akouousin. amēn gar legō hymin hoti polloi prophētai kai dikaioi epethumēsan idein ha blepete kai ouk eidan, kai akousai ha akouete kai ouk ēkousan.*
Aramaic (Syriac): *hū dēn ʻanī w-ʼāmar l-hōn: d-l-kōn hū y-hab l-mē-daʻ rā-zē d-malkū-thā d-šmayyā l-hān-ōn dēn lā y-hab. man gēr d-ʼīth lēh neth-y-hab lēh w-nēth-yattar lēh w-man d-layth lēh w-haw d-ʼīth lēh nē-š-t-qēl mē-nēh. mē-thūl hānā b-phēlā-thā m-mal-lēl ʼnā ʻam-hōn mē-thūl d-ḥā-zēn w-lā ḥā-zēn w-šā-m-ʻīn w-lā šā-m-ʻīn w-lā mēs-t-ak-līn. w-šal-mā b-hōn n-b̲ī-yū-thēh d-ʼĒ-šā-yā d-ʼā-m-rā d-šam-mā-ʼū thēš-m-ʻūn w-lā thē-s-tak-lūn w-mē-ḥ-zā thē-ḥ-zūn w-lā thē-d-ʻūn. ēth-ʼab-b-y lēh gēr leb-bēh d-ʻam-mā hānā w-b-ʼē-dh-nay-hōn yā-qī-rā-īth š-maʻ-w w-ʻaynay-hōn ʻam-m-ṣ-w d-l-mā nē-ḥ-zūn b-ʻaynay-hōn w-nēš-m-ʻūn b-ʼē-dh-nay-hōn w-nē-s-tak-lūn b-leb-b-hōn w-nēth-p-nūn w-ʼā-sē enōn. d-dhī-l-khōn dēn ṭū-b̲-y-hēn l-ʻaynay-khōn d-ḥā-zyān w-l-ʼē-dh-nay-khōn d-šā-m-ʻān. amīn ʼāmar ʼnā l-kōn gēr d-sghī-ʼē n-b̲ī-yē w-khē-nē ēth-r-rag-rg-w d-nē-ḥ-zūn mānā d-ḥā-zēn atōn w-lā ḥ-zāw w-l-mēš-maʻ mānā d-šā-m-ʻīn atōn w-lā š-maʻ-w.*

Matthew 13:18-23 | Jesus providing the private interpretation of the Parable of the Sower to His disciples
Jesus's Words: "Hear, then, the parable of the farmer. When anyone hears the word of the Kingdom, and doesn't understand it, the evil one comes, and snatches away that which has been sown in his heart. This is what was sown by the

roadside. What was sown on the rocky places, this is he who hears the word, and immediately with joy receives it; yet he has no root in himself, but endures for a while. When oppression or persecution arises because of the word, immediately he stumbles. What was sown among the thorns, this is he who hears the word, but the cares of this age and the deceitfulness of riches choke the word, and he becomes unfruitful. What was sown on the good ground, this is he who hears the word, and understands it, who most certainly bears fruit, and produces, some one hundred times as much, some sixty, and some thirty."
Koine Greek: *hymeis oun akousate tēn parabolēn tou speirantos. pantos akouontos ton logon tēs basileias kai mē sunientos, erchetai ho ponēros kai harpazei to esparmenon en tē kardia autou: outos estin ho para tēn hodon spareis. ho de epi ta petrōdē spareis, outos estin ho ton logon akouōn kai eutheus meta charas lambanōn auton: ouk echei de rhizan en heautō alla proskairos estin, genomenēs de thlipseōs ē diōgmou dia ton logon euthus skandalizetai. ho de eis tas akanthas spareis, outos estin ho ton logon akouōn, kai hē merimna tou aiōnos kai hē apatē tou ploutou sumpnigei ton logon, kai akarpos ginetai. ho de epi tēn kalēn gēn spareis, outos estin ho ton logon akouōn kai sunieis, hos dē karpophorei kai poiei ho men hekaton ho de hexēkonta ho de triakonta.*
Aramaic (Syriac): *ʾatōn dēn š-maʿ-w phēl-thā d-zā-rū-ʿā. khōl d-šā-maʿ mellathā d-malkū-thā w-lā mēs-t-ak-al bāh ʾā-thē bī-šā w-khā-ṭep̄ mellathā d-z-rī-ʿā b-leb-bēh hān-aw haw d-ʿal yad b-ʾūr-ḥā ʾēth-z-raʿ. haw dēn d-ʿal šū-ʿā ʾēth-z-raʿ hān-aw d-šā-maʿ mellathā w-bar šā-ʿthā b-ḥā-dhū-thā m-qab-bēl lāh. layth lēh dēn ʿēqā-rā bēh ʾellā d-zab-nā hū w-mā d-h-wā ʾūl-ṣā-nā aw r-dū-ph-yā mē-thūl mellathā bar šā-ʿthā mē-th-k-šel. haw dēn d-b-ay-nāth kūb-bē ʾēth-z-raʿ hān-aw d-šā-maʿ mellathā w-ṣē-ph-thā d-ʿāl-mā hānā w-ṭū-ʿ-yā d-ʿūth-rā ḥā-n-qīn lāh l-mel-l-thā w-d-lā pī-rē h-w-yā. haw dēn d-b-arʿā ṭā-b̲-thā ʾēth-z-raʿ hān-aw d-šā-maʿ mel-l-th-y w-mē-s-t-ak-al w-yā-theb̲ pī-rē w-ʿā-b̲edh ʾīth d-m-ʾā w-ʾīth d-ʾēš-tīn w-ʾīth d-th-lā-thīn.*

PARABLES OF THE KINGDOM'S GROWTH AND SEPARATION

Matthew 13:24-30 | Jesus presenting the Parable of the Tares (Weeds), illustrating the coexistence of the children of the Kingdom and the children of the evil one until the final harvest
Jesus's Words: "The Kingdom of Heaven is like a man who sowed good seed in his field, but while people slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and produced fruit, then the tares appeared also. The servants of the householder came and said to him, 'Sir, didn't you sow good seed in your field? Where did these tares come from?' He said to them, 'An enemy has done this.' The servants asked him, 'Do you want us then to go and gather them up?' But he said, 'No, lest perhaps while you gather up the tares, you root up the wheat with them. Let both grow together until the harvest, and in the harvest time I will tell the reapers, "First, gather up the tares, and bind them in bundles to burn them; but gather the wheat into my barn."'"
Koine Greek: *allēn parabolēn parethēken autois legōn: Homoiōthē hē basileia tōn ouranōn anthrōpō speiranti kalon sperma en tō agrō autou. en de tō katheudein tous anthrōpous ēlthen autou ho echthros kai epespeiren zizania ana meson tou sitou kai apēlthen. hote de eblastēsen ho chortos kai karpon epoiēsen, tote ephanē kai ta zizania. proselthontes de hoi douloi tou oikodespotou eipon autō: Kyrie, ouchi kalon sperma espeiras en tō sō agrō? pothen oun echei zizania? ho de ephē autois: Echthros anthrōpos touto epoiēsen. hoi de douloi legousin autō: Theleis oun apelthontes sullēxōmen auta? ho de phēsin: Ou, mēpote sullēgontes ta zizania ekrizōsēte hama autois ton siton. aphete sunauxanesthai amphotera mechri tou therismou, kai en kairō tou therismou erō tois theristais: Sullēxate prōton ta zizania kai dēsate auta eis desmas pros to katakausai auta, ton de siton sunagagete eis tēn apothēkēn mou.*
Aramaic (Syriac): *ʾchrēnā phēlthā ʾē-m-thar l-hōn w-ʾāmar: dā-m-yā malkū-thā d-šmayyā l-ghab-rā d-z-raʿ zar-ʿā ṭā-b̲ā b-q-rī-thēh. w-khadh d-mī-khū bnaynāšā ʾētā bʿēl dī-nēh w-z-raʿ zī-zā-nē b-ay-nāth ḥēṭē w-ʾēzal. khadh dēn d-naḥ ʿē-mī-rā w-ʿbadh pī-rē hāy-dēn ʾēth-ḥ-zī-w ʾaph zī-zā-nē. w-q-rē-b̲ū ʿab-dhaw d-mā-rē bay-thā w-ʾām-rīn lēh: mā-ran lā hā zar-ʿā ṭā-b̲ā z-raʿt b-q-rī-thāk mēn ʾay-kā ʾīth bāh zī-zā-nē. hū dēn ʾāmar l-hōn: ghab-rā bʿēl dī-nā ʿbadh hādē ʾām-rīn lēh ʿab-dhaw: ṣā-b̲ē ʾat nē-zel n-ghab-y enōn. hū dēn ʾāmar l-hōn: d-l-mā khadh m-ghab-yēn atōn zī-zā-nē thē-ʿq-rūn ʿam-hōn ʾaph ḥēṭē. š-b̲ōq-ū rā-b̲ēn th-rēyhōn ʾakh-dhā ʿdhām-mā l-ḥ-ṣā-dhā w-b-zabh-nā d-ḥ-ṣā-dhā ʾā-mar ʾnā l-ḥā-ṣō-dhē: ghab-y-w l-qad-mā zī-zā-nē w-ʾē-s-r-ū enōn mē-z-z-rē d-nē-q-dhūn ḥēṭē dēn kan-š-ū l-ʾaw-ṣ-ray.*

Matthew 13:31-32 | Jesus using the Mustard Seed to describe the small beginnings and immense eventual expansion of the Kingdom
Jesus's Words: "The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his field; which indeed is smaller than all seeds. But when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches."

Koine Greek: *allēn parabolēn parethēken autois legōn: Homoia estin hē basileia tōn ouranōn kokkō sinapeōs, hon labōn anthrōpos espeiren en tō agrō autou: ho mikron men estin pantōn tōn spermatōn, hotan de auxēthē meizon tōn lachanōn estin kai ginetai dendron, hōste elthein ta peteina tou ouranou kai kataskēnoun en tois kladois autou.*
Aramaic (Syriac): *'chrēnā phēlthā 'ē-m-thar l-hōn w-'āmar: dā-m-yā malkū-thā d-šmayyā l-pher-det-thā d-ḥarda-l d-š-qal ghab-rā w-z-r-'ā b-q-rī-thēh. w-hī z'ō-r-yā hī mēn khōl-hōn zar-'ū-nē mā dēn d-rā-ḇ-yā rab-bā hī mēn khōl-hōn yar-q-nē w-h-w-yā ī-lā-nā ay-kanā d-th'ētē phār-ḥ-thā d-šmayyā thē-qan b-saw-p̄ē-y.*

Matthew 13:33 | Jesus using Leaven (Yeast) to illustrate the pervasive, transformative power of the Kingdom within the world
Jesus's Words: "The Kingdom of Heaven is like yeast, which a woman took, and hid in three measures of meal, until it was all leavened."
Koine Greek: *allēn parabolēn elalēsen autois: Homoia estin hē basileia tōn ouranōn zumē, hēn labousa gunē enekrupsen eis aleurou sata tria heōs hou ezumōthē olon.*
Aramaic (Syriac): *'chrēnā phēlthā 'ē-m-thar l-hōn: dā-m-yā malkū-thā d-šmayyā l-kh-mī-rā haw d-š-qalath 'ēnthā ṭ-mā-rath b-th-lā-th s'īn d-qam-ḥā 'dhām-mā d-khōl-ēh kh-ma'.*

Matthew 13:37-43 | Jesus providing the private interpretation of the Parable of the Tares to His disciples, identifying the field as the world and the harvest as the end of the age
Jesus's Words: "He who sows the good seed is the Son of Man, the field is the world; and the good seed, these are the children of the Kingdom; and the tares are the children of the evil one. The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. As therefore the tares are gathered up and burned with fire; so will it be at the end of this age. The Son of Man will send out his angels, and they will gather out of his Kingdom all things that cause stumbling, and those who do iniquity, and will cast them into the furnace of fire. There will be weeping and the gnashing of teeth. Then the righteous will shine forth like the sun in the Kingdom of their Father. He who has ears to hear, let him hear."
Koine Greek: *ho de apokritheis eipen: Ho speirōn to kalon sperma estin ho huios tou anthrōpou, ho de agros estin ho kosmos: to de kalon sperma, outoi eisin hoi huioi tēs basileias: ta de zizania eisin hoi huioi tou ponērou, ho de echthros ho speiras auta estin ho diabolos: ho de therismos sunteleia aiōnos estin, hoi de theristai aggeloi eisin. hōsper oun sullēgetai ta zizania kai puri kaieitai, houtōs estai en tē sunteleia tou aiōnos: apostelei ho huios tou anthrōpou tous aggelous autou, kai sullēxousin ek tēs basileias autou panta ta skandala kai tous poiountas tēn anomian, kai balousin autous eis tēn kaminon tou puros: ekei estai ho klauthmos kai ho brygmos tōn odontōn. tote hoi dikaioi eklampsousin hōs ho hēlios en tē basileia tou patros autōn. ho echōn ōta akouetō.*
Aramaic (Syriac): *hū dēn 'anī w-'āmar l-hōn: haw d-z-ra' zar-'ā ṭā-ḇā 'ī-thayhy brēh d-nāšā. w-q-rī-thā 'āl-mā hū zar-'ā dēn ṭā-ḇā b-nay-yā enōn d-malkū-thā zī-zā-nē dēn b-nay-yā enōn d-ḇī-šā. b'ēl dī-nā dēn d-z-r-a' enōn 'ā-khēl-qar-ṣā hū ḥ-ṣā-dhā dēn šū-lā-mēh hū d-'āl-mā ḥā-ṣō-dhē dēn mal-'ā-khē. 'ay-kanā hākēl d-m-ghab-yēn zī-zā-nē w-yā-q-dhīn b-nū-rā hākānā nehwē b-šū-lā-mēh d-'āl-mā hānā. n-šad-dar brēh d-nāšā mal-'ā-khaw w-n-ghab-yūn mēn malkū-thēh khōl aylēn d-makh-š-līn w-khōl aylēn d-'ā-ḇ-dhīn 'aw-lā. w-n-ar-m-y enōn b-at-tū-nā d-nū-rā thaman nehwē bkhyā w-ḥū-rāq šennē. hāy-dēn khē-nē n-na-h-rūn aykh šem-šā b-malkū-thā d-'abū-hōn man d-'īth lēh 'ēdh-nē d-nēš-ma' nēš-ma'.*

THE VALUE OF THE KINGDOM AND THE HOUSEHOLDER

Matthew 13:44 | Jesus using the Parable of the Hidden Treasure to illustrate the joy and total commitment of finding the Kingdom
Jesus's Words: "Again, the Kingdom of Heaven is like a treasure hidden in the field, which a man found, and hid. In his joy, he goes and sells all that he has, and buys that field."
Koine Greek: *Palin homoia estin hē basileia tōn ouranōn thēsaurō kekrummenō en tō agrō, hon heurōn anthrōpos ekrupsen, kai apo tēs charas autou hupagei kai pōlei panta hosa echei kai agorazei ton agron ekeinon.*
Aramaic (Syriac): *thūḇ dā-m-yā malkū-thā d-šmayyā l-sī-mthā d-m-ṭaš-šyā b-q-rī-thā hāy d-'ēš-k-ḥāh ghab-rā w-ṭ-aš-š-yāh w-mēn ḥā-dhū-thēh 'ē-zal zab-ben khōl d-'īth lēh w-zabh-nāh l-q-rī-thā hāy.*

Matthew 13:45-46 | Jesus using the Parable of the Pearl of Great Price to describe the singular, incomparable worth of the Kingdom

Jesus's Words: "Again, the Kingdom of Heaven is like a man who is a merchant seeking fine pearls, who having found one pearl of great price, he went and sold all that he had, and bought it."
Koine Greek: *Palin homoia estin hē basileia tōn ouranōn anthrōpō emporō zētounti kalous margaritas: heurōn de hena polytimon margaritēn apelthōn pepraken panta hosa eichen kai agorasen auton.*
Aramaic (Syriac): *thūḇ dā-m-yā malkū-thā d-šmayyā l-ghab-rā thāg-ghā-rā d-ḇā-ʻē h-wā mar-ghā-n-yā-thā šap-pī-rā-thā. khadh dēn ʼēš-ka-ḥ mar-ghā-nī-thā ḥdhā d-m-yā-th sghī-ʼē ʼē-zal zab-ben khōl d-ʼīth h-wā lēh w-zabh-nāh.*

Matthew 13:47-50 | Jesus using the Parable of the Dragnet to describe the final gathering and separation of the righteous and the wicked
Jesus's Words: "Again, the Kingdom of Heaven is like a dragnet, that was cast into the sea, and gathered some of every kind, which, when it was filled, they drew up on the beach. They sat down, and gathered the good into containers, but the bad they threw away. So will it be at the end of the age. The angels will come out, and separate the wicked from among the righteous, and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth."
Koine Greek: *Palin homoia estin hē basileia tōn ouranōn sagēnē blētheisē eis tēn thalassan kai ek pantos genous sunagagousē: hēn hote eplērōthē anabibasantes epi ton aigialon kai kathisantes sunelaxan ta kala eis agghē, ta de sapra exō ebalon. houtōs estai en tē sunteleia tou aiōnos: exeleusontai hoi aggeloi kai aphorousin tous ponērous ek mesou tōn dikaiōn kai balousin autous eis tēn kaminon tou puros: ekei estai ho klauthmos kai ho brygmos tōn odontōn.*
Aramaic (Syriac): *thūḇ dā-m-yā malkū-thā d-šmayyā l-m-ṣī-dhthā d-ʼē-r-m-yath b-yam-mā w-mēn khōl gē-n-sīn kan-šath. w-khadh m-lāth ʼas-q-w-āh l-s-phā-p̄-y d-yam-mā w-yā-th-ḇū ghab-y-w w-ʼar-m-y-w ṭā-ḇē b-mā-nē w-ḇī-šē l-bar š-dhaw. hākānā nehwē b-šū-lā-mēh d-ʻāl-mā nē-p-qūn mal-ʼā-khē w-nē-p-r-šūn bī-šē mēn b-ay-nāth khē-nē. w-n-ar-m-y enōn b-at-tū-nā d-nū-rā thaman nehwē bkhyā w-ḥū-rāq šennē.*

Matthew 13:51-52 | Jesus questioning the disciples' understanding and describing the scribe trained for the Kingdom who brings out both new and old treasures
Jesus's Words: "Have you understood all these things? ... Therefore every scribe who has been made a disciple in the Kingdom of Heaven is like a man who is a householder, who brings out of his treasure new and old things."
Koine Greek: *Sunēkate tauta panta? ... Dia touto pas grammateus mathētheutheis tē basileia tōn ouranōn homoios estin anthrōpō oikodespotē hostis ekballei ek tou thēsaurou autou kaina kai palaia.*
Aramaic (Syriac): *ʼāmar l-hōn Yešūʻ: ʼē-s-tak-al-tōn khōl-hēn hālēn? ... mē-thūl hānā khōl sā-ph-rā d-mē-th-thāl-mad l-malkū-thā d-šmayyā dā-mē l-ghab-rā mā-rē bay-thā d-mē-p-ēq mēn sī-mathēh ḥdhā-thā w-ʻat-tī-qā-thā.*

REJECTION IN NAZARETH

Matthew 13:57 | Jesus responding to the offense taken by the people of His own hometown, who questioned His authority based on His humble family origins
Jesus's Words: "A prophet is not without honor, except in his own country, and in his own house."
Koine Greek: *ho de Iēsous eipen autois: Ouk estin prophētēs atimos ei mē en tē patridi autou kai en tē oikia autou.*
Aramaic (Syriac): *Yešūʻ dēn ʼāmar l-hōn: layth n-ḇī-yā d-ṣā-ʻar ʼēlā b-m-dhī-thēh w-ḇ-ḇay-thēh.*

COMPASSION AND PROVISION IN THE WILDERNESS

Matthew 14:16-18 | Jesus responding to the disciples' suggestion to send the hungry multitudes away, commanding them to provide food instead
Jesus's Words: "They don’t need to go away. You give them something to eat. ... Bring them here to me."
Koine Greek: *ho de Iēsous eipen autois: Ou chreian echousin apelthein: dote autois hymeis phagein. ... ho de eipen: Pherete moi hōde autous.*
Aramaic (Syriac): *Yešūʻ dēn ʼāmar l-hōn: lā mē-th-b-ʻē l-hōn l-mē-zal habh-ū l-hōn ʼatōn l-mʼē-khāl. ... hū dēn ʼāmar l-hōn: ʼay-th-w enōn lī l-khā.*

Matthew 14:27 | Jesus comforting the disciples as He walked toward them on the water during a storm in the middle of the night
Jesus's Words: "Cheer up! It is I! Don’t be afraid."
Koine Greek: *euthus de elalēsen autois ho Iēsous legōn: Tharseite, egō eimi: mē phobeisthe.*

Aramaic (Syriac): *bar šā-ʻthā dēn m-mal-lēl ʻam-hōn Yešūʻ w-ʼāmar: ēth-bay-ya-ʼū ʼēnā ʼnā lā thē-d-ḥlūn.*

Matthew 14:29-31 | Jesus calling Peter to walk on the water and then rescuing him when his faith wavered
Jesus's Words: "Come! ... You of little faith, why did you doubt?"
Koine Greek: *ho de eipen: Elthe. kai katabas apo tou ploiou Petros periepatēsen epi ta udata kai ēlthen pros ton Iēsoun. ... euthus de ho Iēsous ekteinas tēn cheira epe-labeto autou kai legei autō: Oligopiste, eis ti edistasas?*
Aramaic (Syriac): *hū dēn ʼāmar lēh: thā w-n-p̄aq Pē-ṭ-rōs mēn s-phī-nathā w-hal-lēkh ʻal may-yā d-nʼētē l-wāth Yešūʻ. ... w-bar šā-ʻthā p-šaṭ īdhēh Māran w-ʼā-ḥ-dhēh w-ʼāmar lēh: zʻōr hay-mā-nū-thā mānā ʼēth-pal-la-gh-t.*

TRADITION, PURITY, AND GREAT FAITH

Matthew 15:3-9 | Jesus rebuking the scribes and Pharisees for elevating their traditions above the commandments of God, specifically regarding the honoring of parents
Jesus's Words: "Why do you also disobey the commandment of God because of your tradition? For God commanded, ‘Honor your father and your mother,’ and, ‘He who speaks evil of father or mother, let him be put to death.’ But you say, ‘Whoever says to his father or his mother, “Whatever help you might otherwise have gotten from me is a gift devoted to God,” he doesn’t need to honor his father or mother.’ You have made the commandment of God void because of your tradition. You hypocrites! Isaiah prophesied well about you, saying, ‘This people draws near to me with their mouth, and honors me with their lips; but their heart is far from me. And in vain do they worship me, teaching as doctrine rules made by men."
Koine Greek: *ho de apokritheis eipen autois: Dia ti kai hymeis parabainete tēn entolēn tou theou dia tēn paradosin hymōn? ho gar theos eipen: Tima ton patera kai tēn mētera, kai: Ho kakologōn patera ē mētera thanatō teleutatō. hymeis de legete: Hos an eipē tō patri ē tē mētri: Dōron ho ean ex emou ōphelēthēs, ou mē timēsei ton patera autou: kai ēkurōsate ton logon tou theou dia tēn paradosin hymōn. hypokritai, kalōs eprophēteusen peri hymōn Ēsaias legōn: Ho laos houtos tois cheilesin me tima, hē de kardia autōn porrō apechei ap’ emou: matēn de sebontai me didaskontes didaskalias entalmata anthrōpōn.*
Aramaic (Syriac): *hū dēn ʻanī w-ʼāmar l-hōn: mānā ʼaph atōn ʻāb-rīn atōn ʻal pūq-dā-nēh d-Alāhā mē-thūl maš-l-mā-nū-th-khōn. Alāhā gēr ʼāmar: yaq-qēr l-ʼabūk w-l-ʼē-māk w-man d-ma-ṣ-ḥē l-ʼabūhy aw l-ʼē-mēh maw-thā n-mūth. ʼatōn dēn ʼā-m-rīn atōn: khōl man d-nʼēmar l-ʼabā aw l-ʼē-mā qūrbā-n-y medem d-theth-han-nē mē-n-y. w-lā n-yaq-qēr l-ʼabūhy aw l-ʼē-mēh w-b̲aṭ-ṭēl-tōn mel-lathā d-Alāhā mē-thūl maš-l-mā-nū-th-khōn. nā-sb̲ay b-ʼapē šap-pīr ʼēth-nab-bī ʻal-ay-khōn Ē-šā-yā w-ʼāmar: ʻam-mā hānā b-sep̄-wā-thēh hū m-yaq-qēr lī leb-b-hōn dēn r-ḥīq hū mē-n-y. w-s-rī-qā-īth dā-ḥ-līn lī khadh m-lap̄-pīn yūl-phā-nē d-phūq-dā-nē d-b̲naynāšā.*

Matthew 15:10-11 | Jesus addressing the multitude to explain the true nature of spiritual defilement
Jesus's Words: "Hear, and understand. That which enters into the mouth doesn’t defile the man; but that which proceeds out of the mouth, this defiles the man."
Koine Greek: *kai proskalesamenos ton ochlon eipen autois: Akouete kai suniete: ou to eiserchomenon eis to stoma koinoi ton anthrōpon, alla to ekporeuomenon ek tou stomatos touto koinoi ton anthrōpon.*
Aramaic (Syriac): *w-q-rā l-khēn-šē w-ʼāmar l-hōn: š-maʻ-w w-ēs-tak-al-w. lā hwā medem d-ʻā-ʼēl l-phū-mā m-ṭam-mē l-bar-nāšā ʼellā medem d-nā-p-ēq mēn phū-mā haw hū m-ṭam-mē l-bar-nāšā.*

Matthew 15:13-14 | Jesus responding to the disciples' report that the Pharisees were offended by His words, using the metaphor of the blind leading the blind
Jesus's Words: "Every plant which my heavenly Father didn’t plant will be uprooted. Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit."
Koine Greek: *ho de apokritheis eipen: Pasa phyteia hēn ouk ephuteusen ho patēr mou ho ouranios ekrizōthēsetai. aphete autous: typhloi eisin hodēgoi typhlōn: typhlos de typhlon ean hodēgē, amphoteroi eis bothynon pesountai.*
Aramaic (Syriac): *hū dēn ʻanī w-ʼāmar l-hōn: khōl nē-ṣ-b̲-thā d-lā n-ṣabh-āh ab-y d-b-šmayyā thēth-ʻq-ar. š-b̲ōq-ū l-hōn sā-m-yē enōn dā-b̲-ray sā-m-yē sā-m-yā dēn l-sā-m-yā ʼen n-dab-bar th-rēyhōn b-ghū-m-ṣā nā-p-līn.*

Matthew 15:16-20 | Jesus providing a detailed explanation to the disciples regarding why the heart, rather than unwashed hands, is the source of defilement

Jesus's Words: "Do you also still not understand? Don't you understand that whatever goes into the mouth passes into the belly, and then out of the body? But the things which proceed out of the mouth come out of the heart, and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, sexual sins, thefts, false testimony, and blasphemies. These are the things which defile the man; but to eat with unwashed hands doesn't defile the man."
Koine Greek: *ho de eipen: Akmēn kai hymeis asunetoi este? ou noeite hoti pan to eisporeuomenon eis to stoma eis tēn koilian chōrei kai eis aphedrōna ekballetai? ta de ekporeuomena ek tou stomatos ek tēs kardias exerchetai, kakeina koinoi ton anthrōpon. ek gar tēs kardias exerchontai dialogismoi ponēroi, phonoi, moicheiai, porneiai, klopai, pseudomarturiai, blasphēmiai. tauta estin ta koinounta ton anthrōpon: to de aniptois chersin phagein ou koinoi ton anthrōpon.*
Aramaic (Syriac): *hū dēn 'āmar l-hōn: 'dhām-mā l-hā-šā 'aph atōn lā mēs-t-ak-al-tōn. lā yā-dh-'īn atōn d-khōl medem d-'ā-'ēl l-phū-mā l-kar-sā hū 'ā-zēl w-mēn thaman b-thekh-mā-š-thā l-bar mēš-t-dhē. medem dēn d-nā-p-ēq mēn phū-mā mēn leb-bā nā-p-ēq w-haw-yū m-ṭam-mē l-bar-nāšā. mēn leb-bā gēr nā-p-qān m-ḥaš-bhā-thā bī-šā-thā qē-ṭ-lē gā-yū-rā-ū-thā zā-n-yū-thā ghēn-nā-ḇū-thā sah-dū-th šū-q-rā ghūd-pā. hālēn enōn d-m-ṭam-mēn l-bar-nāšā 'en dēn n'ē-khūl nāš khadh lā m-šī-ghān ī-dhaw lā mē-th-ṭam-mē.*

Matthew 15:24-28 | Jesus's encounter with a Canaanite woman in the region of Tyre and Sidon, testing her faith before granting her request for her daughter's healing
Jesus's Words: "I wasn't sent to anyone but the lost sheep of the house of Israel. ... It is not appropriate to take the children's bread and throw it to the dogs. ... O woman, great is your faith! Be it done to you even as you desire."
Koine Greek: *ho de apokritheis eipen: Ouk apestalēn ei mē eis ta probata ta apolōlota oikou Israēl. ... ho de apokritheis eipen: Ouk estin kalon labein ton arton tōn teknōn kai balein tois kunariois. ... tote apokritheis ho Iēsous eipen autē: Ō gunai, megalē sou hē pistis: genēthētō soi hōs theleis.*
Aramaic (Syriac): *hū dēn 'anī w-'āmar l-hōn: lā 'ēš-t-al-khēth 'ellā l-wāth 'ē-r-ḇē d-'ē-bh-dhū mēn baythā d-Isrā'ēl. ... hū dēn 'āmar lāh: lā šap-pīr l-mē-sabh lach-mā d-ḇnā-yā w-l-mē-r-m-y l-kal-bē. ... hāy-dēn 'āmar lāh Yešū': 'ō 'ēnthā rab-bā hī hay-mā-nū-thē-kh nehwē lē-kh ay-kanā d-ṣā-ḇ-yātī.*

COMPASSION FOR THE MULTITUDES

Matthew 15:32-34 | Jesus expressing His compassion for the crowds who had been with Him for three days, leading to the second miraculous feeding
Jesus's Words: "I have compassion on the multitude, because they have stayed with me now three days and have nothing to eat. I don't want to send them away fasting, or they might faint on the way. ... How many loaves do you have?"
Koine Greek: *ho de Iēsous proskalesamenos tous mathētas autou eipen: Splagchnizomai epi ton ochlon, hoti ēdē hēmerai treis prosmenousin moi kai ouk echousin ti phagōsin: kai apolusai autous nēsteis ou thelō, mēpote eklusōsin en tē hodō. ... kai legei autois ho Iēsous: Posous artous echete?*
Aramaic (Syriac): *Yešū' dēn q-rā l-thāl-mī-dhaw w-'āmar l-hōn: mē-th-ra-ḥam 'nā 'al khēn-šā hānā d-hā th-lā-thā yaw-mīn qā-y-mīn l-wā-th-y w-layth l-hōn mānā n'ē-kh-lūn w-d-'ē-š-r-y enōn khadh ṣāy-mīn lā ṣā-ḇē 'nā d-l-mā nēth-'a-p̄-yūn b-'ūr-ḥā. ... 'āmar l-hōn Yešū': k-mā lach-mīn 'īth l-kōn?*

DISCERNING THE SIGNS AND THE LEAVEN OF THE PHARISEES

Matthew 16:2-4 | Jesus rebuking the Pharisees and Sadducees for their ability to interpret weather patterns while failing to recognize the messianic signs of the times
Jesus's Words: "When it is evening, you say, 'It will be fair weather, for the sky is red.' In the morning, 'It will be foul weather today, for the sky is red and threatening.' You hypocrites! You know how to discern the appearance of the sky, but you can't discern the signs of the times. An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Jonah."
Koine Greek: *ho de apokritheis eipen autois: Opsias genomenēs legete: Eudia, purrazei gar ho ouranos: kai prōi: Sēmeron cheimōn, purrazei gar stugnazōn ho ouranos. to men prosōpon tou ouranou ginōskete diakrinein, ta de sēmeia tōn kairōn ou dunasthe? genea ponēra kai moichalis sēmeion epizētei, kai sēmeion ou dothēsetai autē ei mē to sēmeion Iōna.*
Aramaic (Syriac): *hū dēn 'anī w-'āmar l-hōn: mā d-h-wā ram-šā 'ā-m-rīn atōn ṣaḥ-wā hū s-mā-q gēr šmayyā. w-b-ṣaph-rā 'ā-m-rīn atōn yaw-mā-nā s-th-wā hū s-mā-qā gēr šmayyā w-kh-mī-rā. nā-sḇay b-'apē par-ṣ-ō-pā d-šmayyā*

yā-dh-ʻīn atōn l-mē-ḇ-qar ʾā-th-wā-thā d-zab-nā hānā lā meš-k-ḥīn atōn l-mē-p-raš. šar-ḇ-thā bī-š-thā w-ghā-yār-thā ʾā-thā bā-ʻyā w-ʾā-thā lā thēth-y-hab lāh ʾellā ʾā-thēh d-Yō-nān n-ḇī-yā.

Matthew 16:6-11 | Jesus warning the disciples about the spiritual influence of the religious leaders, using the metaphor of leaven
Jesus's Words: "Take heed and beware of the yeast of the Pharisees and Sadducees. ... Why do you reason among yourselves, you of little faith, because you have no bread? Don't you yet perceive, neither remember the five loaves for the five thousand, and how many baskets you took up? Nor the seven loaves for the four thousand, and how many baskets you took up? How is it that you don't perceive that I didn't speak to you about bread? But beware of the yeast of the Pharisees and Sadducees."
Koine Greek: *ho de Iēsous eipen autois: Horate kai prosechete apo tēs zumēs tōn Pharisaiōn kai Saddoukaiōn. ... gnous de ho Iēsous eipen: Ti dialogizesthe en heautois, oligopistoi, hoti artous ouk echete? oupō noeite, oude mnēmoneuete tous pente artous tōn pentakischiliōn kai posous kophinous elabete? oude tous hepta artous tōn tetrakischiliōn kai posas spuridas elabete? pōs ou noeite hoti ou peri artōn eipon hymin? prosechete de apo tēs zumēs tōn Pharisaiōn kai Saddoukaiōn.*
Aramaic (Syriac): *Yešū‘ dēn ʾāmar l-hōn: ḥ-zāw ʾē-z-dhā-r-ū mēn kh-mī-rā d-Ph-rī-šē w-d-Za-dh-ū-qā-yē. ... Yešū‘ dēn ī-dha‘ w-ʾāmar l-hōn: mānā m-ḥaš-bīn atōn b-naph-š-khōn z‘ōr hay-mā-nū-thā d-lach-mā layth l-kōn. ‘dhām-mā l-hā-šā lā mēs-t-ak-al-tōn lā ‘ā-h-dhīn atōn l-hān-ōn kham-šā lach-mīn d-kham-šā al-phīn w-k-mā qū-phī-nīn š-qal-tōn. w-lā l-hān-ōn š-ḇa‘ lach-mīn d-ʾar-ba‘ al-phīn w-k-mā ʾē-s-p-rī-dhīn š-qal-tōn. ʾay-kanā lā mēs-t-ak-al-tōn d-lā h-wā ‘al lach-mā ʾē-m-reth l-kōn ʾellā d-thē-z-dhā-r-ūn mēn kh-mī-rā d-Ph-rī-šē w-d-Za-dh-ū-qā-yē.*

THE CONFESSION OF PETER AND THE FIRST PREDICTION OF THE PASSION

Matthew 16:13-17 | Jesus questioning the disciples at Caesarea Philippi regarding His identity and blessing Peter for his divinely revealed confession
Jesus's Words: "Who do men say that the Son of Man is? ... But who do you say that I am? ... Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven."
Koine Greek: *Elthen de ho Iēsous eis ta merē Kaisareias tēs Philippou kai ērōta tous mathētas autou legōn: Tines eisin hoi anthrōpoi legousin einai ton huion tou anthrōpou? ... hymeis de tina me legete einai? ... Makarios ei, Simōn Bariōna, hoti sarx kai haima ouk apekalupsen soi all' ho patēr mou ho en tois ouranois.*
Aramaic (Syriac): *khadh dēn ʾētā Yešū‘ l-ʾath-rā d-Qē-sar-yā d-Phī-lī-pōs m-šāl h-wā l-thāl-mī-dhaw w-ʾāmar: man-hū ʾā-m-rīn bnaynāšā ‘al-y d-ʾī-th-y brēh d-nāšā. ... ʾāmar l-hōn Yešū‘: ʾatōn dēn man-hū ʾā-m-rīn atōn d-ʾī-th-y. ... Yešū‘ dēn ‘anī w-ʾāmar lēh: ṭū-ḇayk Šēm-‘ōn brēh d-Yaw-nā d-p̄eš-rā w-dam-mā lā gh-lā lāk ʾellā ab-y d-b-šmayyā.*

Matthew 16:18-19 | Jesus declaring the foundation of the Church and granting the keys of the Kingdom to Peter
Jesus's Words: "I also tell you that you are Peter, and on this rock I will build my assembly, and the gates of Hades will not prevail against it. I will give to you the keys of the Kingdom of Heaven, and whatever you bind on earth will have been bound in heaven; and whatever you loose on earth will have been loosed in heaven."
Koine Greek: *kagō de soi legō hoti su ei Petros, kai epi tautē tē petra oikodomēsō mou tēn ekklēsian, kai pylai hadou ou katischusousin autēs. dōsō soi tas kleidas tēs basileias tōn ouranōn, kai ho ean dēsēs epi tēs gēs estai dedemenon en tois ouranois, kai ho ean lusēs epi tēs gēs estai lelumenon en tois ouranois.*
Aramaic (Syriac): *ʾaph ʾnā ʾā-mar ʾnā lāk d-ʾat hū Kē-p̄ā w-‘al hādē kē-p̄ā ʾē-ḇ-nēh l-‘ēdh-at-y w-thar-‘ē d-šyūl lā nē-ḥ-s-nū-nāh. lāk ʾē-t-tel q-lī-dhē d-malkū-thā d-šmayyā w-khōl medem d-thʾē-sūr b-ar‘ā nē-h-wē ʾē-sī-r b-šmayyā w-medem d-thē-š-rē b-ar‘ā nē-h-wē š-rē b-šmayyā.*

Matthew 16:21 | Jesus's first explicit announcement to His disciples regarding His impending suffering, death, and resurrection in Jerusalem
Jesus's Words: "[He] must go to Jerusalem, and suffer many things from the elders, chief priests, and scribes, and be killed, and the third day be raised up."
Koine Greek: *Apo tote ērxato ho Iēsous deiknuein tois mathētais autou hoti dei auton eis Ierosoluma apelthein kai polla pathein apo tōn presbuterōn kai archi-ereōn kai grammateōn kai apoktanthēnai kai tē tritē hēmera egerthēnai.*

Aramaic (Syriac): *mēn hāy-dēn šarī Yešū‘ l-m-ḥaw-yā l-thāl-mī-dhaw d-‘thīd hū d-nē-zel l-Ū-rī-š-lēm w-sghī-’āthā nē-ḥ-š mēn qā-šī-šē w-mēn rab-bay khā-hnē w-sā-ph-rē w-nēth-q-ṭēl w-l-yaw-mā d-th-lā-thā n-qūm.*

Matthew 16:23-26 | Jesus rebuking Peter's worldly mindset and calling the disciples to a life of self-denial and cross-bearing
Jesus's Words: "Get behind me, Satan! You are a stumbling block to me, for you are not setting your mind on the things of God, but on the things of men. ... If anyone desires to come after me, let him deny himself, and take up his cross, and follow me. For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it. For what will it profit a man, if he gains the whole world, and forfeits his life? Or what will a man give in exchange for his life?"
Koine Greek: *ho de strapheis eipen tō Petrō: Hupage opisō mou, Satana: skandalon ei emou, hoti ou phroneis ta tou theou alla ta tōn anthrōpōn. ... Ei tis thelei opisō mou elthein, aparnēsasthō heauton kai aratō ton stauron autou kai akoloutheitō moi. hos gar ean thelē tēn psychēn autou sōsai apolesei autēn: hos d’ an apolesē tēn psychēn autou heneken emou heurēsei autēn. ti gar ōphelēthēsetai anthrōpos ean ton kosmon olon kerdēsē tēn de psychēn autou zēmiōthē? ē ti dōsei anthrōpos antallagma tēs psychēs autou?*
Aramaic (Syriac): *hū dēn ’ēth-p-nī w-’āmar l-Pē-ṭ-rōs: zel lāk bāth-r-y Sāṭā-nā makh-š-lā ’at lī d-lā m-ḥaš-ab ’at d-Alāhā ’ellā d-ḇnaynāšā. ... Yešū‘ dēn ’āmar l-thāl-mī-dhaw: man d-ṣā-ḇē d-n’ētē bāth-r-y nē-k-p-ūr b-naph-šēh w-nēš-qūl ṣ-lī-ḇēh w-n’ētē bāth-r-y. man gēr d-ṣā-ḇē d-nē-ḥē naph-šēh n’ē-bhē-dhāh w-man d-n’ē-bhēdh naph-šēh mē-thū-lā-thy nēšk-ḥāh. mānā gēr mē-th-han-nē bar-nāšā ’en l-‘āl-mā khōl-ēh n-q-nē w-naph-šēh nē-kh-sar aw mānā neth-tel bar-nāšā pū-r-qā-nā d-naph-šēh.*

Matthew 16:27-28 | Jesus prophesying the return of the Son of Man in glory to judge according to works
Jesus's Words: "For the Son of Man will come in the glory of his Father with his angels, and then he will render to everyone according to his deeds. Most certainly I tell you, there are some standing here who will in no way taste of death, until they see the Son of Man coming in his Kingdom."
Koine Greek: *mellei gar ho huios tou anthrōpou erchesthai en tē doxē tou patros autou meta tōn aggelōn autou, kai tote apodōsei ekastō kata tēn praxin autou. amēn legō hymin hoti eisin tines tōn hōde hestōtōn hoitines ou mē geusōntai thanatou heōs an idōsin ton huion tou anthrōpou erchomenon en tē basileia autou.*
Aramaic (Syriac): *‘thīd hū gēr brēh d-nāšā d-n’ētē b-theš-bū-ḥtā d-’abūhy ‘am mal-’ā-khaw qad-dī-šē w-hāy-dēn n-p-rū‘ l-khōl nāš aykh ‘badh-awhy. amīn ’āmar ’nā l-kōn d-’īth nā-šā d-qā-y-mīn th-nān d-lā nē-ṭ-‘-mūn maw-thā ‘dhām-mā d-nē-ḥ-zūn l-brēh d-nāšā d-’ā-thē b-malkū-thēh.*

THE TRANSFIGURATION AND THE POWER OF FAITH

Matthew 17:7 | Jesus comforting the disciples (Peter, James, and John) on the mountain after they fell on their faces in terror at the voice of the Father
Jesus's Words: "Get up, and don’t be afraid."
Koine Greek: *kai proselthōn ho Iēsous hēpsato autōn kai eipen: Egerthete kai mē phobeisthe.*
Aramaic (Syriac): *w-qreḇ Yešū‘ l-wāth-hōn w-’ā-ḥ-dhē-hōn w-’āmar l-hōn: qū-mū lā thē-d-ḥlūn.*

Matthew 17:9 | Jesus instructing the three disciples to maintain secrecy regarding the Transfiguration until the Resurrection
Jesus's Words: "Tell the vision to no one, until the Son of Man is risen from the dead."
Koine Greek: *kai katabainontōn autōn ek tou orous eneteilato autois ho Iēsous legōn: Mēdeni eipēte to horama heōs hou ho huios tou anthrōpou ek nekrōn egerthē.*
Aramaic (Syriac): *w-khadh nā-ḥ-thīn mēn ṭū-rā phaq-qēdh enōn Yešū‘ w-’āmar l-hōn: qdhām nāš lā th’ēm-rūn ḥēz-wā hānā ‘dhām-mā d-n-qūm brēh d-nāšā mēn mī-thē.*

Matthew 17:11-13 | Jesus clarifying the prophecy regarding Elijah, explaining that he had already come in the person of John the Baptist
Jesus's Words: "Elijah indeed comes first, and will restore all things, but I tell you that Elijah has come already, and they didn’t recognize him, but did to him whatever they wanted to. Even so the Son of Man will also suffer by them."

Koine Greek: *ho de apokritheis eipen: Hēlias men erchetai kai apokatastēsei panta: legō de hymin hoti Hēlias ēdē ēlthen, kai ouk epignōsan auton alla epoiēsan en autō hosa ēthelēsan: houtōs kai ho huios tou anthrōpou mellei paschein hyp' autōn.*
Aramaic (Syriac): *'anī Yešū' w-'āmar l-hōn: Ī-lī-yā 'ā-thē l-qad-mā d-khōl medem nēth-qēn. 'āmar 'nā l-kōn dēn d-hā Ī-lī-yā 'ētā w-lā ī-dha-'ūy w-'badhū bēh khōl d-ṣ-ḇaw hākānā 'aph brēh d-nāšā 'thīd d-nē-ḥaš mēn-hōn.*

Matthew 17:17-21 | Jesus rebuking the faithless generation and healing a boy with a demon, later explaining to the disciples why they failed to cast it out
Jesus's Words: "Faithless and perverse generation! How long will I be with you? How long will I bear with you? Bring him here to me. ... Because of your unbelief. For most certainly I tell you, if you have faith as a grain of mustard seed, you will tell this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. But this kind doesn't go out except by prayer and fasting."
Koine Greek: *apokritheis de ho Iēsous eipen: Ō genea apistos kai diestrammenē, heōs pote meth' hymōn esomai? heōs pote anexomai hymōn? pherete moi auton hōde. ... dia tēn oligopistian hymōn: amēn gar legō hymin, ean echēte pistin hōs kokkon sinapeōs, ereite tō orei toutō: Metaba enthen ekei, kai metabēsetai: kai ouden adunatēsei hymin. [touto de to genos ouk ekporeuetai ei mē en proseuchē kai nēsteia.]*
Aramaic (Syriac): *'anī dēn Yešū' w-'āmar: 'ō šar-ḇ-thā d-lā hay-mā-nū-thā w-m-'aq-qal-thā 'dhām-mā l-'ē-math-y 'ē-h-wē 'am-khōn w-'dhām-mā l-'ē-math-y 'ē-s-ay-bar l-kōn 'ay-th-w-hy l-khā l-wā-th-y. ... mē-thūl z'ō-r-ūth hay-mā-nū-th-khōn amīn 'āmar 'nā l-kōn d-'en thē-h-wē l-kōn hay-mā-nū-thā aykh pher-det-thā d-ḥarda-l th'ēm-rūn l-ṭū-rā hānā d-š-nā mēn th-nān w-nē-š-nē w-medem lā nē-ḥ-san l-kōn. hānā dēn gē-n-sā lā nā-p-ēq 'ellā b-ṣaw-mā w-ḇ-ṣ-lū-thā.*

Matthew 17:22-23 | Jesus's second explicit prediction of His betrayal, death, and resurrection
Jesus's Words: "The Son of Man is about to be delivered up into the hands of men, and they will kill him, and the third day he will be raised up."
Koine Greek: *Sustrephomenōn de autōn en tē Galilaia eipen autois ho Iēsous: Mellei ho huios tou anthrōpou paradidosthai eis cheiras anthrōpōn, kai apoktenousin auton, kai tē tritē hēmera egerthēsetai.*
Aramaic (Syriac): *khadh dēn mē-th-hal-l-khīn b-Ghā-lī-lā 'āmar l-hōn Yešū': 'thīd hū brēh d-nāšā d-nēš-t-lēm b-'ī-dhay bnaynāšā. w-n-q-ṭ-lū-nāy w-l-yaw-mā d-th-lā-thā n-qūm.*

Matthew 17:25-27 | Jesus's instruction to Peter regarding the temple tax, demonstrating His sonship and providing for the payment through a miracle
Jesus's Words: "What do you think, Simon? From whom do the kings of the earth receive toll or tribute? From their children, or from strangers? ... Therefore the children are exempt. But, lest we cause them to stumble, go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin. Take that, and give it to them for me and you."
Koine Greek: *hote eisēlthen eis tēn oikian proephthasen auton ho Iēsous legōn: Ti soi dokei, Simōn? hoi basileis tēs gēs apo tinōn lambanousin telē ē kēnson? apo tōn huiōn autōn ē apo tōn allotriōn? eipontos de: Apo tōn allotriōn, ephē autō ho Iēsous: Ara ge eleutheroi eisin hoi huioi. hina de mē skandalisōmen autous, poreutheis eis thalassan bale agkistron kai ton prōton anabanta ichthun aron: kai anoixas to stoma autou heurēseis statēra: ekeinon labōn dos autois anti emou kai sou.*
Aramaic (Syriac): *w-khadh 'al l-bay-thā qad-mēh Yešū' w-'āmar lēh: mānā dā-mē lāk Šēm-'ōn mal-kē d-ar'ā mēn man nā-s-ḇīn mākh-sē w-kē-n-sā mēn b-nay-hōn aw mēn nūkh-rā-yē. 'āmar lēh Pē-ṭ-rōs: mēn nūkh-rā-yē. 'āmar lēh Yešū': mā-dhēn b-nay khē-rē enōn b-nay-yā. d-lā dēn nē-kh-š-l-hōn zel l-yam-mā w-'ar-m-y ḥak-kā w-nū-nā qad-mā-yā d-sā-lēq š-qūl w-p-thaḥ phū-mēh w-theš-ka-ḥ 'ē-s-tī-rā hāy š-qūl w-hab kh-lā-p-y w-kh-lā-pāk.*

TRUE GREATNESS AND THE HEART OF THE FATHER

Matthew 18:3-4 | Jesus responding to the disciples' question about who is the greatest in the Kingdom, using a child as a living parable

Jesus's Words: "Most certainly I tell you, unless you turn, and become as little children, you will in no way enter into the Kingdom of Heaven. Whoever therefore humbles himself as this little child, the same is the greatest in the Kingdom of Heaven."
Koine Greek: *amēn legō hymin, ean mē straphete kai genēsthe hōs ta paidia, ou mē eiselthēte eis tēn basileian tōn ouranōn. hostis oun tapeinōsei heauton hōs to paidion touto, outos estin ho meizōn en tē basileia tōn ouranōn.*
Aramaic (Syriac): *amīn ʾāmar ʾnā l-kōn dʾēlā thēth-p-nūn w-thē-h-wūn aykh ṭ-lā-yē lā thē-ʿlūn l-malkū-thā d-šmayyā. man hākēl d-m-mak-kīkh naph-šēh aykh hānā ṭ-lā-yā hū nehwē rab-bā b-malkū-thā d-šmayyā.*

Matthew 18:10-14 | Jesus warning against despising "little ones" and presenting the Parable of the Lost Sheep
Jesus's Words: "See that you don't despise one of these little ones, for I tell you that in heaven their angels always see the face of my Father who is in heaven. For the Son of Man came to save that which was lost. What do you think? If a man has one hundred sheep, and one of them goes astray, doesn't he leave the ninety-nine on the mountains, and go and seek that which has gone astray? If he happens to find it, most certainly I tell you, he rejoices over it more than over the ninety-nine which didn't go astray. Even so it is not the will of your Father who is in heaven that one of these little ones should perish."
Koine Greek: *Horate mē kataphronēsēte enos tōn mikrōn toutōn: legō gar hymin hoti hoi aggeloi autōn en ouranois dia pantos blepousi to prosōpon tou patros mou tou en ouranois. [ēlthen gar ho huios tou anthrōpou sōsai to apolōlos.] ti hymin dokei? ean genētai tini anthrōpō ekaton probata kai planēthē hen ex autōn, ouchi aphēsei ta enenēkonta ennea epi ta orē kai poreutheis zētei to planōmenon? kai ean genētai heurein auto, amēn legō hymin hoti chairei epʾ autō mallon ē epi tois enenēkonta ennea tois mē peplanēmenois. houtōs ouk estin thēlēma emprosthen tou patros hymōn tou en ouranois hina apolētai eis tōn mikrōn toutōn.*
Aramaic (Syriac): *ḥ-zāw d-lā thēš-ṭ-ūn l-ḥadh mēn hālēn zʿō-rē ʾā-mar ʾnā l-kōn gēr d-mal-ʾā-kh-ayhōn b-šmayyā b-khōl zab-nā ḥā-zēn par-ṣ-ō-pāk dʾab-y d-b-šmayyā. ʾētā gēr brēh d-nāšā d-nē-ḥē medem dʾay-bedh h-wā. mānā dā-mē l-kōn ʾen nehwūn l-ghab-rā mʾā ʿē-r-ḇīn w-nē-ṭ-ʿē ḥadh mēn-hōn lā šā-ḇēq thēš-ʿīn w-theš-ʿā b-ṭū-rā wʾā-zēl bā-ʿē l-haw d-ṭ-ʿā. wʾen nēš-k-ḥēh amīn ʾāmar ʾnā l-kōn d-ḥā-dhē bēh yattīr mēn d-theš-ʿīn w-theš-ʿā d-lā ṭ-ʿā-y. hākānā layth ṣē-ḇ-yā-nā qdhām abūkhōn d-b-šmayyā d-nʾē-bhēdh ḥadh mēn hālēn zʿō-rē.*

Matthew 18:15-20 | Jesus providing the protocol for reconciliation within the community and the promise of His presence among those gathered in His name
Jesus's Words: "If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained your brother. But if he doesn't listen, take one or two more with you, that at the mouth of two or three witnesses every word may be established. If he refuses to listen to them, tell it to the assembly. If he refuses to listen to the assembly also, let him be to you as a Gentile or a tax collector. Most certainly I tell you, whatever things you bind on earth will have been bound in heaven, and whatever things you loose on earth will have been loosed in heaven. Again, assuredly I tell you, that if two of you will agree on earth concerning anything that they will ask, it will be done for them by my Father who is in heaven. For where two or three are gathered together in my name, there I am in the middle of them."
Koine Greek: *Ean de hamartēsē eis se ho adelphos sou, hupage elegxon auton meta xū sou kai autou monou: ean sou akousē, ekerdēsas ton adelphon sou: ean de mē akousē, paralabe meta sou eti ena ē dyo, hina epi stomatos dyo marturōn ē triōn stathē pan rhēma: ean de parakousē autōn, eipe tē ekklēsia: ean de kai tēs ekklēsias parakousē, estō soi hōsper ho ethnikos kai ho telōnēs. amēn legō hymin, osa ean dēsēte epi tēs gēs estai dedemena en ouranō kai osa ean lusēte epi tēs gēs estai lelumena en ouranō. palin [amēn] legō hymin hoti ean dyo sumphōnēsōsin ex hymōn epi tēs gēs peri pantos pragmatos hou ean aitēsōntai, genēsetai autois para tou patros mou tou en ouranois. hou gar eisin dyo ē treis sunēgmenoi eis to emon onoma, ekei eimi en mesō autōn.*
Aramaic (Syriac): *ʾen dēn ʾē-kh-ṭā bāk ʾakhūk zel ak-k-s-ūy b-ay-nay-k w-lēh b-lā-ḥōdh ʾen š-maʿ-āk ī-thar-t ʾakhūk. wʾen lā š-maʿ-āk dā-ḇ-ar ʿamāk ḥadh aw th-rēn dʿal phū-mā d-th-rēn aw th-lā-thā sah-dhīn th-qūm khōl mellā. ʾen dēn ʾaph lā l-hān-ōn nēš-maʿ ʾēmar l-ʿēdh-thā ʾen dēn ʾaph lā l-ʿēdh-thā nēš-maʿ nehwē lāk aykh mākh-sā wʾaykh ḥan-phā. wʾamīn ʾāmar ʾnā l-kōn d-khōl d-thʾē-s-rūn b-arʿā nē-h-wē ʾē-sī-r b-šmayyā w-medem d-thē-š-rūn b-arʿā nē-h-wē š-rē b-šmayyā. thūḇ ʾāmar ʾnā l-kōn dʾen th-rēn mēn-khōn nēš-th-wūn b-arʿā ʿal khōl medem d-nēš-ʾālūn nē-h-wē l-hōn mēn l-wāth ab-y d-b-šmayyā. ay-kā gēr dʾīth th-rēn aw th-lā-thā kan-šīn b-šēm-y thaman ʾēnā b-ay-nā-th-hōn.*

Matthew 18:21-22 | Jesus responding to Peter's question about the limit of forgiveness with the requirement of unlimited grace
Jesus's Words: "I don't tell you until seven times, but, until seventy times seven."

Koine Greek: *legei autō ho Iēsous: Ou legō soi heōs heptakis alla heōs hebdomēkontakis hepta.*
Aramaic (Syriac): *’āmar lēh Yešū‘: lā ’ā-mar ’nā lāk ‘dhām-mā l-š-ḇa‘ zab-nīn ’ellā ‘dhām-mā l-š-ḇ-‘īn zab-nīn š-ḇa‘ š-ḇa‘.*

THE PARABLE OF THE UNFORGIVING SERVANT

Matthew 18:23-35 | Jesus using a parable of a king settling accounts to illustrate the necessity of forgiving others as God has forgiven us
Jesus's Words: "Therefore the Kingdom of Heaven is like a king who wanted to settle accounts with his servants. ... [The servant said], ‘Lord, have patience with me, and I will pay you all.’ The lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow servants who owed him one hundred denarii, and he laid hands on him, and took him by the throat, saying, ‘Pay me what you owe!’ ... Should you not also have had mercy on your fellow servant, even as I had mercy on you? ... So will my heavenly Father also do to you, if you don’t each forgive your brother from your hearts."
Koine Greek: *Dia touto homoiōthē hē basileia tōn ouranōn anthrōpō basilei hos ēthelēsen sunarai logon meta tōn doulōn autou. ... pesōn oun ho doulos prosekunei autō legōn: Kyrie, makrothumēson ep’ emoi, kai panta apodōsō soi. splagchnistheis de ho kyrios tou doulou ekeinou apelusen auton, kai to daneion aphēken autō. exelthōn de ho doulos ekeinos euren ena tōn sundoulōn autou hos ōpheilen autō hekaton dēnaria, kai kratēsas auton epnigē legōn: Apodos ei ti opheileis. ... ouk edei kai se eleēsai ton sundoulon sou hōs kagō se ēleēsa? ... houtōs kai ho patēr mou ho ouranios poiēsei hymin ean mē aphēte ekastos tō adelphō autou apo tōn kardiōn hymōn.*
Aramaic (Syriac): *mē-thūl hānā ē-dam-yath malkū-thā d-šmayyā l-ghab-rā malkā d-ṣ-ḇā d-nē-sabh ḥūš-bā-nā mēn ‘ab-dhaw. ... w-n-phal haw ‘ab-dhā s-ghedh lēh w-’āmar: mā-r-y ’ē-gh-rar ‘al-y rū-ḥāk w-khōl medem pā-r-a‘ ’nā lāk. w-ēth-ra-ḥam mā-rēh d-haw ‘ab-dhā w-š-rā-hy w-ḥaw-bēh š-ḇaq lēh. n-pāq dēn haw ‘ab-dhā w-’ēš-ka-ḥ l-ḥadh mēn kh-nay-wā-thēh d-khay-yāb h-wā lēh m-’ā dī-nā-rīn w-’ā-ḥ-dhē-hy w-ḥā-nēq h-wā lēh w-’āmar lēh: hab lī medem d-khay-yāb ’at lī. ... lā wā-lē h-wā lāk ’aph ’at d-the-kh-on l-kh-nay-wā-thāk ay-kanā d-’enā ḥ-nath ‘al-ay-k. hākānā nē-‘badh l-kōn ab-y d-b-šmayyā ’ēn lā thēš-th-ḇ-qūn nāš l-’akh-ūhy mēn leb-b-khōn.*

MARRIAGE, RICHES, AND THE KINGDOM

Matthew 19:4-6 | Jesus responding to the Pharisees' question about divorce by pointing back to the original design of creation
Jesus's Words: "Haven’t you read that he who made them from the beginning made them male and female, and said, ‘For this cause a man will leave his father and mother, and will join to his wife; and the two will become one flesh?’ So that they are no more two, but one flesh. What therefore God has joined together, let no man separate."
Koine Greek: *ho de apokritheis eipen: Ouk anegnōte hoti ho ktisas ap’ archēs arsen kai thēlu epoiēsen autous? kai eipen: Heneka toutou kataleipsei anthrōpos ton patera kai tēn mētera kai kollēthēsetai tē gunaiki autou, kai esontai hoi dyo eis sarka mian. hōste ouketi eisin dyo alla sarx mia. ho oun ho theos sunezeuxen anthrōpos mē chōrizetō.*
Aramaic (Syriac): *hū dēn ‘anī w-’āmar l-hōn: lā q-r-ay-tōn d-haw d-‘badh mēn b-rē-šīth dē-kh-rā w-nēq-ḇ-thā ‘badh enōn. w-’āmar: mē-thūl hānā nē-š-ḇōq ghab-rā l-’abūhy w-l-’ē-mēh w-nē-q-aṗ l-’ē-m-thēh w-nē-h-wūn th-rēyhōn ḥadh phaghrā. mā-dhēn lā h-waw th-rēn ’ellā ḥadh phaghrā medem d-Alāhā hākēl zaw-wedh bar-nāšā lā nē-p̄-reš.*

Matthew 19:11-12 | Jesus addressing the disciples' reaction to His strict teaching on marriage, explaining the calling of the eunuch
Jesus's Words: "Not all men can receive this saying, but those to whom it is given. For there are eunuchs who were born that way from their mother’s womb, and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the Kingdom of Heaven’s sake. He who is able to receive it, let him receive it."
Koine Greek: *ho de eipen autois: Ou pantes chōrousin ton logon touton, all’ ois dedotai. eisin gar eunouchoi hoitines ek koilias mētros egennēthēsan outōs, kai eisin eunouchoi hoitines eunouchisthēsan hypo tōn anthrōpōn, kai eisin eunouchoi hoitines eunouchisan heautous dia tēn basileian tōn ouranōn. ho dunamenos chōrein chōreitō.*
Aramaic (Syriac): *hū dēn ’āmar l-hōn: lā khōl-nāš sā-p̄ēq l-mel-l-thā hādē ’ellā l-man d-y-hab lēh. ’īth gēr m-hay-m-nē d-mēn kar-sā d-’ē-m-hōn ’ēth-y-lēdh-ū hākānā w-’īth m-hay-m-nē d-mēn bnaynāšā h-waw m-hay-m-nē w-’īth m-hay-m-nē d-hen-nōn ‘badh-ū naph-š-hōn m-hay-m-nē mē-thūl malkū-thā d-šmayyā man d-mešk-ḥ d-nē-saph nē-saph.*

Matthew 19:14 | Jesus welcoming the little children and rebuking the disciples who tried to keep them away
Jesus's Words: "Allow the little children, and don't forbid them to come to me; for the Kingdom of Heaven belongs to ones like these."
Koine Greek: *ho de Iēsous eipen: Aphete ta paidia kai mē kōluete auta elthein pros me: tōn gar toioutōn estin hē basileia tōn ouranōn.*
Aramaic (Syriac): *Yešū‘ dēn ’āmar l-hōn: š-ḇōq-ū ṭ-lā-yē ’ā-thēn l-wā-th-y w-lā thē-k-l-ūn enōn d-ay-lēn gēr d-’aykh hālēn enōn ’ī-thay-h malkū-thā d-šmayyā.*

THE RICH YOUNG RULER AND THE PERIL OF RICHES

Matthew 19:17-21 | Jesus responding to a young man's question about eternal life, directing him to the commandments and then to the ultimate sacrifice of discipleship
Jesus's Words: "Why do you ask me about what is good? No one is good but one, that is, God. But if you want to enter into life, keep the commandments. ... You shall not murder, You shall not commit adultery, You shall not steal, You shall not offer false testimony, Honor your father and mother; and, You shall love your neighbor as yourself. ... If you want to be perfect, go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me."
Koine Greek: *ho de eipen autō: Ti me erōtas peri tou agathou? eis estin ho agathos: ei de theleis eis tēn zōēn eiselthein, tērēson tas entolas. ... To Ou phoneuseis, Ou moicheuseis, Ou klepseis, Ou pseudomarturēseis, Tima ton patera kai tēn mētera, kai, Agapēseis ton plēsion sou hōs seauton. ... ephē autō ho Iēsous: Ei theleis teleios einai, hupage pōlēson sou ta hyparchonta kai dos [tois] ptōchois, kai exeis thēsauron en ouranois, kai deuro akolouthei moi.*
Aramaic (Syriac): *hū dēn ’āmar lēh: mānā qā-rē ’at lī ṭā-ḇā layth ṭā-ḇā ’ellā ’en ḥadh Alāhā ’en dēn ṣā-ḇē ’at d-thē-‘ūl l-ḥay-yē n-ṭar phūq-dā-nē. ... lā thē-q-ṭūl w-lā thē-gh-ūr w-lā thē-gh-nūḇ w-lā thēš-hadh sah-dūth šū-q-rā w-yaq-qēr l-’abūk w-l-’ē-māk w-tha-ḥ-beḇ l-qā-rī-ḇāk aykh naph-šāk. ... ’āmar lēh Yešū‘: ’en ṣā-ḇē ’at g-mī-rā l-mē-hwā zel zab-ben qēn-yā-nāk w-hab l-mes-kē-nē w-the-h-wē lāk sī-mathā b-šmayyā w-thā bā-th-r-y.*

Matthew 19:23-26 | Jesus describing the difficulty of a rich person entering the Kingdom and the necessity of divine intervention for salvation
Jesus's Words: "Most certainly I tell you, a rich man will enter into the Kingdom of Heaven with difficulty. Again I tell you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God. ... With men this is impossible, but with God all things are possible."
Koine Greek: *ho de Iēsous eipen tois mathētais autou: Amēn legō hymin hoti plousios duskolōs eiselthesetai eis tēn basileian tōn ouranōn. palin de legō hymin, eukopōteron estin kamēlon dia trēmatos rhaphidos eiselthein ē plousion eis tēn basileian tou theou. ... emblepsas de ho Iēsous eipen autois: Para anthrōpois touto adunaton estin, para de theō panta dunata.*
Aramaic (Syriac): *Yešū‘ dēn ’āmar l-thāl-mī-dhaw: amīn ’āmar ’nā l-kōn d-‘a-ṭ-lā hī l-‘at-tī-rā d-nē-‘ūl l-malkū-thā d-šmayyā. thūḇ dēn ’ā-mar ’nā l-kōn d-pšī-q hū l-gham-lā d-nē-‘ūl b-kh-rar-rā d-makh-ṭā ’aw ‘at-tī-rā l-malkū-thēh d-Alāhā. ... ḥār b-hōn Yešū‘ w-’āmar l-hōn: l-wāth bnaynāšā hādē lā mešk-ḥā l-wāth Alāhā dēn khōl medem mešk-ḥā.*

Matthew 19:28-30 | Jesus promising future authority and reward to the disciples who have left everything to follow Him
Jesus's Words: "Most certainly I tell you, that you who have followed me, in the regeneration when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel. Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, will receive one hundred times, and will inherit eternal life. But many will be last who are first; and first who are last."
Koine Greek: *ho de Iēsous eipen autois: Amēn legō hymin hoti hymeis hoi akolouthēsantes moi en tē paliggenesia, hotan kathisē ho huios tou anthrōpou epi thronou doxēs autou, kathēsesthe kai hymeis epi dōdeka thronous krinontes tas dōdeka phulas tou Israēl. kai pas hostis aphēken oikias ē adelphous ē adelphas ē patera ē mētera ē tekna ē agrous heneken tou onomatos mou, ekatontaplasiona lēmpsetai kai zōēn aiōnion klēronomēsei. polloi de esontai prōtoi eschatoi kai eschatoi prōtoi.*
Aramaic (Syriac): *’āmar l-hōn Yešū‘: amīn ’āmar ’nā l-kōn d-’atōn d-’ētay-tōn bā-th-r-y b-‘āl-mā ḥdhathā mā d-yā-theḇ brēh d-nāšā ‘al th-raw-nōs d-theš-bū-ḥ-thēh thēth-būn ’aph atōn ‘al th-rē-‘sar th-raw-nō-sīn w-thē-d-nūn th-rē-‘sar šab-ṭē d-Isrā’ēl. w-khōl nāš d-š-ḇaq bay-thē aw ’akh-ē aw ’ā-kh-wā-thā aw ’abā aw ’ē-mā aw ’ēnthā aw b-nay-yā aw*

q-rī-yā mē-thūl š-m-y m-'ā-phī ḥadh n-qab-bēl w-ḥay-yē d-l-'āl-mā nē-r-ath. sghī-'ē dēn ne-hwūn qad-mā-yē 'ē-kh-rā-yē w-'ē-kh-rā-yē qad-mā-yē.

THE GENEROSITY OF THE KINGDOM

Matthew 20:1-16 | Jesus presenting the Parable of the Workers in the Vineyard, illustrating God's sovereign grace and the reversal of worldly expectations
Jesus's Words: "For the Kingdom of Heaven is like a man who was the master of a household, who went out early in the morning to hire laborers for his vineyard. When he had agreed with the laborers for a denarius a day, he sent them into his vineyard. He went out about the third hour, and saw others standing idle in the marketplace. To them he said, 'You also go into the vineyard, and whatever is right I will give you.' So they went. ... When evening had come, the lord of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.' ... [The first] grumbled against the master of the household, saying, 'These last have spent only one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat!' But he answered one of them, 'Friend, I am doing you no wrong. Didn't you agree with me for a denarius? Take that which is yours, and go your way. It is my desire to give to this last just as much as to you. Isn't it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good?' So the last will be first, and the first last. For many are called, but few are chosen."
Koine Greek: *Homoia gar estin hē basileia tōn ouranōn anthrōpō oikodespotē hostis exēlthen ama prōi misthōsasthai ergatas eis ton ampelōna autou. sumphōnēsas de meta tōn ergatōn ek dēnariou tēn hēmeran apesteilen autous eis ton ampelōna autou. kai exelthōn peri tritēn hōran eiden allous estōtas en tē agora argous: kai ekeinois eipen: Upagete kai hymeis eis ton ampelōna, kai ho ean ē dikaion dōsō hymin. hoi de apēlthon. ... opsias de genomenēs legei ho kyrios tou ampelōnos tō epitropō autou: Kaleson tous ergatas kai apodos ton misthon arxamenos apo tōn eschatōn heōs tōn prōtōn. ... egogguzon kata tou oikodespotou legontes: Outoi hoi eschatoi mian hōran epoiēsan, kai isous autous hymin epoiēsas tois bastasasi to baros tēs hēmeras kai ton kausōna. ho de apokritheis eni autōn eipen: Etaire, ouk adikō se: ouchi dēnariou sunephōnēsas moi? aron to son kai hupage: thelō de toutō tō eschatō dounai hōs kai soi: ē ouk exestin moi ho thelō poiēsai en tois emois? ē ho ophthalmos sou ponēros estin hoti egō agathos eimi? houtōs esontai hoi eschatoi prōtoi kai hoi prōtoi eschatoi.*
Aramaic (Syriac): *dā-m-yā gēr malkū-thā d-šmayyā l-ghab-rā mā-rē bay-thā d-n-p̄aq b-ṣaph-rā d-n'ēgh-ar phā-'lē l-kharmēh. qē-ṣ dēn 'am phā-'lē mēn dī-nā-rā b-yaw-mā w-šad-dar enōn l-khar-mēh. w-n-p̄aq b-th-lā-th šā-'īn w-ḥ-zā 'ch-rā-yē d-qā-y-mīn b-šū-qā w-baṭ-ṭī-līn. w-'āmar l-hōn: zelū 'aph atōn l-khar-mā w-medem d-wā-lē yā-heb 'nā l-kōn. hē-nōn dēn 'ē-zāl-ū. ... khadh dēn h-wā ram-šā 'āmar mā-rē khar-mā l-rab-bay-thēh: q-rī phā-'lē w-hab l-hōn 'ē-gh-r-hōn w-šar-y mēn 'ē-kh-rā-yē w-'dhām-mā l-qad-mā-yē. ... r-ṭ-an-w 'al mā-rē bay-thā. w-'ām-rīn hālēn 'ē-kh-rā-yē ḥdhā šā-'ā 'badh-ū w-'ēš-w-y-th enōn 'am-an d-š-qal-n yūq-rā d-yaw-mā w-ḥū-mā. hū dēn 'anī w-'āmar l-ḥadh mēn-hōn: khab-r-y lā m-'aw-wal 'nā bāk lā hwā mēn dī-nā-rā q-ṣat-t 'am-y. š-qūl d-dhī-lāk w-zel ṣā-ḇē 'nā dēn d-l-hānā 'ē-kh-rā-yā 'et-tel aykh d-lāk. aw lā šal-līṭ 'nā d-medem d-ṣā-ḇē 'nā 'ē-'badh b-dhī-l-y aw 'ay-nāk bī-šā d-'ēnā ṭā-ḇā 'nā. hākānā nehwūn 'ē-kh-rā-yē qad-mā-yē w-qad-mā-yē 'ē-kh-rā-yē sghī-'ē enōn gēr q-ray-yā w-z'ō-rīn g-bay-yā.*

Matthew 20:18-19 | Jesus's third and most detailed prediction of His Passion, explicitly mentioning the Gentiles and the crucifixion
Jesus's Words: "Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and scribes, and they will condemn him to death, and will deliver him to the Gentiles to mock, to scourge, and to crucify; and the third day he will be raised up."
Koine Greek: *Idou anabainomen eis Ierosoluma, kai ho huios tou anthrōpou paradothēsetai tois archi-ereusin kai grammateusin, kai katakrinousin auton thanatō, kai paradōsousin auton tois ethnesin eis to empaixai kai mastigōsai kai staurōsai, kai tē tritē hēmera egerthēsetai.*
Aramaic (Syriac): *hā sā-l-qīn kh-nan l-Ū-rī-š-lēm w-brēh d-nāšā mēš-t-lēm l-rab-bay khā-hnē w-l-sā-ph-rē w-nē-ḥay-ḇū-nāy l-maw-thā. w-n-šal-mū-nāy l-khē-n-phē d-nē-ḇaz-z-ūn bēh w-n-neg-dūnā-y w-nē-ṣ-l-bū-nā-y w-l-yaw-mā d-th-lā-thā n-qūm.*

Matthew 20:21-23 | Jesus responding to the request of the mother of Zebedee's sons (James and John) for positions of power in His Kingdom

Jesus's Words: "What do you want? ... You don't know what you are asking. Are you able to drink the cup that I am about to drink? ... You will indeed drink my cup, but to sit on my right hand and on my left hand is not mine to give; but it is for whom it has been prepared by my Father."
Koine Greek: *ho de eipen autē: Ti theleis? ... apokritheis de ho Iēsous eipen: Ouk oidate ti aiteisthe. dunasthe piein to potērion ho egō mellō pinein? ... To men potērion mou piesthe, to de kathisai ek dexiōn mou kai ex euōnumōn ouk estin emon dounai, all' ois hētoimastai upo tou patros mou.*
Aramaic (Syriac): *hū dēn 'āmar lāh: mānā ṣā-ḇ-yātī. ... 'anī Yešū' w-'āmar: lā yā-dh-'īn atōn mānā šā-'līn atōn meš-k-ḥīn atōn l-mēš-thā kā-sā d-'ēnā 'thīd l-mēš-thā. ... kā-s-y thēš-t-ūn d-theth-būn dēn mēn yam-mī-n-y w-mēn sē-mā-l-y lā h-wā dhī-l-y d-'et-tel 'ellā l-ay-lēn d-'ēth-tay-yaḇ mēn ab-y.*

Matthew 20:25-28 | Jesus defining true leadership as servanthood, contrasting the Kingdom with the hierarchies of the world
Jesus's Words: "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you, but whoever desires to become great among you shall be your servant; and whoever desires to be first among you shall be your bondservant, even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many."
Koine Greek: *ho de Iēsous proskalesamenos autous eipen: Oidate hoti hoi archontes tōn ethnōn katakyrieuousin autōn kai hoi megaloi katexousiazousin autōn. ouk houtōs estai en hymin, all' hos ean thelē en hymin megas genesthai estai hymōn diakonos, kai hos ean thelē en hymin einai prōtos estai hymōn doulos: hōsper ho huios tou anthrōpou ouk ēlthen diakonēthēnai alla diakonēsai kai dounai tēn psychēn autou lutron anti pollōn.*
Aramaic (Syriac): *Yešū' dēn q-rā l-hōn w-'āmar: yā-dh-'īn atōn d-rā-šay-hōn d-khē-n-phē mā-r-way-hōn enōn w-rab-bā-n-hōn šal-lī-ṭīn 'al-ay-hōn. lā hākānā nehwē b-ay-nā-th-khōn 'ellā man d-ṣā-ḇē b-khōn d-nē-h-wē rab-bā nehwē l-kōn m-šam-šā-nā. w-man d-ṣā-ḇē b-khōn d-nē-h-wē qad-mā-yā nehwē l-kōn 'ab-dhā. ay-kanā d-ḇrēh d-nāšā lā 'ētā d-nēš-th-m-aš 'ellā d-nēš-m-ēš w-d-neth-tel naph-šēh phū-r-qā-nā kh-lā-p̄ sghī-'ē.*

MERCY OUTSIDE JERICHO

Matthew 20:32 | Jesus stopping to address the two blind men who were crying out to Him as the Son of David
Jesus's Words: "What do you want me to do for you?"
Koine Greek: *kai stas ho Iēsous ephōnēsen autous kai eipen: Ti thelete poiēsō hymin?*
Aramaic (Syriac): *w-qā-m Yešū' w-q-rā l-hōn w-'āmar: mānā ṣā-ḇē-'īn atōn d-'ē-'badh l-kōn.*

THE TRIUMPHAL ENTRY AND THE CLEANSING OF THE TEMPLE

Matthew 21:2-3 | Jesus providing specific instructions to two disciples regarding the procurement of the donkey and the colt for His entry into Jerusalem
Jesus's Words: "Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them, and bring them to me. If anyone says anything to you, you shall say, 'The Lord needs them,' and immediately he will send them."
Koine Greek: *legōn autois: Poreuthete eis tēn kōmēn tēn katenanti hymōn, kai eutheōs heurēsete onon dedemenēn kai pōlon met' autēs: lusantes agagete moi. kai ean tis hymin eipē ti, ereite hoti Ho kyrios autōn chreian echei: euthus de apostelei autous.*
Aramaic (Syriac): *'āmar l-hōn: zelū l-q-rī-thā hāy d-lū-q-ḇāl-khōn w-mē-ḥdhā mešk-ḥīn atōn kh-mā-rā d-'ē-sī-rā w-'ī-lā 'amāh š-r-āw 'ay-th-w enōn lī. w-'en nāš 'āmar l-kōn medem 'ē-m-r-ū lēh d-l-mā-ran mē-th-b-'ēn w-bar šā-'thā m-šad-dar enōn l-khā.*

Matthew 21:13 | Jesus rebuking those buying and selling in the temple, citing the prophets Isaiah and Jeremiah
Jesus's Words: "It is written, 'My house shall be called a house of prayer,' but you have made it a den of robbers!"
Koine Greek: *kai legei autois: Gegraptai: Ho oikos mou oikos proseuchēs klēthēsetai, hymeis de auton poieite spēlaion lēstōn.*
Aramaic (Syriac): *w-'āmar l-hōn: kh-thīḇ hū d-bay-th-y bay-thā d-ṣ-lū-thā nēth-q-rē 'atōn dēn 'badh-tūnā-y m-'ā-r-thā d-ghay-yā-sē.*

Matthew 21:16 | Jesus responding to the chief priests and scribes who were indignant at the children crying "Hosanna" in the temple
Jesus's Words: "Yes. Did you never read, 'Out of the mouth of babes and nursing babies you have perfected praise?"
Koine Greek: *ho de Iēsous legei autois: Nai: oudepote anegnōte hoti Ek stomatos nēpiōn kai thēlazontōn katērtisō ainon?*
Aramaic (Syriac): *'āmar l-hōn Yešū': 'īn lā q-r-ay-tōn d-mēn phū-mā d-ṭ-lā-yē w-d-yal-lū-dhē th-qēn-t theš-bū-ḥ-thā.*

Matthew 21:19-22 | Jesus cursing the barren fig tree and using the event to teach the disciples about the power of expectant faith
Jesus's Words: "Let there be no fruit from you forever! ... Most certainly I tell you, if you have faith, and don't doubt, you will not only do what was done to the fig tree, but even if you will tell this mountain, 'Be taken up and cast into the sea,' it will be done. All things, whatever you ask in prayer, believing, you will receive."
Koine Greek: *kai legei autē: Mēketi ek sou karpos genētai eis ton aiōna. ... amēn legō hymin, ean echēte pistin kai mē diakrithēte, ou monon to tēs sukēs poiēsete, alla kan tō orei toutō eipēte: Arthēti kai blēthēti eis tēn thalassan, genēsetai: kai panta osa an aitēsēte en tē proseuchē pisteuontes lēmpsetai.*
Aramaic (Syriac): *'āmar lāh: lā nehwūn bē-kh pī-rē l-'āl-mā. ... amīn 'āmar 'nā l-kōn d-'en thē-h-wē l-kōn hay-mā-nū-thā w-lā thēth-pal-ghūn lā b-lā-ḥōdh 'badhā d-the-t-thā thē-'b-dhūn 'ellā 'aph 'en l-ṭū-rā hānā th'ēm-rūn d-'ēš-th-qal w-phal b-yam-mā nehwē. w-khōl medem d-theš-'ālūn b-ṣ-lū-thā w-thē-hay-m-nūn thē-s-ḇūn.*

AUTHORITY CHALLENGED AND THE PARABLES OF JUDGMENT

Matthew 21:24-27 | Jesus responding to the chief priests and elders who questioned His authority, posing a counter-question regarding the baptism of John
Jesus's Words: "I also will ask you one question, which if you tell me, I also will tell you by what authority I do these things. The baptism of John, where was it from? From heaven or from men? ... Neither will I tell you by what authority I do these things."
Koine Greek: *apokritheis de ho Iēsous eipen autois: Erōtēsō hymas kagō logon hena, hon ean eipēte moi kagō hymin erō en poia exousia tauta poiō: to baptisma to Iōannou pothen ēn? ex ouranou ē ex anthrōpōn? ... oude egō legō hymin en poia exousia tauta poiō.*
Aramaic (Syriac): *'anī Yešū' w-'āmar l-hōn: 'aph 'nā 'ēš-'al-kōn mellā ḥdhā d-'en th'ēm-rūn lī 'aph 'nā 'ā-mar 'nā l-kōn b-'ay-nā šal-lī-ṭū-thā hālēn 'ā-ḇedh 'nā. ma'-mū-dhī-thēh d-Yō-ḥā-nān mēn 'ay-kā 'ī-thay-h mēn šmayyā aw mēn bnaynāšā. ... 'aph lā 'nā 'ā-mar 'nā l-kōn b-'ay-nā šal-lī-ṭū-thā hālēn 'ā-ḇedh 'nā.*

Matthew 21:28-32 | Jesus presenting the Parable of the Two Sons to illustrate the difference between religious profession and actual obedience
Jesus's Words: "But what do you think? A man had two sons. He came to the first, and said, 'Son, go work today in my vineyard.' He answered, 'I will not,' but afterward he changed his mind, and went. He came to the second, and said the same thing. He answered, 'I go, sir,' but he didn't go. Which of the two did the will of his father? ... Most certainly I tell you that the tax collectors and the prostitutes are entering into the Kingdom of God before you. For John came to you in the way of righteousness, and you didn't believe him, but the tax collectors and the prostitutes believed him. When you saw it, you didn't even repent afterward, that you might believe him."
Koine Greek: *Ti de hymin dokei? anthrōpos eichen tekna dyo. proselthōn tō prōtō eipen: Teknon, hupage sēmeron ergazou en tō ampelōni. ho de apokritheis eipen: Ou thelō, husteron de metamelētheis apēlthen. proselthōn de tō heterō eipen hōsautōs: ho de apokritheis eipen: Egō, kyrie, kai ouk apēlthen. tis ek tōn dyo epoiēsen to thēlēma tou patros? ... Amēn legō hymin hoti hoi telōnai kai hai pornai proagousin hymas eis tēn basileian tou theou. ēlthen gar Iōannēs pros hymas en hodō dikaiosunēs, kai ouk episteusate autō: hoi de telōnai kai hai pornai episteusan autō: hymeis de idontes oude metamelēthēte husteron tou pisteusai autō.*
Aramaic (Syriac): *mānā dā-mē l-kōn ghab-rā ḥadh 'īth h-wā lēh b-nay-yā th-rēn w-q-reḇ l-wāth qad-mā-yā w-'āmar lēh: b-r-y zel yaw-mā-nā ph-laḥ b-khar-mā. hū dēn 'anī w-'āmar: lā ṣā-ḇē 'nā b-ḥar-thā dēn 'ēth-t-w-y w-'ēzal. w-q-reḇ l-wāth 'chrē-nā w-'āmar lēh hākānā. hū dēn 'anī w-'āmar: 'ēnā mā-r-y w-lā 'ēzal. man mēn hālēn th-rēyhōn 'badh ṣē-ḇ-yā-nā d-'abū-hy. ... amīn 'āmar 'nā l-kōn d-mākh-sē w-zan-nā-yā-thā qā-dh-mīn l-kōn l-malkū-thā d-Alāhā. 'ētā gēr l-wā-th-khōn Yō-ḥā-nān b-'ūr-ḥā d-khī-nū-thā w-lā hay-mēn-tūn lēh mākh-sē dēn w-zan-nā-yā-thā hay-mēn-ū-hy 'atōn dēn 'aph lā ḥ-zay-tūn w-'ēth-t-wī-tūn b-ḥar-thā d-thē-hay-m-nūn bēh.*

Matthew 21:33-41 | Jesus presenting the Parable of the Wicked Vinedressers, a direct indictment of the religious leadership's rejection of God's messengers and His Son
Jesus's Words: "Hear another parable. There was a man who was a master of a household, who planted a vineyard, set a hedge around it, dug a wine press in it, built a tower, leased it out to farmers, and went into another country. When the season for fruit drew near, he sent his servants to the farmers to receive his fruit. The farmers took his servants, beat one, killed another, and stoned another. Again, he sent other servants more than the first: and they did the same to them. But afterward he sent to them his son, saying, 'They will respect my son.' But the farmers, when they saw the son, said among themselves, 'This is the heir. Come, let's kill him, and seize his inheritance.' So they took him, and threw him out of the vineyard, and killed him. When therefore the lord of the vineyard comes, what will he do to those farmers?"
Koine Greek: *Allēn parabolēn akousate. Anthrōpos ēn oikodespotēs hostis ephuteusen ampelōna kai phragmon autō periethekēn kaioruxen en autō lēnon kai ōkodomēsen purgon, kai exedoto auton geōrgois, kai apedēmēsen. hote de ēggisen ho kairos tōn karpōn, apesteilen tous doulous autou pros tous geōrgous labein tous karpous autou. kai labontes hoi geōrgoi tous doulous autou on men edeiran, on de apekteinan, on de elithobolēsan. palin apesteilen allous doulous pleionas tōn prōtōn, kai epoiēsan autois hōsautōs. husteron de apesteilen pros autous ton huion autou legōn: Entrapēsontai ton huion mou. hoi de geōrgoi idontes ton huion eipon en heautois: Outos estin ho klēronomos: deute apokteinōmen auton kai schōmen tēn klēronomian autou. kai labontes auton exebalon exō tou ampelōnos kai apekteinan. hotan oun elthē ho kyrios tou ampelōnos, ti poiēsei tois geōrgois ekeinois?*
Aramaic (Syriac): *š-ma'-w 'chrē-nā phēlthā. ghab-rā ḥadh 'īth h-wā mā-rē bay-thā w-n-ṣabh khar-mā w-'ay-k-rēh s-yā-ghā w-ḥ-phar bēh m-'ā-ṣar-thā w-ḇ-nā bēh mēgh-d-lā w-'ē-m-tharēh l-'ak-kā-rē w-ḥ-zan. khadh dēn m-ṭā zab-nā d-pī-rē šad-dar l-'ab-dhaw l-wāth 'ak-kā-rē d-n-šad-d-rūn lēh mēn pī-rē d-khar-mēh. w-'ā-ḥdhū 'ak-kā-rē l-'ab-dhaw w-'īth d-m-ḥāw w-'īth d-q-ṭal-w w-'īth d-r-gham-w. w-thūḇ šad-dar 'ab-dhē 'chrē-nē d-sghī-'īn mēn qad-mā-yē w-'ā-kh-dhā 'badh-ū l-hōn. b-ḥar-thā dēn šad-dar l-wā-th-hōn l-ḇ-rēh w-'āmar: d-l-mā nē-kh-kh-phūn mēn b-r-y. 'ak-kā-rē dēn khadh ḥ-zā-ū-hy l-ḇ-r-ā 'ām-rīn b-naph-š-hōn: hān-aw yā-r-thā thā-w n-q-ṭ-lī-hy w-nē-ḥūdh yar-thū-thēh. w-'ā-ḥdhū 'as-qū-hy l-bar mēn khar-mā w-q-ṭal-ū-hy. mā dēn d-'ētā mā-rē khar-mā mānā nē-'badh l-'ak-kā-rē hā-nōn.*

Matthew 21:42-44 | Jesus citing Psalm 118 to announce His rejection and the transfer of the Kingdom to a nation producing its fruit
Jesus's Words: "Did you never read in the Scriptures, 'The stone which the builders rejected, the same was made the head of the corner. This was from the Lord. It is marvelous in our eyes?' Therefore I tell you, the Kingdom of God will be taken away from you, and will be given to a nation producing its fruit. He who falls on this stone will be broken to pieces, but on whomever it will fall, it will scatter him as dust."
Koine Greek: *legei autois ho Iēsous: Oudepote anegnōte en tais graphais: Lithon hon apedokimasan hoi oikodomountes outos egenēthē eis kephalēn gōnias: para kyriou egeneto autē kai estin thaumastē en ophthalmois hēmōn? dia touto legō hymin hoti arthēsetai aph' hymōn hē basileia tou theou kai dothēsetai ethnei poiounti tous karpous autēs. kai ho pesōn epi ton lithon touton sunthlasthēsetai: eph' hon d' an pesē, likmēsei auton.*
Aramaic (Syriac): *'āmar l-hōn Yešū': lā mēn m-thōm q-r-ay-tōn b-kh-thā-ḇē d-kē-pā d-'as-lī-w bā-nā-yē hī h-wāth l-rē-šā d-zā-w-ī-thā mēn l-wāth Māryā h-wāth hādē w-'ī-thay-h thēdh-mū-r-thā b-'aynay-n. mē-thūl hānā 'ā-mar 'nā l-kōn d-theš-th-qēl mē-n-khōn malkū-thā d-Alāhā w-theth-y-hab l-'am-mā d-'ā-ḇedh pī-rē. w-man d-nē-phal 'al kē-pā hādē nēth-r-'a-' w-khōl man d-hī thē-p-ūl 'al-ū-hy thē-d-rē-hy.*

THE WEDDING FEAST AND THE TRAP OF THE PHARISEES

Matthew 22:2-14 | Jesus presenting the Parable of the Marriage Feast, illustrating the rejection of the invitation by the initial guests and the subsequent call to the highways
Jesus's Words: "The Kingdom of Heaven is like a king who made a marriage feast for his son, and sent out his servants to call those who were invited to the marriage feast, but they would not come. Again, he sent out other servants, saying, 'Tell those who are invited, "Behold, I have prepared my dinner. My cattle and my fatlings are killed, and all things are ready. Come to the marriage feast!"' ... But when the king came in to see the guests, he saw there a man who didn't have on wedding clothing, and he said to him, 'Friend, how did you come in here not wearing wedding clothing?' He was speechless. Then the king said to the servants, 'Bind him hand and foot, take him away, and throw him into the outer darkness; there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

Koine Greek: *Homoiōthē hē basileia tōn ouranōn anthrōpō basilei, hostis epoiēsen gamous tō huiō autou. kai apesteilen tous doulous autou kalesai tous keklēmenous eis tous gamous, kai ouk ēthelon elthein. palin apesteilen allous doulous legōn: Eipate tois keklēmenois: Idou to ariston mou hētoimaka, hoi tauroi mou kai ta sitista tethumena, kai panta hetoima: deute eis tous gamous. ... eiselthōn de ho basileus theasasthai tous anakeimenous eiden ekei anthrōpon ouk endedumenon enduma gamou: kai legei autō: Etaire, pōs eisēlthes hōde mē echōn enduma gamou? ho de ephimōthē. tote ho basileus eipen tois diakonois: Dēsantes autou podas kai cheiras ekbalete auton eis to skotos to exōteron: ekei estai ho klauthmos kai ho brugmos tōn odontōn. polloi gar eisin klētoi oligoi de eklektoi.*
Aramaic (Syriac): *ē-dam-yath malkū-thā d-šmayyā l-ghab-rā malkā d-'badh meš-thū-thā l-ḇ-rēh. w-šad-dar 'ab-dhaw d-nē-q-rūn l-ay-lēn d-q-ray-yā l-mē-š-thū-thā w-lā ṣ-ḇaw l-m'ē-thā. thūḇ šad-dar 'ab-dhē 'chrē-nē w-'āmar: 'ē-m-r-ū l-q-ray-yā d-hā šā-rū-th-y m-ṭay-y-ḇā w-thaw-ray w-m-pa-ṭ-m-ray q-ṭī-līn w-khōl medem m-ṭay-yaḇ thā-w l-mē-š-thū-thā. ... 'al dēn malkā d-nē-ḥ-zē s-mī-khē w-ḥ-zā thaman ghab-rā d-lā l-ḇīš nakh-thē d-mē-š-thū-thā. w-'āmar lēh: khab-r-y 'ay-kanā 'al-t l-khā khadh nakh-thē d-mē-š-thū-thā layth lāk hū dēn ē-š-th-at-aq. hāy-dēn 'āmar malkā l-m-šam-šā-nē: 'ē-s-r-ū ī-dhaw w-rēgh-law w-'ar-m-y-ū-hy b-ḥē-š-ō-khā bar-rā-yā thaman nehwē bkhyā w-ḥū-rāq šennē. sghī-'ē enōn gēr q-ray-yā w-z'ō-rīn g-bay-yā.*

Matthew 22:18-21 | Jesus responding to the Herodians and Pharisees regarding the payment of taxes to Caesar, exposing their hypocrisy
Jesus's Words: "Why do you test me, you hypocrites? Show me the tax money. ... Whose is this image and inscription? ... Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."
Koine Greek: *gnous de ho Iēsous tēn ponērian autōn eipen: Ti me peirazete, hupokritai? epideixate moi to nomisma tou kēnsou. ... tinos hē eikōn autē kai hē epigraphē? ... apodote oun ta Kaisaros Kaisari kai ta tou theou tō theō.*
Aramaic (Syriac): *Yešū' dēn ī-dha' bī-šū-th-hōn w-'āmar: mānā m-nas-sēn atōn lī nā-sḇay b-'apē. ḥaw-wā-w-ny dī-nā-rā d-kē-n-sā. ... d-man-hū ṣal-mā hānā w-kh-thā-ḇā. ... hab-ū hākēl d-Qē-sar l-Qē-sar w-d-Alāhā l-Alāhā.*

Matthew 22:29-32 | Jesus correcting the Sadducees regarding the resurrection and the nature of life in the age to come
Jesus's Words: "You are mistaken, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are like God's angels in heaven. But as touching the resurrection of the dead, haven't you read that which was spoken to you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living."
Koine Greek: *apokritheis de ho Iēsous eipen autois: Planasthe mē eidotes tas graphas mēde tēn dunamin tou theou: en gar tē anastasei oute gamousin oute gamizontai, all' hōs aggeloi [theou] en tō ouranō eisin. peri de tēs anastaseōs tōn nekrōn ouk anegnōte to rhēthen hymin hypo tou theou legontos: Egō eimi ho theos Abraam kai ho theos Isaac kai ho theos Iakōb? ouk estin ho theos nekrōn alla zōntōn.*
Aramaic (Syriac): *'anī Yešū' w-'āmar l-hōn: ṭā-'ēn atōn d-lā yā-dh-'īn atōn kh-thā-ḇē w-lā khay-lēh d-Alāhā. b-q-yām-thā gēr d-mī-thē lā nā-s-ḇīn n-šē w-lā n-šē h-w-yān l-ghabh-rē 'ellā aykh mal-'ā-khē d-Alāhā b-šmayyā enōn. 'al q-yām-thā dēn d-mī-thē lā q-r-ay-tōn medem d-'ē-th-'ē-mar l-kōn mēn l-wāth Alāhā d-'āmar: 'ēnā 'nā Alā-hēh d-'Ā-ḇ-rā-hām Alā-hēh d-Īs-ḥāq Alā-hēh d-Ya'-qūḇ Alāhā dēn lā hwā d-mī-thē 'ellā d-ḥay-yē.*

THE GREAT COMMANDMENT AND DAVID'S LORD

Matthew 22:37-40 | Jesus responding to a lawyer's question regarding the greatest commandment in the Law, summarizing the entire Scripture into two commands
Jesus's Words: "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. A second likewise is this, 'You shall love your neighbor as yourself.' On these two commandments the whole law and the prophets depend."
Koine Greek: *ho de ephē autō: Agapēseis kyrion ton theon sou en olē tē kardia sou kai en olē tē psychē sou kai en olē tē dianoia sou. autē estin hē megalē kai prōtē entolē. deutera de homoia autē: Agapēseis ton plēsion sou hōs seauton. en tautais tais dysin entolais olos ho nomos krematai kai hoi prophētai.*
Aramaic (Syriac): *Yešū' dēn 'āmar lēh: th-ḥ-bab l-Mā-r-yā Alā-hāk mēn khōl-ēh leb-bāk w-mēn khōl-āh naph-šāk w-mēn khōl-ēh rē-'yā-nāk. hādē hī phūq-dā-nā rab-bā w-qad-mā-yā. w-d-thar-tēn d-dhā-m-yā lāh: d-tha-ḥ-beḇ l-qā-rī-ḇāk aykh naph-šāk. b-hālēn th-rēyhōn phūq-dā-nīn th-l-yā hī nā-mō-sā w-n-ḇī-yē.*

Matthew 22:42-45 | Jesus questioning the Pharisees about the identity of the Christ, using Psalm 110 to demonstrate His divine nature
Jesus's Words: "What do you think of the Christ? Whose son is he? ... How then does David in the Spirit call him Lord, saying, 'The Lord said to my Lord, "Sit on my right hand, until I make your enemies a footstool for your feet?"' If then David calls him Lord, how is he his son?"
Koine Greek: *legōn: Ti hymin dokei peri tou Christou? tinos huios estin? ... pōs oun Dauid en pneumati kalei auton kyrion legōn: Eipen Kyrios tō kyriō mou: Kathou ek dexiōn mou heōs an thō tous echthrous sou upopodion tōn podōn sou? ei oun Dauid kalei auton kyrion, pōs huios autou estin?*
Aramaic (Syriac): *w-'āmar: mānā 'ā-m-rīn atōn 'al Mā-šī-ḥā brēh d-man-hū. ... 'ay-kanā hākēl Dawīdh b-rū-ḥā qā-rē lēh Mā-r-yā 'ā-mar gēr: 'āmar Mā-r-yā l-mā-r-y thēḇ mēn yam-mī-n-y 'dhām-mā d-'ē-šīth b'ēl d-dab-bay-k th-ḥēth rēgh-lay-k. 'en hākēl Dawīdh qā-rē lēh Mā-r-yā 'ay-kanā brēh hū.*

SEVEN WOES TO THE SCRIBES AND PHARISEES

Matthew 23:2-12 | Jesus warning the multitudes and His disciples against the hypocrisy and pride of the religious leaders, establishing the standard of humility
Jesus's Words: "The scribes and the Pharisees sit on Moses' seat. All things therefore whatever they tell you to observe, observe and do, but don't do their works; for they say, and don't do. For they bind heavy burdens that are grievous to be borne, and lay them on men's shoulders; but they themselves will not lift a finger to help them. ... But don't you be called 'Rabbi,' for one is your teacher, the Christ, and all of you are brothers. Call no man on the earth your father, for one is your Father, he who is in heaven. Neither be called masters, for one is your master, the Christ. But he who is greatest among you will be your servant. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted."
Koine Greek: *legōn: Epi tēs Mōuseōs kathedras ekathisan hoi grammateis kai hoi Pharisaioi. panta oun osa ean eipōsin hymin poiēsate kai tēreite, kata de ta erga autōn mē poieite: legousin gar kai ou poiousin. desmeuousin de phortia barea [kai dusbastakta] kai epititheasin epi tous ōmous tōn anthrōpōn, autoi de tō daktulō autōn ou thelousin kinēsai auta. ... hymeis de mē klēthēte Rabbi: eis gar estin hymōn ho didaskalos, pantes de hymeis adelphoi este. kai patera mē kalesēte hymōn epi tēs gēs: eis gar estin hymōn ho patēr ho ouranios. mēde klēthēte kathēgētai: hoti kathēgētēs hymōn estin eis ho Christos. ho de meizōn hymōn estai hymōn diakonos. hostis de upsōsei heauton tapeinōthēsetai, kai hostis tapeinōsei heauton upsōthēsetai.*
Aramaic (Syriac): *w-'āmar l-hōn: 'al th-raw-nōs d-Mū-šē yā-th-ḇū sā-p̄-rē w-Ph-rī-šē. khōl medem hākēl d-n'ēm-rūn l-kōn d-the-n-ṭ-rūn n-ṭar-w w-'badh-ū aykh 'badh-ay-hōn dēn lā thē-'b-dhūn 'ā-m-rīn gēr w-lā 'ā-ḇ-dhīn. w-'ā-s-rīn maw-blē yā-qī-rā-thā w-sā-m-īn 'al kat-pā-thā d-ḇnaynāšā hē-nōn dēn b-ṣē-ḇ-'hōn lā ṣā-ḇēn d-nē-q-r-ḇūn l-hēn. ... 'atōn dēn lā thēth-q-rūn Rab-bī ḥadh hū gēr Rab-bā-khōn 'atōn dēn khōl-khōn 'akh-ē atōn. w-'abā lā thē-q-rūn l-kōn b-ar'ā ḥadh hū gēr 'abū-khōn d-b-šmayyā. w-lā thēth-q-rūn m-dab-rā-nē mē-thūl d-ḥadh hū m-dab-rā-n-khōn Mā-šī-ḥā. man dēn d-rab b-khōn nehwē l-kōn m-šam-šā-nā. man gēr d-n-ram-mē naph-šēh nēth-mak-kak w-man d-n-mak-kek naph-šēh n-ram-mē.*

THE SEVEN WOES AND THE LAMENT OVER JERUSALEM

Matthew 23:13-29 | Jesus pronouncing a series of "Woes" against the scribes and Pharisees, condemning their hypocrisy, legalism, and spiritual blindness
Jesus's Words: "Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and as a pretense you make long prayers. ... Woe to you, scribes and Pharisees, hypocrites! For you travel around sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of Gehenna as yourselves. Woe to you, you blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obligated.' ... Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin, and have left undone the weightier matters of the law: justice, mercy, and faith. ... You blind guides, who strain out a gnat, and swallow a camel! Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the platter, but within they are full of extortion and unrighteousness. ... You are like whited tombs, which outwardly appear beautiful, but inwardly are full of dead men's bones and of all uncleanness."
Koine Greek: *Ouai de hymin, grammateis kai Pharisaioi, hupokritai, hoti katesthiete tas oikias tōn chērōn kai prophasei makra proseuchomenoi... Ouai hymin, grammateis kai Pharisaioi, hupokritai, hoti periagete tēn thalassan kai tēn xēran poiēsai ena prosēlution, kai hotan genētai poieite auton huion geennēs diploteron hymōn. Ouai hymin, hodēgoi tuphloi,*

hoi legontes: Hos an omosē en tō naō, ouden estin: hos d' an omosē en tō chrusō tou naou, opheilei... Ouai hymin, grammateis kai Pharisaioi, hupokritai, hoti apodekatoute to hēduosmon kai to anēthon kai to kuminon, kai aphēkate ta barutera tou nomou, tēn krisin kai to eleos kai tēn pistin... hodēgoi tuphloi, hoi diulizontes ton kōnōpa tēn de kamēlon katapinontes. Ouai hymin, grammateis kai Pharisaioi, hupokritai, hoti katharizete to exōthen tou potēriou kai tēs paropsidos, esōthen de gemousin ex harpagēs kai akrasias... homoiazete taphois kekoniamenois, hoitines exōthen men phainontai hōraioi esōthen de gemousin osteōn nekrōn kai pasēs akatharsias.
Aramaic (Syriac): *wāy l-kōn sā-p̄-rē w-Ph-rī-šē nā-sḇay b-'apē d-'ā-kh-līn atōn ba-thē d-'ar-m-lā-thā b-'el-lathā d-m-'ar-khīn atōn ṣ-lā-wā-th-khōn... wāy l-kōn sā-p̄-rē w-Ph-rī-šē nā-sḇay b-'apē d-mēth-kark-khīn atōn yam-mā w-yab-šā d-thē-'bdhūn ḥadh gī-yū-rā w-mā d-h-wā 'āb-dhīn atōn lēh brēh d-ghī-han-nā '-p̄ī-p̄ā mēn-khōn. wāy l-kōn dā-ḇ-ray sā-m-yē d-'ā-m-rīn atōn d-man d-yā-mē b-hay-k-lā lā hwā medem man dēn d-yā-mē b-dhah-ḇā d-hay-k-lā khay-yāb hū... wāy l-kōn sā-p̄-rē w-Ph-rī-šē nā-sḇay b-'apē d-m-'as-rīn atōn nā-n-'ā w-šeb-btā w-kam-mū-nā w-š-ḇaq-tūn yā-qī-rā-thēh d-nā-mō-sā dī-nā w-ḥ-nā-nā w-hay-mā-nū-thā... dā-ḇ-ray sā-m-yē d-m-ṣal-l-līn bā-qā w-gham-lā bā-l-'īn. wāy l-kōn sā-p̄-rē w-Ph-rī-šē nā-sḇay b-'apē d-m-dhak-kēn atōn bar-rā d-kā-sā w-d-z-la-p̄-yā l-ghaw dēn m-lēn ḥ-tī-p̄-yā w-'aw-lā... dā-mēn atōn l-qab-rē m-kh-al-šē d-mēn bar-rā mēth-ḥ-zēn šap-pī-rē mēn l-ghaw dēn m-lēn ghar-mē d-mī-thē w-khōl-āh ṭan-p̄ū-thā.*

Matthew 23:33-36 | Jesus's final condemnation of the religious leaders' rejection of God's prophets, throughout history and into the immediate future
Jesus's Words: "You serpents, you offspring of vipers, how will you escape the judgment of Gehenna? Therefore, behold, I send to you prophets, wise men, and scribes. Some of them you will kill and crucify; and some of them you will scourge in your synagogues, and persecute from city to city; that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachiah, whom you killed between the sanctuary and the altar. Most certainly I tell you, all these things will come upon this generation."
Koine Greek: *opheis, gennēmata echidnōn, pōs phugēte apo tēs kriseōs tēs geennēs? dia touto idou egō apostellō pros hymas prophētas kai sophous kai grammateis: ex autōn apokteneite kai staurōsete, kai ex autōn mastigōsete en tais sunagōgais hymōn kai diōxete apo poleōs eis polin: hopōs elthē eph' hymas pan haima dikaion ekchunnomenon epi tēs gēs apo tou haimatos Abel tou dikaiou heōs tou haimatos Zachariou huiou Barachiou, hon ephoneusate metaxu tou naou kai tou thusiastēriou. amēn legō hymin, hēxei tauta panta epi tēn genean tautēn.*
Aramaic (Syriac): *ḥ-wā-wā-thā yal-lā-dhē d-'ē-khid-nē 'ay-kanā thē-r-qūn mēn dhī-nā d-ghī-han-nā. mē-thūl hānā hā 'ēnā m-šad-dar 'nā l-wāth-khōn n-ḇī-yē w-ḥak-kī-mē w-sā-p̄-rē mēn-hōn qā-ṭ-līn atōn w-ṣā-l-ḇīn atōn w-mēn-hōn n-gh-dhīn atōn b-kh-nū-šā-th-khōn w-thē-r-d-p̄ūn enōn mēn m-dhī-nā l-m-dhī-nā. 'ay-kanā d-n'ētē 'al-ay-khōn khōl-ēh d-mā khē-nā d-'ē-th-'ē-šēdh 'al ar'ā mēn d-mēh d-'Ā-ḇēl khē-nā w-'dhām-mā l-d-mēh d-Za-khar-yā brēh d-Ba-rak-yā haw d-q-ṭal-tūn b-ay-nāth hay-k-lā l-madh-b-ḥā. amīn 'āmar 'nā l-kōn d-n'ē-th-yān hālēn khōl-hēn 'al šar-ḇ-thā hādē.*

Matthew 23:37-39 | Jesus's lament over Jerusalem, expressing His desire to gather its people and prophesying the desolation of the temple until His return
Jesus's Words: "Jerusalem, Jerusalem, who kills the prophets, and stones those who are sent to her! How often I would have gathered your children together, even as a hen gathers her chicks under her wings, and you would not! Behold, your house is left to you desolate. For I tell you, you will not see me from now on, until you say, 'Blessed is he who comes in the name of the Lord!"
Koine Greek: *Ierousalēm Ierousalēm, hē apokteinousa tous prophētas kai lithobolousa tous apestalmeneous pros autēn, posakis ēthelēsa episunagagein ta tekna sou, on tropon ornis episunagei ta nossia autēs hypo tas pterugas, kai ouk ēthelēsate. idou aphīetai hymin ho oikos hymōn erēmos. legō gar hymin, ou mē me idēte ap' arti heōs an eipēte: Eulogēmenos ho erchomenos en onomati kuriou.*
Aramaic (Syriac): *Ū-rī-š-lēm Ū-rī-š-lēm qā-ṭ-lath n-ḇī-yē w-rā-gham-th l-ay-lēn d-š-lī-ḥīn l-wā-thāh k-mā zab-nīn ṣ-ḇīth d-'ē-kan-neš b-nay-k ay-kanā d-khā-n-šā thar-nā-ghūl-thā p-rū-gh-lay-yāh th-ḥēth g-napṯ-pāyh w-lā ṣ-ḇay-tūn. hā mē-š-th-ḇēq l-kōn bay-th-khōn khā-r-bā. 'ā-mar 'nā l-kōn gēr d-lā thē-ḥ-zū-nay mēn hā-šā 'dhām-mā d-th'ēm-rūn b-rīkh hū d-'ā-thē b-š-mēh d-Mā-r-yā.*

THE OLIVET DISCOURSE

Matthew 24:2 | Jesus responding to the disciples' admiration of the temple buildings, prophesying their total destruction

Jesus's Words: "Don't you see all these things? Most certainly I tell you, there will not be left here one stone on another, that will not be thrown down."
Koine Greek: *ho de apokritheis eipen autois: Ou blepete panta tauta? amēn legō hymin, ou mē aphethē hōde lithos epi lithon hos ou kataluthēsetai.*
Aramaic (Syriac): *hū dēn ʻanī w-'āmar l-hōn: lā ḥā-zēn atōn hālēn khōl-hēn amīn 'āmar 'nā l-kōn d-lā thēš-th-ḇēq hā-khā kē-pā ʻal kē-pā d-lā thēš-th-rē.*

Matthew 24:4-8 | Jesus warning the disciples against deception and identifying the "beginning of birth pains"
Jesus's Words: "Take heed that no one leads you astray. For many will come in my name, saying, 'I am the Christ,' and will lead many astray. You will hear of wars and rumors of wars. See that you aren't troubled, for all this must happen, but the end is not yet. For nation will rise against nation, and kingdom against kingdom; and there will be famines, plagues, and earthquakes in various places. But all these things are the beginning of birth pains."
Koine Greek: *kai apokritheis ho Iēsous eipen autois: Blepete mē tis hymas planēsē. polloi gar eleusontai epi tō onomati mou legontes: Egō eimi ho Christos, kai pollous planēsousin. mellēsete de akouein polemous kai akoas polemōn: horate mē throeisthe: dei gar genesthai, all' oupō estin to telos. egerthēsetai gar ethnos epi ethnos kai basileia epi basileian, kai esontai limoi kai seismoi kata topous: panta de tauta archē ōdinōn.*
Aramaic (Syriac): *ʻanī Yešūʻ w-'āmar l-hōn: ḥ-zāw d-lā nāš n-aṭ-ʻē-kōn. sghī-'ē gēr n'ē-thūn b-šēm-y w-n'ēm-rūn d-'ēnā 'nā Mā-šī-ḥā w-la-sghī-'ē n-aṭ-ʻōn. ʻthīd-īn atōn dēn l-mēš-maʻ qal-lē d-q-ra-ḇē w-ṭeb-bē d-āghō-nē ḥ-zāw d-lā thēth-d-al-ḥūn wā-lē gēr d-khōl-hēn ne-h-w-yān 'ellā lā-dhēn hū šū-lā-mā. n-qūm gēr ʻam-mā ʻal ʻam-mā w-malkū-thā ʻal malkū-thā w-ne-h-w-yān kaf-nē w-maw-thā-nē w-zaw-ʻē b-'ath-rā 'ath-rā. hālēn dēn khōl-hēn rē-šā enōn d-ḥab-lē.*

Matthew 24:9-14 | Jesus describing the persecution of the faithful and the global proclamation of the Gospel before the end
Jesus's Words: "Then they will deliver you up to oppression, and will kill you. You will be hated by all of the nations for my name's sake. Then many will stumble, and will deliver up one another, and will hate one another. Many false prophets will arise, and will lead many astray. Because iniquity will be multiplied, the love of many will grow cold. But he who endures to the end, the same will be saved. This Good News of the Kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come."
Koine Greek: *tote paradōsousin hymas eis thlipsin kai apoktenousin hymas, kai esesthe misoumenoi hypo pantōn tōn ethnōn dia to onoma mou. kai tote skandalisthēsontai polloi kai allēlous paradōsousin kai misēsousin allēlous: kai polloi pseudoprophētai egerthēsontai kai planēsousin pollous: kai dia to plēthunthēnai tēn anomian psugēsetai hē agapē tōn pollōn. ho de upomeinas eis telos outos sōthēsetai. kai kēruchthēsetai touto to euangelion tēs basileias en olē tē oikoumenē eis marturion pasin tois ethnesin, kai tote hēxei to telos.*
Aramaic (Syriac): *hāy-dēn n-šal-mū-kōn l-'ūl-ṣā-nē w-n-q-ṭ-lū-n-kōn w-thē-h-wūn s-n-'īn mēn khōl-hōn ʻam-mē mē-thūl š-m-y. hāy-dēn nēth-kēš-lūn sghī-'ē w-n-san-nūn ḥadh l-ḥadh w-n-šal-mūn ḥadh l-ḥadh. w-sghī-'ē n-ḇī-yē d-aghā-lū-thā n-qū-mūn w-n-aṭ-ʻōn la-sghī-'ē. w-mē-thūl sghī-'ūth ʻaw-lā n-pū-gh ḥū-bā d-la-sghī-'ē. man dēn d-n-say-bar ʻdhām-mā l-ḥar-thā hū nē-ḥē. w-theth-kar-raz hādē s-ḇar-thā d-malkū-thā b-khōl-āh arʻā l-sah-dūthā d-khōl-hōn ʻam-mē w-hāy-dēn n'ētē šū-lā-mā.*

THE GREAT TRIBULATION AND THE COMING OF THE SON OF MAN

Matthew 24:15-21 | Jesus warning of the "abomination of desolation" and the necessity of immediate flight from Judea during the coming tribulation
Jesus's Words: "When, therefore, you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take out the things that are in his house. Let him who is in the field not return back to get his clothes. But woe to those who are with child and to those who nurse babies in those days! Pray that your flight will not be in the winter, nor on a Sabbath, for then there will be great suffering, such as has not been from the beginning of the world until now, no, nor ever will be."
Koine Greek: *hotan oun idēte to bdelugma tēs erēmōseōs to rhēthen dia Daniēl tou prophētou estos en topō agiō, ho anaginōskōn noeitō, tote hoi en tē Ioudaia pheugetōsan eis ta orē, ho epi tou dōmatos mē katabatō arai ta ek tēs oikias autou, kai ho en tō agrō mē epistrepsatō opisō arai to himation autou. ouai de tais en gastri echousais kai tais*

thēlazousais en ekeinais tais hēmerais. proseuchesthe de hina mē genētai hē phugē hymōn cheimōnos mēde sabbatō: estai gar tote thlipsis megalē oia ou gegonen ap' archēs kosmou heōs tou nun oud' ou mē genētai.
Aramaic (Syriac): *mā dēn d-ḥ-zē-tūn ṭan-pū-thā d-ḥūšā-bā d-'ē-th-'ē-mar b-Dā-nī-'ēl n-ḇī-yā d-qā-y-mā b-'ath-rā qad-dī-šā haw d-qā-rē nēs-tak-al hāy-dēn ay-lēn d-ḇ-Ī-hūdh enōn nē-r-qūn l-ṭū-rā. w-man d-b-'ēgh-rā hū lā n-ḥūth l-mē-sabh d-ḇay-thēh. w-'ay-nā d-ḇ-ḥaq-lā hū lā nēth-p-nē l-bē-s-thar d-nēš-qūl mā-nēh. wāy dēn l-ḇa-ṭ-nā-thā w-l-'ay-lēn d-m-ay-n-qān b-hān-ōn yaw-mā-thā. ṣal-lāw dēn d-lā nē-h-wē 'ū-r-qā-n-khōn b-sa-th-wā w-lā b-šab-btā. nehwē gēr hāy-dēn 'ūl-ṣā-nā rab-bā d-lā h-wā aykh dhī-lēh mēn rē-šīthēh d-'āl-mā 'dhām-mā l-hā-šā w-lā nehwē.*

Matthew 24:23-27 | Jesus warning against false messiahs and describing the unmistakable, lightning-like appearance of His return
Jesus's Words: "Then if any man tells you, 'Behold, here is the Christ,' or, 'There,' don't believe it. For there will arise false christs and false prophets, and they will show great signs and wonders, so as to lead astray, if possible, even the chosen ones. Behold, I have told you beforehand. If therefore they tell you, 'Behold, he is in the wilderness,' don't go out; 'Behold, he is in the inner rooms,' don't believe it. For as the lightning flashes from the east, and is seen even to the west, so will the coming of the Son of Man be."
Koine Greek: *tote ean tis hymin eipē: Idou hōde ho Christos, ē: Hōde, mē pisteusēte: egerthēsontai gar pseudochristoi kai pseudoprophētai kai dōsousin sēmeia megala kai terata hōste planēsai ei dunaton kai tous eklektous. idou proeirēka hymin. ean oun eipōsin hymin: Idou en tē erēmō estin, mē exelthēte: Idou en tois tameiois, mē pisteusēte: hōsper gar hē astrapē exerchetai apo anatolōn kai phainetai heōs dusmōn, outōs estai hē parousia tou huiou tou anthrōpou.*
Aramaic (Syriac): *hāy-dēn 'en nāš n'ēmar l-kōn hā hā-khā hū Mā-šī-ḥā aw hā thaman lā thē-hay-m-nūn. n-qū-mūn gēr m-šī-ḥē d-dag-ghā-lū-thā w-n-ḇī-yē d-kh-dhāb-thā w-nēth-lūn 'ā-th-wā-thā rab-bā-thā d-n-aṭ-'ōn 'en mešk-ḥā 'aph l-ghabh-yā. hā qad-meth 'ē-m-reth l-kōn. 'en hākēl n'ēm-rūn l-kōn hā b-ḥū-r-bā hū lā thē-p-qūn aw hā b-thā-w-ā-nē hū lā thē-hay-m-nūn. ay-kanā gēr d-bar-qā nā-p-ēq mēn mad-n-ḥā w-mē-th-ḥ-zē 'dhām-mā l-ma'-r-ḇā hākānā thē-h-wē m'ē-thī-thēh d-ḇrēh d-nāšā.*

Matthew 24:29-31 | Jesus describing the cosmic disturbances and the visible return of the Son of Man in power and glory
Jesus's Words: "But immediately after the suffering of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken; and then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. He will send out his angels with a great sound of a trumpet, and they will gather together his chosen ones from the four winds, from one end of the sky to the other."
Koine Greek: *Eutheōs de meta tēn thlipsin tōn hēmerōn ekeinōn ho hēlios skotisthēsetai, kai hē selēnē ou dōsei to pheggos autēs, kai hoi asteres pesountai apo tou ouranou, kai hai dunameis tōn ouranōn saleuthēsontai. kai tote phanēsetai to sēmeion tou huiou tou anthrōpou en ouranō, kai tote kopsontai pasai hai phulai tēs gēs kai opsontai ton huion tou anthrōpou erchomenon epi tōn nephelōn tou ouranou meta dunameōs kai doxēs pollēs. kai apostelei tous aggelous autou meta salpiggos megalēs, kai episunaxousin tous eklektous autou ek tōn tessarōn anemōn ap' akrōn ouranōn heōs tōn akrōn autōn.*
Aramaic (Syriac): *mē-ḥdhā dēn bāthar 'ūl-ṣā-nā d-hān-ōn yaw-mā-thā šēm-šā nē-ḥ-šakh w-sah-rā lā nē-h-way ze-h-way w-kaw-k-ḇē nē-p-lūn mēn šmayyā w-khay-lē d-šmayyā nēth-t-zī-'ūn. w-hāy-dēn nēth-ḥ-zē 'ā-thēh d-ḇrēh d-nāšā b-šmayyā w-hāy-dēn n-ar-q-dhān khōl-hēn šar-ḇā-thā d-ar'ā w-nē-ḥ-zūn l-ḇrēh d-nāšā d-'ā-thē 'al 'ē-nā-nē d-šmayyā 'am khay-lā w-theš-bū-ḥ-thā sghī-'thā. w-n-šad-dar mal-'ā-khaw 'am šī-pō-rā rab-bā w-n-kan-šūn l-ghabh-yaw mēn 'ar-ba' rū-ḥē mēn rē-šay šmayyā 'dhām-mā l-rē-š-hōn.*

WATCHFULNESS AND THE FAITHFUL SERVANT

Matthew 24:32-35 | Jesus presenting the Parable of the Fig Tree as a lesson on discerning the proximity of the end
Jesus's Words: "Now from the fig tree learn this parable. When its branch has now become tender, and puts forth its leaves, you know that the summer is near. Even so you also, when you see all these things, know that it is near, even at the doors. Most certainly I tell you, this generation will not pass away, until all these things are accomplished. Heaven and earth will pass away, but my words will not pass away."
Koine Greek: *Apo de tēs sukēs mathete tēn parabolēn: hotan ēdē ho klados autēs genētai hapalos kai ta phulla ekphuē, ginōskete hoti eggus to theros: houtōs kai hymeis, hotan idēte panta tauta, ginōskete hoti eggus estin epi thurais. amēn*

legō hymin hoti ou mē parelthē hē genea autē heōs an panta tauta genētai. ho ouranos kai hē gē pareleusontai, hoi de logoi mou ou mē parelthōsin.
Aramaic (Syriac): *mēn thethā dēn yal-p̄-ū phēlthā d-mā d-r-kheḇ s-awk-yāh w-p-ra‘-w ṭar-ph-ē-yh yā-dh-‘īn atōn d-qā-rēḇ qay-ṭā. hākānā ’aph atōn mā d-ḥ-zay-tūn hālēn khōl-hēn d-’ī-thay-h qā-rī-ḇ-ū-thā ‘al thar-‘ā. amīn ’āmar ’nā l-kōn d-lā th-‘bar šar-ḇ-thā hādē ‘dhām-mā d-hālēn khōl-hēn n-h-w-yān. šmayyā w-ar‘ā n-‘ē-b-rūn w-mel-lay lā n-‘ē-b-rān.*

Matthew 24:36-41 | Jesus emphasizing the unknown hour of His return and the suddenness of the separation of people
Jesus's Words: "But no one knows of that day and hour, not even the angels of heaven, but my Father only. As the days of Noah were, so will be the coming of the Son of Man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship, and they didn’t know until the flood came, and took them all away, so will be the coming of the Son of Man. Then two men will be in the field: one will be taken and one will be left. Two women will be grinding at the mill: one will be taken and one will be left."
Koine Greek: *Peri de tēs hēmeras ekeinēs kai hōras oudeis oiden, oude hoi aggeloi tōn ouranōn oude ho huios, ei mē ho patēr monos. hōsper gar hai hēmerai tou Nōe, outōs estai hē parousia tou huiou tou anthrōpou. hōs gar ēsan en tais hēmerais [ekeinais] tais pro tou kataklusmou trōgontes kai pinontes, gamountes kai gamizontes, achri hēs hēmeras eisēlthen Nōe eis tēn kibōton, kai ouk egnōsan heōs ēlthen ho kataklusmos kai ēren apantas, outōs estai [kai] hē parousia tou huiou tou anthrōpou. tote dyo esontai en tō agrō, eis paralambanetai kai eis aphietai: dyo alēthousai en tō mulō, mia paralambanetai kai mia aphietai.*
Aramaic (Syriac): *‘al yaw-mā dēn haw w-‘al šā-‘ā hāy nāš lā yā-dha‘ ’aph lā mal-’ā-khē d-šmayyā ’ellā abā b-lā-ḥōdh. ay-kanā dēn d-yaw-may Nō-ḥ hākānā thē-h-wē m’ē-thī-thēh d-ḇrēh d-nāšā. ay-kanā gēr d-’īth h-waw b-yaw-mā-thā d-qdhām ṭaw-p̄ā-nā ’ā-k-līn w-šā-thēn w-nā-s-ḇīn n-šē w-may-h-ḇīn l-ghabh-rē ‘dhām-mā l-yaw-mā d-‘al Nō-ḥ l-qē-ḇō-thā. w-lā ī-dha-‘ū ‘dhām-mā d-’ētā ṭaw-p̄ā-nā w-š-qal l-khōl-hōn hākānā thē-h-wē m’ē-thī-thēh d-ḇrēh d-nāšā. hāy-dēn th-rēn n-h-wūn b-ḥaq-lā ḥadh mēth-dab-bar w-ḥadh mēš-th-ḇēq. w-th-rēn n-h-w-yān ṭā-ḥ-nān b-ray-yā ḥdhā mēth-dab-rā w-ḥdhā mēš-th-ḇ-qā.*

Matthew 24:42-51 | Jesus exhorting the disciples to watchfulness through the parables of the homeowner and the faithful/evil servants
Jesus's Words: "Watch therefore, for you don’t know in what day your Lord is coming. But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into. Therefore also be ready, for in an hour that you don’t expect, the Son of Man will come. Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season? Blessed is that servant whom his lord finds so doing when he comes. ... But if that evil servant should say in his heart, ‘My lord is delaying his coming,’ and begins to beat his fellow servants, and eat and drink with the drunkards, the lord of that servant will come in a day when he doesn’t expect him... and will cut him in pieces, and appoint his portion with the hypocrites; there will be weeping and gnashing of teeth."
Koine Greek: *grēgoreite oun, hoti ouk oidate poia hēmera ho kyrios hymōn erchetai. ekeino de ginōskete hoti ei ēdei ho oikodespotēs poia phulakē ho kleptēs erchetai, egrēgorēsen an kai ouk an easen diorugethēnai tēn oikian autou. dia touto kai hymeis ginesthe hetoimoi, hoti ē ou dokeite hōra ho huios tou anthrōpou erchetai. tis ara estin ho pistos doulos kai phronimos hon katestēsen ho kyrios epi tēs oiketeias autou tou dounai autois tēn trophēn en kairō? makarios ho doulos ekeinos hon elthōn ho kyrios autou heurēsei outōs poiounta. ... ean de eipē ho kakos doulos ekeinos en tē kardia autou: Chronizei mou ho kyrios, kai arxētai tuptein tous sundoulous autou, esthiē de kai pinē meta tōn methuontōn, hēxei ho kyrios tou doulou ekeinou en hēmera ē ou prosdoka... kai dikhotomēsei auton kai to meros autou meta tōn hupokritōn thēsei: ekei estai ho klauthmos kai ho brugmos tōn odontōn.*
Aramaic (Syriac): *ī-thar-w hākēl d-lā yā-dh-‘īn atōn b-’ay-dā šā-‘ā ’ā-thē mā-r-khōn. hādē dēn dā-‘ū d-’ēlū yā-dha‘ h-wā mā-rē bay-thā b-’ay-dā mā-ṭar-thā ’ā-thē gan-nā-ḇā šā-har h-wā w-lā šā-ḇēq h-wā d-nēth-p-leš bay-thēh. mē-thūl hānā ’aph atōn h-waw m-ṭay-y-ḇīn d-ḇ-šā-‘ā d-lā s-ḇar-tūn n’ētē brēh d-nāšā. man-hū hākēl ‘ab-dhā hay-mā-nā w-ḥak-kī-mā d-’ē-qī-mēh mā-rēh ‘al b-nay bay-thēh d-neth-tel l-hōn sēy-ḇar-thā b-zab-nāh. ṭū-ḇaw-hy l-’ab-dhā haw d-n’ētē mā-rēh nēš-k-ḥēh d-‘ā-ḇedh hākānā. ... ’en dēn n’ēmar haw ‘ab-dhā bī-šā b-leb-bēh d-mā-r-y m-’ē-khar l-m’ē-thā. w-nēš-rē l-mē-m-ḥā l-kh-nay-wā-thēh w-nē-h-wē ’ā-khēl w-šā-thē ‘am rā-way-yā. n’ētē mā-rēh d-haw ‘ab-dhā b-yaw-mā d-lā s-ḇar w-ḇ-šā-‘ā d-lā yā-dha‘. w-n-pal-ghī-hy w-nē-šīth m-nā-thēh ‘am nā-sḇay b-’apē thaman nehwē bkhyā w-ḥū-rāq šennē.*

PARABLES OF READINESS AND STEWARDSHIP

Matthew 25:1-13 | Jesus presenting the Parable of the Ten Virgins, illustrating the necessity of spiritual preparation and watchfulness for the Bridegroom's arrival
Jesus's Words: "Then the Kingdom of Heaven will be like ten virgins, who took their lamps and went out to meet the bridegroom. Five of them were foolish, and five were wise. Those who were foolish, when they took their lamps, took no oil with them, but the wise took oil in their vessels with their lamps. ... At midnight there was a cry, 'Behold! The bridegroom is coming! Come out to meet him!' ... The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise answered, saying, 'What if there isn't enough for us and you? Go rather to those who sell, and buy for yourselves.' ... The bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. Afterward the other virgins also came, saying, 'Lord, Lord, open to us.' But he answered, 'Most certainly I tell you, I don't know you.' Watch therefore, for you don't know the day nor the hour in which the Son of Man is coming."
Koine Greek: *Tote homoiōthēsetai hē basileia tōn ouranōn deka parthenois, aitines labousai tas lampadas autōn exēlthon eis hupantēsin tou numphiou. pente de ex autōn ēsan mōrai kai pente phronimoi. hai gar mōrai labousai tas lampadas autōn ouk elabon meth' heautōn elaion, hai de phronimoi elabon elaion en tois aggeiois meta tōn lampadōn autōn. ... mesēs de nuktos kraugē gegonen: Idou ho numphios, exerchesthe eis apantēsin [autou]. ... hai de mōrai tais phronimois eipon: Dote hymin ek tou elaiou hymōn, hoti hai lampades hēmōn sbennyntai. apekrithēsan de hai phronimoi legousai: Mēpote ou mē arkesē hēmin kai hymin: poreuesthe mallon pros tous pōlountas kai agorasate heautais. ... ēlthen ho numphios, kai hai hetoimoi eisēlthon met' autou eis tous gamous kai ekleisthē hē thura. usteron de erchontai kai hai loipai parthenoi legousai: Kyrie kyrie, anoixon hēmin. ho de apokritheis eipen: Amēn legō hymin, ouk oida hymas. grēgoreite oun, hoti ouk oidate tēn hēmeran oude tēn hōran.*
Aramaic (Syriac): *hāy-dēn thē-d-mē malkū-thā d-šmayyā l-'sar b-thū-lān hālēn d-š-qal lampīd-ay-hēn w-n-p̄aq l-'ūr-'ā d-ḥath-nā w-kh-lam-thā. kham-š dēn mēn-hēn ḥak-kī-mān h-way w-kham-š sa-k-lān. w-hālēn sa-k-lān š-qal lampīd-ay-hēn w-lā š-qal 'am-hēn meš-ḥā. hālēn dēn ḥak-kī-mān š-qal meš-ḥā b-mā-nē 'am lampīd-ay-hēn. ... w-b-p̄elghēh d-lē-l-yā h-wāth q-'ā-thā hā ḥath-nā 'ā-thē p-q-ū l-'ūr-'ēh. ... 'ām-rān dēn hālēn sa-k-lān l-ḥak-kī-mān hab-ūn lan mēn meš-ḥ-khōn d-hā lampīd-an ṭā-'kh-yān. 'an-y hālēn ḥak-kī-mān w-'ām-rān d-l-mā lā nē-s-paq lan w-l-kōn zel-ū mall-ōn l-wāth ay-lēn d-maz-b-nīn w-z-b̲ēn-ū l-kōn. ... 'ētā ḥath-nā w-'ay-lēn d-m-ṭay-y-b̲ān h-way 'al 'amēh l-b̲ayth meš-thū-thā w-'ēth-'ē-ḥēdh thar-'ā. b-ḥar-thā dēn 'ē-thāy 'aph hālēn b-thū-lān 'chrā-nyān w-'ām-rān: mā-r-an mā-r-an p-thaḥ lan. hū dēn 'anī w-'āmar l-hēn: amīn 'ā-mar 'nā l-kōn d-lā yā-dha' 'nā l-kōn. ī-thar-w hākēl d-lā yā-dh-'īn atōn l-yaw-mā haw w-lā l-šā-'ā.*

Matthew 25:14-30 | Jesus presenting the Parable of the Talents, teaching on the responsible stewardship of God's gifts and the accountability of His servants
Jesus's Words: "For it is like a man, going into another country, who called his own servants, and entrusted his goods to them. To one he gave five talents, to another two, to another one; to each according to his own ability. Then he went on his journey. ... [To the first], 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.' ... [To the one who buried his talent], 'You wicked and slothful servant! ... You ought therefore to have deposited my money with the bankers, and at my coming I should have received back my own with interest. ... For to everyone who has will be given, and he will have abundance, but from him who doesn't have, even that which he has will be taken away. Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth."
Koine Greek: *Hōsper gar anthrōpos apodēmōn ekalesen tous idious doulous kai paredōken autois ta hyparchonta autou, kai ō men edōken pente talanta ō de dyo ō de en, ekastō kata tēn idian dynamin, kai apedēmēsen. ... ephē autō ho kyrios autou: Eu, doule agathe kai piste, epi oliga ēs pistos, epi pollōn se katastēsō: eiselthe eis tēn charan tou kyriou sou. ... apokritheis de ho kyrios autou eipen autō: Ponēre doule kai oknēre... edei oun se balein ta arguria mou tois trapezitais, kai elthōn egō ekomisamēn an to emon sun tokō. ... tō gar echonti panti dothēsetai kai perisseuthēsetai: tou de mē echontos kai ho echei arthēsetai ap' autou. kai ton achreion doulon ekbalete eis to skotos to exōteron: ekei estai ho klauthmos kai ho brugmos tōn odontōn.*
Aramaic (Syriac): *aykh ghab-rā gēr d-ḥ-zan q-rā l-'ab-dhaw w-šal-lēm l-hōn qēn-yā-nēh. 'īth d-y-hab lēh kham-šā ka-k-rīn w-'īth d-th-rēn w-'īth d-ḥdhā nāš aykh khay-lēh w-n-p̄aq mē-ḥdhā. ... 'āmar lēh mā-rēh: šap-pīr 'ab-dhā ṭā-b̲ā w-hay-mā-nā 'al qal-līl hay-mēn-t 'al sghī-'ā 'ē-qī-māk 'ūl l-ḥadh-ū-thēh d-mā-rāk. ... 'anī mā-rēh w-'āmar lēh: 'ab-dhā*

bī-šā w-ḥ-ban-nā... wā-lē h-wā lāk d-thar-mē kas-p-y ʻal phā-thū-rē w-ʼā-thē h-wīth ʼēnā w-thā-ḇaʻ h-wīth dhī-l-y ʻam rē-ḇī-thā. ... l-man gēr d-ʼīth lēh nēth-y-hab lēh w-neth-t-aw-sapʄ lēh w-haw dēn d-layth lēh ʼaph haw d-ʼīth lēh neš-th-qal mē-nēh. w-l-ʼab-dhā baṭ-ṭī-lā ʼar-m-y-ū-hy b-ḥē-šō-khā bar-rā-yā thaman nehwē bkhyā w-ḥū-rāq šennē.

THE JUDGMENT OF THE NATIONS

Matthew 25:31-40 | Jesus describing the gathering of all nations before the Son of Man and the reward of the righteous (the sheep)
Jesus's Words: "But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats. He will set the sheep on his right hand, but the goats on the left. Then the King will tell those on his right hand, ‘Come, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was hungry, and you gave me food to eat; I was thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.’ ... Most certainly I tell you, because you did it to one of the least of these my brothers, you did it to me."
Koine Greek: *Hotan de elthē ho huios tou anthrōpou en tē doxē autou kai pantes hoi aggeloi metʼ autou, tote kathisei epi thronou doxēs autou: kai sunachthēsontai emprosthen autou panta ta ethnē, kai aphorisei autous apʼ allēlōn, hōsper ho poimēn aphorizei ta probata apo tōn eriphōn, kai stēsei ta men probata ek dexiōn autou ta de eriphia ex euōnumōn. tote erei ho basileus tois ek dexiōn autou: Deute, hoi eulogēmenoi tou patros mou, klēronomēsate tēn hētoimasmenēn hymin basileian apo katabolēs kosmou. epeinasa gar kai edōkate moi phagein, edipsēsa kai epotisate me, xenos ēmēn kai sunēgagete me, gymnos kai periebalete me, ēsthenēsa kai epeskepsasthe me, en phulakē ēmēn kai ēlthate pros me. ... amēn legō hymin, ephʼ oson epoiēsate eni toutōn tōn adelphōn mou tōn elachistōn, emoi epoiēsate.*
Aramaic (Syriac): *mā dēn d-ʼā-thē brēh d-nāšā b-theš-bū-ḥ-thēh w-khōl-hōn mal-ʼā-khaw qad-dī-šē ʻamēh hāy-dēn n-theḇ ʻal th-raw-nōs d-theš-bū-ḥ-thēh. w-neth-kan-šūn qdhā-m-hy khōl-hōn ʻam-mē w-n-pa-reš enōn ḥadh mēn ḥadh ay-kanā d-rā-ʻyā m-pa-reš ʻē-r-ḇē mēn ghadyā. w-nē-qīm ʻē-r-ḇē mēn yam-mī-nēh w-ghadyā mēn sē-mā-lēh. hāy-dēn nʼēmar malkā l-ay-lēn d-mēn yam-mī-nēh: thā-w b-rī-khaw d-ʼab-y ya-r-th-ū malkū-thā d-m-ṭay-y-ḇā h-wāth l-kōn mēn rē-šī-thēh d-ʻāl-mā. kaf-nēth gēr w-y-hab-tūn lī l-mʼē-khāl w-ṣā-hēth gēr w-ʼaš-qī-tū-nay. ak-s-nā-yā h-wīth w-kan-š-tū-nay. ʻar-ṭ-lā-yā h-wīth w-kal-sī-tū-nay. kh-rī-h h-wīth w-s-ʻar-tū-nay. w-ḇ-bayth ʼē-sī-rē h-wīth w-ʼē-thay-tūn l-wā-th-y. ... amīn ʼā-mar ʼnā l-kōn d-khōl d-ʻbadh-tūn l-ḥadh mēn hālēn ʼakh-ay zʻō-rē lī hū ʻbadh-tūn.*

Matthew 25:41-46 | Jesus pronouncing the judgment of the goats and the final destiny of the righteous and the wicked
Jesus's Words: "Then he will say also to those on the left hand, ‘Depart from me, you cursed, into the eternal fire which is prepared for the devil and his angels; for I was hungry, and you gave me no food to eat; I was thirsty, and you gave me no drink; I was a stranger, and you didn’t take me in; naked, and you didn’t clothe me; sick, and in prison, and you didn’t visit me.’ ... Most certainly I tell you, because you didn’t do it to one of the least of these, you didn’t do it to me. These will go away into eternal punishment, but the righteous into eternal life."
Koine Greek: *tote erei kai tois ex euōnumōn: Poreuesthe apʼ emou [hoi] katēramenoi eis to pur to aiōnion to hētoimasmenon tō diabolō kai tois aggelois autou. epeinasa gar kai ouk edōkate moi phagein, edipsēsa kai ouk epotisate me, xenos ēmēn kai ou sunēgagete me, gymnos kai ou periebalete me, asthenēs kai en phulakē kai ouk epeskepsasthe me. ... amēn legō hymin, ephʼ oson ouk epoiēsate eni toutōn tōn elachistōn, oude emoi epoiēsate. kai apeleusontai outoi eis kolasin aiōnion, hoi de dikaioi eis zōēn aiōnion.*
Aramaic (Syriac): *hāy-dēn nʼēmar ʼaph l-ay-lēn d-mēn sē-mā-lēh: zel-ū l-kōn mē-n-y l-ī-ṭē l-nūrā d-l-ʻāl-mā hāy d-m-ṭay-y-ḇā l-ʼā-k-ēl-qar-ṣā w-l-mal-ʼā-khaw. kaf-nēth gēr w-lā y-hab-tūn lī l-mʼē-khāl w-ṣā-hēth gēr w-lā ʼaš-qī-tū-nay. ak-s-nā-yā h-wīth w-lā kan-š-tū-nay w-ʻar-ṭ-lā-yā h-wīth w-lā kal-sī-tū-nay w-kh-rī-h h-wīth w-ḇ-bayth ʼē-sī-rē h-wīth w-lā s-ʻar-tū-nay. ... amīn ʼā-mar ʼnā l-kōn d-khōl d-lā ʻbadh-tūn l-ḥadh mēn hālēn zʻō-rē ʼaph lā lī ʻbadh-tūn. w-nē-z-lūn hālēn l-thaš-nī-qā d-l-ʻāl-mā w-khē-nē l-ḥay-yē d-l-ʻāl-mā.*

THE BEGINNING OF THE PASSION

Matthew 26:2 | Jesus announcing the timing of His crucifixion to His disciples following the conclusion of His final public discourses

Jesus's Words: "You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified."
Koine Greek: *Oidate hoti meta dyo hēmeras to pascha ginetai, kai ho huios tou anthrōpou paradidotai eis to staurōthēnai.*
Aramaic (Syriac): *yā-dh-ʻīn atōn d-ḇā-thar th-rēn yaw-mīn nehwē peṣ-ḥā w-brēh d-nāšā mēš-t-lēm d-nē-ṣ-ṭ-leb.*

Matthew 26:10-13 | Jesus defending the woman who anointed Him with expensive ointment at the house of Simon the Leper in Bethany
Jesus's Words: "Why do you trouble the woman? For she has done a good work for me. For you always have the poor with you, but you don't always have me. For in pouring this ointment on my body, she did it to prepare me for burial. Most certainly I tell you, wherever this Good News is preached in the whole world, what this woman has done will also be spoken of as a memorial of her."
Koine Greek: *gnous de ho Iēsous eipen autois: Ti kopous parechete tē gunaiki? ergon gar kalon ērgasato eis eme. pantote gar tous ptōchous echete meth' heautōn, eme de ou pantote echete: balousa gar autē to muron touto epi tou sōmatos mou pros to entaphiasai me epoiēsen. amēn legō hymin, hopou ean kēruchthē to euangelion touto en olō tō kosmō, lalēthēsetai kai ho epoiēsen autē eis mnēmosunon autēs.*
Aramaic (Syriac): *Yešū' dēn ī-dha' w-'āmar l-hōn: mānā m-'am-līn atōn l-'an-thā 'badhā gēr šap-pī-rā 'badh-ath l-wā-th-y. b-khōl zab-nā gēr mes-kē-nē 'īth l-kōn 'am-khōn lī dēn lā b-khōl zab-nā 'īth l-kōn. hādē dēn d-'ar-m-y-ath bē-s-mā hānā 'al phaghr-y aykh d-l-q-ḇū-r-th-y 'badh-ath. w-'amīn 'ā-mar 'nā l-kōn d-'ay-kā d-theth-kar-raz s-ḇar-thā hādē b-khōl-ēh 'āl-mā nēth-'ē-mar 'aph medem d-'badh-ath hādē l-dhūkh-rā-nāh.*

Matthew 26:18 | Jesus giving instructions to His disciples for the preparation of the Passover meal in the city
Jesus's Words: "Go into the city to a certain person, and tell him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples."'"
Koine Greek: *ho de eipen: Upagete eis tēn polin pros ton deina kai eipate autō: Ho didaskalos legei: O kairos mou eggus estin: pros se poiō to pascha meta tōn mathētōn mou.*
Aramaic (Syriac): *'āmar l-hōn: zel-ū l-m-dhī-nā l-wāth ph-lān w-'ē-m-r-ū lēh: Rab-ban 'āmar zab-n-y q-rēḇ lēh l-wā-thāk 'ā-ḇedh 'nā peṣ-ḥā 'am thāl-mī-dh-y.*

Matthew 26:21-25 | Jesus identifying His betrayer during the Passover meal
Jesus's Words: "Most certainly I tell you that one of you will betray me. ... He who dipped his hand with me in the dish, the same will betray me. The Son of Man goes, even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born. ... [To Judas], You have said it."
Koine Greek: *kai esthioutōn autōn eipen: Amēn legō hymin hoti eis ex hymōn paradōsei me. ... ho de apokritheis eipen: Ho embapsas met' emou tēn cheira en tō trubliō outos me paradōsei. ho men huios tou anthrōpou hupagei kathōs gegraptai peri autou, ouai de tō anthrōpō ekeinō di' ou ho huios tou anthrōpou paradidotai: kalon ēn autō ei ouk egennēthē ho anthrōpos ekeinos. ... legei autō: Su eipas.*
Aramaic (Syriac): *w-khadh 'ā-k-līn 'āmar: amīn 'ā-mar 'nā l-kōn d-ḥadh mē-n-khōn māš-lēm lī. ... hū dēn 'anī w-'āmar: man d-ṣā-ḇa' ī-dhēh 'am-y b-l-ghat-thā hū nēš-l-m-an-y. w-ḇrēh d-nāšā 'ā-zēl ay-kanā d-kh-thīḇ 'al-ū-hy wāy dēn l-ghab-rā haw d-ḇī-dhēh brēh d-nāšā mēš-t-lēm phā-qā-ḥ h-wā lēh l-ghab-rā haw 'ēlū lā 'ēth-y-lēdh. ... 'āmar lēh Yešū': 'at 'ē-mar-t.*

THE LAST SUPPER AND THE WARNING TO PETER

Matthew 26:26-29 | Jesus instituting the Lord's Supper during the Passover meal, identifying the bread and wine as His body and the blood of the new covenant
Jesus's Words: "Take, eat; this is my body. ... Drink all of you from it, for this is my blood of the new covenant, which is poured out for many for the remission of sins. But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom."
Koine Greek: *labete phagete, touto estin to sōma mou. ... Piete ex autou pantes, touto gar estin to haima mou tēs diathēkēs to peri pollōn ekchunnomenon eis aphesin hamartiōn. legō de hymin, ou mē piō ap' arti ek toutou tou gennēmatos tēs ampelou heōs tēs hēmeras ekeinēs hotan auto pinō meth' hymōn kainon en tē basileia tou patros mou.*

Aramaic (Syriac): *sa-ḇ-w ’ēkh-al-w hānaw phaghr-y. ... eš-th-āw mē-nēh khōl-khōn hānaw gēr d-m-y d-dhī-yāth-īqē ḥdhathā d-ḥ-lā-p̄ sghī-’ē mē-th-’ē-šēdh l-šū-ḇ-qā-nā d-ḥaw-bē. ’ā-mar ’nā l-kōn dēn d-lā eš-thē mēn hā-šā mēn yal-dā hānā d-gh-p̄ētā ‘dhām-mā l-yaw-mā d-bēh eš-th-ē-hy ‘am-khōn ḥdhathā b-malkū-thēh d-’ab-y.*

Matthew 26:31-32 | Jesus prophesying the desertion of the disciples, citing the prophet Zechariah, and promising to meet them in Galilee after His resurrection
Jesus's Words: "All of you will be made to stumble because of me tonight, for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ But after I am raised up, I will go before you into Galilee."
Koine Greek: *Pantes hymeis skandalisthēsesthe en emoi en tē nukti tautē, gegraptai gar: Pataxō ton poimena, kai diaskorpisthēsontai ta probata tēs poimnēs: meta de to egerthēnai me proaxō hymas eis tēn Galilaian.*
Aramaic (Syriac): *’atōn khōl-khōn thēth-kēš-lūn b-y b-hā-nā lē-l-yā kh-thīḇ gēr d-’ē-m-ḥē l-rā-‘yā w-nēth-bad-drūn ‘ē-r-ḇē d-‘ēn-yāh. mā dēn d-qā-meth qā-dhēm ’nā l-kōn l-Gā-lī-lā.*

Matthew 26:34 | Jesus responding to Peter's boast of loyalty by foretelling his threefold denial before the morning
Jesus's Words: "Most certainly I tell you that tonight, before the rooster crows, you will deny me three times."
Koine Greek: *amēn legō soi hoti en tautē tē nukti prin alektora phōnēsai tris aparnēsē me.*
Aramaic (Syriac): *’āmar lēh Yešū‘: amīn ’ā-mar ’nā lāk d-ḇ-hā-nā lē-l-yā qdhām d-nē-q-rē thar-nā-ghū-lā th-lā-th zab-nīn thē-k-phū-r b-y.*

THE AGONY IN GETHSEMANE

Matthew 26:36-39 | Jesus entering Gethsemane with His disciples and offering His first prayer of submission to the Father's will
Jesus's Words: "Sit here, while I go there and pray. ... My soul is exceedingly sorrowful, even to death. Stay here, and watch with me. ... My Father, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire."
Koine Greek: *Kathisate autou heōs ou apelthōn ekei proseuxōmai. ... Perilupos estin hē psychē mou heōs thanatou: meinate hōde kai grēgoreite met’ emou. ... Pater mou, ei dunaton estin, parelthatō ap’ emou to potērion touto: plēn ouch hōs egō thelō all’ hōs su.*
Aramaic (Syriac): *thē-ḇ-ū hā-khā ‘dhām-mā d-’ēzal ’ē-ṣal-lē. ... kh-rī-yā hī naph-šy ‘dhām-mā l-maw-thā qaw-wā-w hā-khā w-šar-w ‘am-y. ... ab-y ’en mešk-ḥā n-‘ē-bar mē-n-y kā-sā hānā b-rām lā aykh d-ṣā-ḇē ’ēnā ’ellā aykh d-’at.*

Matthew 26:40-41 | Jesus returning to find the disciples sleeping and exhorting them to watchfulness and prayer to avoid temptation
Jesus's Words: "What, couldn’t you watch with me for one hour? Watch and pray, that you don’t enter into temptation. The spirit indeed is willing, but the flesh is weak."
Koine Greek: *Houtōs ouk ischusate mian hōran grēgorēsai met’ emou? grēgoreite kai proseuchesthe, hina mē eiselthēte eis peirasmon: to men pneuma prothumon hē de sarx asthenēs.*
Aramaic (Syriac): *hākānā lā ēš-ka-ḥ-tūn ḥdhā šā-‘ā d-thē-š-h-rūn ‘am-y. ī-thar-w w-ṣal-lā-w d-lā thē-‘lūn l-nēs-yū-nā rū-ḥā m-ṭay-y-ḇā phaghrā dēn k-rī-h.*

Matthew 26:42-44 | Jesus's second and third prayers of absolute surrender as the hour of His betrayal draws near
Jesus's Words: "My Father, if this cup can’t pass away from me unless I drink it, your will be done."
Koine Greek: *Pater mou, ei ou dunatai touto parelthein ean mē auto piō, genēthētō to thēlēma sou.*
Aramaic (Syriac): *ab-y ’en lā mešk-ḥā d-n-‘ē-bar kā-sā hānā ’ellā ’en ēš-thē-hy nehwē ṣē-ḇ-yā-nāk.*

Matthew 26:45-46 | Jesus's final words to the disciples in the garden as the betrayer arrives
Jesus's Words: "Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Arise, let’s be going. Behold, he who betrays me is at hand."
Koine Greek: *Katheudete loipon kai anapauesthe: idou ēggiken hē hōra kai ho huios tou anthrōpou paradidotai eis cheiras hamartōlōn. egeiresthe agōmen: idou ēggiken ho paradidous me.*
Aramaic (Syriac): *d-mak-w mēn hā-šā w-’ēth-t-nī-ḥ-w hā m-ṭāth šā-‘ā w-ḇrēh d-nāšā mēš-t-lēm b-ī-dhay-hōn d-ḥa-ṭ-ṭā-yē. qū-m-ū nēzal hā m-ṭā haw d-māš-lēm lī.*

THE BETRAYAL AND ARREST

Matthew 26:48-50 | Judas identifying Jesus to the armed multitude with a kiss, and Jesus's calm response to his betrayer
Jesus's Words: "Friend, why are you here? ... Do what you came for."
Koine Greek: *ho de paradidous auton edōken autois sēmeion legōn: Hon an philēsō autos estin: kratēsate auton. ... ho de Iēsous eipen autō: Etaire, eph' o parei.*
Aramaic (Syriac): *haw dēn d-māš-lēm h-wā lēh 'ā-thā y-hab l-hōn w-'āmar: haw d-'ēnā nā-šēq 'ēnā-hū lēh 'ā-ḥ-dhūn. ... 'āmar lēh Yešū': khab-r-y 'al hādē 'ē-thay-t.*

Matthew 26:52-54 | Jesus rebuking the disciple who drew a sword and asserting His voluntary submission to the fulfillment of the Scriptures
Jesus's Words: "Put your sword back into its place, for all those who take the sword will perish by the sword. Or do you think that I couldn't ask my Father, and he would even now send me more than twelve legions of angels? How then would the Scriptures be fulfilled that it must be so?"
Koine Greek: *tote legei autō ho Iēsous: Apostrepson tēn machairan sou eis ton topon autēs: pantes gar hoi labontes machairan en machairē apolountai. ē dokeis hoti ou dunamai parakalesai ton patera mou, kai parastēsei moi arti pleiō dōdeka legiōnas aggelōn? pōs oun plērōthōsin hai graphai hoti houtōs dei genesthai?*
Aramaic (Syriac): *hāy-dēn 'āmar lēh Yešū': 'ēth-n-y say-pāk l-'ath-rēh khōl-hōn gēr hālēn d-nā-s-ḇīn say-pē b-say-pē nē-m-ū-thūn. aw s-ḇar 'at d-lā meš-k-ḥ 'nā d-'ē-ḇā-'ē mēn ab-y w-n-qīm lī hā-šā yattīr mēn th-rē-'sar lē-gh-yō-nīn d-mal-'ā-khē. 'ay-kanā dēn nēth-mal-l-yān kh-thā-ḇē d-hākānā wā-lē d-nē-h-wē.*

Matthew 26:55-56 | Jesus questioning the necessity of an armed arrest and pointing to the prophetic necessity of the moment
Jesus's Words: "Have you come out as against a robber with swords and clubs to seize me? I sat daily in the temple teaching, and you didn't arrest me. But all this has happened that the Scriptures of the prophets might be fulfilled."
Koine Greek: *En ekeinē tē hōra eipen ho Iēsous tois ochlois: Hōs epi lēstēn exēlthate meta machairōn kai xulōn sullabein me? kath' hēmeran en tō naō ekathezomēn didaskōn kai ouk ekratēsate me. touto de olon gegonen hina plērōthōsin hai graphai tōn prophētōn.*
Aramaic (Syriac): *b-hāy šā-'ā 'āmar Yešū' l-kēn-šē: aykh d-'al ghay-yā-sā n-p̄aq-tūn b-say-pē w-ḇ-ḥū-ṭ-rē d-thē-ḥ-dhūnā-y khōl yaw-m l-wā-th-khōn b-hay-k-lā yā-theḇ h-wīth w-mal-lēph h-wīth w-lā 'ā-ḥ-dhū-tū-nay. hādē dēn h-wāth d-nēth-mal-l-yān kh-thā-ḇē d-n-ḇī-yē.*

THE TRIAL BEFORE THE SANHEDRIN

Matthew 26:62-64 | Jesus responding to the High Priest's demand for an answer and His definitive declaration of His Messianic identity and future glory
Jesus's Words: "You have said it. Nevertheless, I tell you, after this you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of the sky."
Koine Greek: *apokritheis de ho Iēsous eipen autō: Su eipas: plēn legō hymin, ap' arti opsesthe ton huion tou anthrōpou kathēmenon ek dexiōn tēs dynameōs kai erchomenon epi tōn nephelōn tou ouranou.*
Aramaic (Syriac): *'āmar lēh Yešū': 'at 'ē-mar-t 'ā-mar 'nā l-kōn dēn d-mēn hā-šā thē-ḥ-zūn l-ḇrēh d-nāšā d-yā-theḇ mēn yam-mī-nā d-khay-lā w-'ā-thē 'al 'ē-nā-nē d-šmayyā.*

THE MORNING OF THE CRUCIFIXION

Matthew 27:11 | Jesus responding to Pontius Pilate's question regarding His status as the King of the Jews
Jesus's Words: "You say so."
Koine Greek: *ho de Iēsous ephē autō: Su legeis.*
Aramaic (Syriac): *'āmar lēh Yešū': 'at 'ē-mar-t.*

Matthew 27:46 | Jesus's cry of dereliction from the cross, citing Psalm 22

Jesus's Words: "Eli, Eli, lama sabachthani? (My God, my God, why have you forsaken me?)"
Koine Greek: *peri de tēn enatēn hōran aneboēsen ho Iēsous phōnē megalē legōn: Eli Eli lema sabachthani? tout' estin: THEE mou THEE mou, hinati me egkatelipes?*
Aramaic (Syriac): *w-'aykh šā-'ē th-ša' q-'ā Yešū' b-qā-lā rā-mā w-'āmar: Ēl Ēl l-mānā š-ḇaq-tā-ny.*
The Resurrection and the Great Commission

Matthew 28:9-10 | Jesus appearing to the women as they ran from the empty tomb, offering them comfort and instructions for His brothers
Jesus's Words: "Rejoice! ... Don't be afraid. Go tell my brothers that they should go into Galilee, and there they will see me."
Koine Greek: *kai idou Iēsous hupēntēsen autais legōn: Chairete. ... mē phobeisthe: hupagete apaggeilate tois adelphois mou hina apelthōsin eis tēn Galilaian, kakei me opsontai.*
Aramaic (Syriac): *w-hā Yešū' qam l-'ūr-ḥ-hēn w-'āmar l-hēn: š-lām l-kēn. ... lā thē-d-ḥ-lān zel-āy 'ē-m-ray l-'akh-ay d-nē-z-lūn l-Gā-lī-lā w-thaman nē-ḥ-zū-nay.*

Matthew 28:18-20 | Jesus's final appearance to the eleven disciples on the mountain in Galilee, commissioning them to make disciples of all nations
Jesus's Words: "All authority has been given to me in heaven and on earth. Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things which I commanded you. Behold, I am with you always, even to the end of the age. Amen."
Koine Greek: *kai proselthōn ho Iēsous elalēsen autois legōn: Edothē moi pasa exousia en ouranō kai epi [tēs] gēs. poreuthentes oun mathēteusate panta ta ethnē, baptizontes autous eis to onoma tou patros kai tou huiou kai tou agiou pneumatos, didaskontes autous tērein panta osa eneteilamēn hymin: kai idou egō meth' hymōn eimi pasas tas hēmeras heōs tēs sunteleias tou aiōnos. amēn.*
Aramaic (Syriac): *w-q-reḇ Yešū' mal-lel 'am-hōn w-'āmar l-hōn: ē-th-y-hab lī khōl šal-lī-ṭū-thā b-šmayyā w-ḇ-ar'ā. zel-ū hākēl thal-mē-dh-ū khōl-hōn 'am-mē w-'a-mē-dh-ū enōn b-šēm abā w-ḇrā w-rū-ḥā d-qūdh-šā. w-'al-lēph-ū enōn d-n-ṭ-rūn khōl d-p̄aq-deh-khōn w-hā 'ēnā 'am-khōn 'nā khōl-hōn yaw-mā-thā 'dhām-mā l-šū-lā-mēh d-'āl-mā amīn.*

Mark

THE BEGINNING OF THE GOSPEL

Mark 1:15 | Jesus announcing the arrival of the Kingdom of God in Galilee after the arrest of John the Baptist
Jesus's Words: "The time is fulfilled, and the Kingdom of God is at hand! Repent, and believe in the Good News."
Koine Greek: *peplērōtai ho kairos kai ēggiken hē basileia tou theou: metanoeite kai pisteuete en tō euaggeliō.*
Aramaic (Syriac): *š-lēm zaḇ-nā w-ma-ṭath mal-khū-thā d-'a-lā-hā thū-ḇū w-hay-mēn-ū b-s-ḇar-thā.*

Mark 1:17 | Jesus calling Simon and Andrew by the Sea of Galilee to become His first disciples
Jesus's Words: "Come after me, and I will make you become fishers for men."
Koine Greek: *deute opisō mou, kai poiēsō hymas genesthai halieis anthrōpōn.*
Aramaic (Syriac): *thāw bā-thar-y w-'ē-pē-dh-khōn d-thē-h-wūn ṣay-yā-dhē d-ḇar nā-šā.*

Mark 1:25 | Jesus commanding an unclean spirit to leave a man in the synagogue at Capernaum
Jesus's Words: "Be quiet, and come out of him!"
Koine Greek: *phimōthēti kai exelthe ex autou.*
Aramaic (Syriac): *s-khōr pū-māk w-pōq mēn-ēh.*

Mark 1:38 | Jesus responding to the disciples who found Him praying in a solitary place
Jesus's Words: "Let's go elsewhere into the next towns, that I may preach there also, because I came out for this reason."
Koine Greek: *agōmen allachou eis tas echomenas kōmopoleis, hina kai ekei kēryxō: eis touto gar exēlthon.*
Aramaic (Syriac): *ze-lūn l-qū-ryā w-la-m-dhī-nā-thā d-qar-rī-ḇān d-'ā-p̄ thaman 'ē-kh-rēz l-hā-dhē gēr 'ē-thī-th.*

Mark 1:41 | Jesus healing a leper who begged Him for cleansing
Jesus's Words: "I want to. Be made clean."
Koine Greek: *thelō, katharisthēti.*
Aramaic (Syriac): *ṣā-ḇē 'nā ēth-dhak-kā.*

THE HEALING OF THE PARALYTIC & THE CALL OF LEVI

Mark 1:44 | Jesus's instructions to the leper He had just cleansed
Jesus's Words: "See you say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing the things which Moses commanded, for a testimony to them."
Koine Greek: *hora mēdeni mēden eipēs, all' hypage seauton deixon tō hierei kai prosenegke peri tou katharismou sou ha prosetaxen Mōusēs, eis martyrion autois.*
Aramaic (Syriac): *ḥ-zī mē-dhēm lā thē-mar l-'nāš 'ēl-lā zel-āy 'ē-ḥ-wā se-phāk l-kā-h-nā w-qar-rēḇ qūr-bā-nā d-khu-yā-kh 'ay-kh d-p̄aq-qeḏ Mū-šē l-sāh-dhū-th-hōn.*

Mark 2:5 | Jesus speaking to the paralytic lowered through the roof by his friends
Jesus's Words: "Son, your sins are forgiven you."
Koine Greek: *teknon, aphientai sou hai hamartiai.*
Aramaic (Syriac): *b-rī š-ḇī-qīn lāk kh-ṭā-h-ayk.*

Mark 2:8-9 | Jesus addressing the scribes who questioned His authority to forgive sins
Jesus's Words: "Why do you reason these things in your hearts? Which is easier, to tell the paralytic, 'Your sins are forgiven,' or to tell him, 'Arise, and take up your bed, and walk'?"
Koine Greek: *ti tauta dialogizesthe en tais kardiais hymōn? ti estin eukopōteron, eipein tō paralytikō: aphientai sou hai hamartiai, ē eipein: egeire kai aron ton krabatton sou kai peripatei?*
Aramaic (Syriac): *mā mēth-ḥaš-š-ḇīn ant-ūn b-leb-khōn hā-lēn? āy-dhā p-šī-qā l-mē-mar l-m-šar-yā š-ḇī-qīn lāk kh-ṭā-h-ayk aw l-mē-mar qūm š-qūl 'ar-šāk w-ha-lēkh?*

Mark 2:10-11 | Jesus demonstrating His authority before healing the man

Jesus's Words: "But that you may know that the Son of Man has authority on earth to forgive sins; I tell you, arise, take up your bed, and go to your house."
Koine Greek: *hina de eidēte hoti exousian echei ho huios tou anthrōpou aphienai hamartias epi tēs gēs; legō soi, egeire aron ton krabatton sou kai hypage eis ton oikon sou.*
Aramaic (Syriac): *d-thē-d-ʻūn d-shūl-ṭā-nā ī-th l-ḇer nā-šā b-ʼar-ʻā l-mē-š-bāq kh-ṭā-hē; ʼāmar ʼnā lāk qūm š-qūl ʻar-šāk w-zel l-ḇay-thāk.*

Mark 2:14 | Jesus calling Levi (Matthew) at the tax office
Jesus's Words: "Follow me."
Koine Greek: *akolouthei moi.*
Aramaic (Syriac): *thā bā-thar-y.*

Mark 2:17 | Jesus responding to the Pharisees regarding His dining with tax collectors and sinners
Jesus's Words: "Those who are healthy have no need for a physician, but those who are sick do. I didn't come to call the righteous, but sinners to repentance."
Koine Greek: *ou chreian echousin hoi ischyontes iatrou all' hoi kakōs echontes: ouk ēlthon kalesai dikaious alla hamartōlous.*
Aramaic (Syriac): *lā s-nī-qīn kh-lī-mē ʻal ʼā-syā ʼēl-lā ay-lēn d-ḇīš bīš ʻḇī-dhīn lā ʼē-thī-th d-ʼē-q-rē l-zad-dī-qē ʼēl-lā l-kha-ṭā-yē.*
Questions of Fasting and the Sabbath

Mark 2:19-20 | Jesus responding to the disciples of John and the Pharisees regarding fasting
Jesus's Words: "Can the sons of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom will be taken away from them, and then they will fast in those days."
Koine Greek: *mē dynantai hoi huioi tou nymphōnos en hō ho nymphios met' autōn estin nēsteuein? hosos chronon echousin ton nymphion met' autōn ou dynantai nēsteuein: eleusontai de hēmerai hotan aparthē ap' autōn ho nymphios, kai tote nēsteusousin en ekeinē tē hēmera.*
Aramaic (Syriac): *mā dāl-mā mēš-k-ḥīn b-naw-h-y d-g-nū-nā kh-mā d-ga-m-rā ʻam-hōn hū l-mē-ṣam? lā. kh-mā gēr d-ga-m-rā ʻam-hōn hū lā mēš-k-ḥīn l-mē-ṣam. nē-th-ūn dēn yaw-mā-thā mā d-ē-th-ʼē-m-ar mēn-hōn ga-m-rā hā-y-dhēn nē-ṣ-mūn b-hā-n-ūn yaw-mā-thā.*

Mark 2:21 | Jesus's parable of the cloth
Jesus's Words: "No one sews a piece of unshrunk cloth on an old garment, or else the patch shrinks and the new tears away from the old, and a worse hole is made."
Koine Greek: *oudeis epiblēma rhou agnaphou epirraptei epi himation palaion: ei de mē, airei to plērōma ap' autou to kainon tou palaiou, kai cheiron schisma ginetai.*
Aramaic (Syriac): *lā ʼnāš rām-yē ʼūr-q-ʻā kh-dhath-thā ʻal mā-nā b-lā-yā dāl-mā mā-tyā hay m-la-yū-thā kh-dhath-thā mēn hay b-lī-thā w-hā-wē sed-qā y-thī-rā.*

Mark 2:22 | Jesus's parable of the wineskins
Jesus's Words: "No one puts new wine into old wineskins, or else the new wine will burst the skins, and the wine is spilled, and the skins will be destroyed; but new wine must be put into fresh wineskins."
Koine Greek: *kai oudeis ballei oinon neon eis askous palaious: ei de mē, rēxei ho oinos tous askous, kai ho oinos ekcheitai kai hoi askoi apollyntai: alla oinon neon eis askous kainous.*
Aramaic (Syriac): *w-lā ʼnāš rām-yē kha-m-rā kh-dha-thā b-zē-qē b-lā-yā dāl-mā m-par-qē kha-m-rā l-zē-qē w-kha-m-rā mēth-ʼē-šēḏ w-zē-qē ʼā-ḇ-dān ʼēl-lā rām-yīn kha-m-rā kh-dha-thā b-zē-qē kh-dhath-thā.*

Mark 2:25-26 | Jesus defending the disciples for plucking grain on the Sabbath
Jesus's Words: "Did you never read what David did, when he had need and was hungry; he and those who were with him? How he entered into God's house at the time of Abiathar the high priest, and ate the showbread, which is not lawful to eat except for the priests, and gave also to those who were with him?"

Koine Greek: *oudepote anegnōte ti epoiēsen Dauid hote chreian eschen kai epeinasen autos kai hoi met' autou? pōs eisēlthen eis ton oikon tou theou epi Abiathar archiereōs kai tous artous tēs protheseōs ephagen, hous ouk exestin phagein ei mē tous hiereis, kai edōken kai tois syn autō ousin?*
Aramaic (Syriac): *lā m-thōm q-rē-th-ūn mā d-'ḇaḏ Daw-īḏ kh-mā d-'ē-s-th-nē-q w-kh-p̄ēn hū w-dhal-wēh? 'ay-kh-nā 'al l-ḇay-thēh d-'a-lā-hā b-yaw-m-ay 'ē-ḇ-yā-thār raḇ kā-h-nē w-la-kh-mā d-p̄ā-thū-rā d-mā-ryā 'ē-khal haw d-lā šal-līṭ l-mē-khal 'ēl-lā l-kā-h-nē w-ya-ḇ 'ā-p̄ l-ay-lēn d-'am-mēh wa-w.*

Mark 2:27-28 | Jesus declaring His Lordship over the Sabbath
Jesus's Words: "The Sabbath was made for man, not man for the Sabbath. Therefore the Son of Man is lord even of the Sabbath."
Koine Greek: *to sabbaton dia ton anthrōpon egeneto, kai ou ho anthrōpos dia to sabbaton: hōste kyrios estin ho huios tou anthrōpou kai tou sabbatou.*
Aramaic (Syriac): *šab-thā mē-ṭūl bar nā-šā 'ē-th-b-ryath w-lā-hwā bar nā-šā mē-ṭūl šab-thā. mā-rēh hū hākēl d-šab-thā ā-p̄ b-rēh d-'ē-nā-šā.*

SABBATH HEALING AND THE APPOINTMENT OF THE TWELVE

Mark 3:4 | Jesus questioning the Pharisees in the synagogue before healing the man with the withered hand
Jesus's Words: "Is it lawful on the Sabbath day to do good, or to do harm? To save a life, or to kill?"
Koine Greek: *exestin tois sabbasin agathopoieisai ē kakopoiēsai, psychēn sōsai ē apokteinai?*
Aramaic (Syriac): *šal-līṭ b-šab-thā l-mē-'ḇaḏ d-ṭāḇ aw d-ḇīš? naṗ-šā l-ma-ḥā-yū aw l-maw-bā-dhū?*

Mark 3:5 | Jesus commanding the man with the withered hand
Jesus's Words: "Stretch out your hand."
Koine Greek: *ekteinon tēn cheira sou.*
Aramaic (Syriac): *p-šūṭ ī-dhāk.*

Mark 3:23-26 | Jesus responding to the scribes who accused Him of casting out demons by Beelzebul
Jesus's Words: "How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. If a house is divided against itself, that house cannot stand. If Satan has risen up against himself, and is divided, he cannot stand, but has an end."
Koine Greek: *pōs dynatai Satanas Satanan ekballein? kai ean basileia eph' heautēn meristhē, ou dynatai stathēnai hē basileia ekeinē: kai ean oikia eph' heautēn meristhē, ou dynatēsetai hē oikia ekeinē stathēnai. kai ei ho Satanas anestē eph' heauton kai emeristhē, ou dynatai stathēnai alla telos echei.*
Aramaic (Syriac): *'ay-kh-nā mēš-k-ḥā sā-ṭā-nā l-sā-ṭā-nā l-ma-pā-qū? w-'ēn mal-khū-thā 'al naṗ-šāh thēth-p-lēḡ lā mēš-k-ḥā l-mē-qām mal-khū-thā hā-y. w-'ēn bay-thā 'al naṗ-šēh nēth-p-lēḡ lā mēš-k-ḥā bay-thā haw l-mē-qām. w-'ēn sā-ṭā-nā qām 'al naṗ-šēh w-'ēth-p-lēḡ lā mēš-k-ḥā l-mē-qām 'ēl-lā šū-lā-mā hū l-ēh.*

Mark 3:27 | Jesus's parable of the strong man
Jesus's Words: "No one can enter into the house of the strong man and plunder his goods, unless he first binds the strong man; and then he will plunder his house."
Koine Greek: *all' ou dynatai oudeis eis tēn oikian tou ischyrou eiselthōn ta skeuē autou diarpasai, ean mē prōton ton ischyron dēsē, kai tote tēn oikian autou diarpasei.*
Aramaic (Syriac): *lā 'nāš mēš-k-ḥā d-nē-'ūl l-ḇayth ḥas-sī-nā w-mā-naw nē-kh-ṭōp̄ 'ēl-lā 'ēn l-ū-q-dham l-ḥas-sī-nā nē-'ē-s-rē w-hā-y-dhēn bay-thēh nē-kh-ṭōp̄.*

Mark 3:28-29 | Jesus's warning regarding the Eternal Sin
Jesus's Words: "Most certainly I tell you, all sins of the descendants of man will be forgiven, including their blasphemies with which they may blaspheme; but whoever may blaspheme against the Holy Spirit has no forgiveness forever, but is subject to eternal condemnation."

Koine Greek: *amēn legō hymin hoti panta aphethēsetai tois huiois tōn anthrōpōn ta hamartēmata kai hai blasphēmiai hosas ean blasphēmēsōsin: hos d' an blasphēmēsē eis to pneuma to hagion, ouk echei aphesin eis ton aiōna, alla enochos estin aiōniou hamartēmatos.*
Aramaic (Syriac): *'amīn 'āmar 'nā l-khōn d-khōl kh-ṭā-hīn w-gūd-dā-p̄ē d-nē-gad-p̄ūn b-nay 'ē-nā-šā nēš-thē-ḇ-qūn l-hōn. man dēn d-nē-gad-p̄ē 'al rū-ḥā d-qūdh-šā layt l-ēh šū-ḇ-qā-nā l-'ā-lam 'ēl-lā m-ḥay-yāḇ hū l-dhī-nā d-l-'ā-lam.*

Mark 3:33-35 | Jesus responding to those who told Him His mother and brothers were looking for Him
Jesus's Words: "Who is my mother? Who are my brothers? ... Behold, my mother and my brothers! For whoever does the will of God, the same is my brother, and my sister, and mother."
Koine Greek: *tis estin hē mētēr mou kai hoi adelphoi mou? ... ide hē mētēr mou kai hoi adelphoi mou: hos [gar] an poiēsē to thelēma tou theou, outos adelphos mou kai adelphē kai mētēr estin.*
Aramaic (Syriac): *man hī 'ēm-y w-man en-ōn 'a-khay? ... hā 'ēm-y w-hā 'a-khay. man d-nē-'ḇēḏ gēr ṣēḇ-yā-nēh d-'a-lā-hā hū-yū 'ā-kh-y w-'ā-th-y w-'ēm-y.*
The Parables by the Sea

Mark 4:3-9 | Jesus's Parable of the Sower, spoken to a very large crowd from a boat on the Sea of Galilee
Jesus's Words: "Listen! Behold, the sower went out to sow. As he sowed, some seed fell by the wayside, and the birds came and devoured it. Others fell on the rocky ground, where it had little soil, and immediately it sprang up, because it had no depth of soil. When the sun had risen, it was scorched; and because it had no root, it withered away. Others fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit. Others fell into the good ground, and yielded fruit, growing up and increasing. Some yielded thirty times, some sixty times, and some one hundred times. ... He who has ears to hear, let him hear."
Koine Greek: *akouete: idou exēlthen ho speirōn speirai. kai egeneto en tō speirein, ho men epesen para tēn hodon, kai ēlthen ta peteina kai katephagen auto. kai allo epesen epi to petrōdes hopou ouk eichen gēn pollēn, kai euthys exaneteilen dia to mē echein bathos gēs: kai hote aneteilen ho hēlios ekautisthē, kai dia to mē echein rhizan exēranthē. kai allo epesen eis tas akanthas, kai anebēsan hai akanthai kai sunepnixan auto, kai karpon ouk edōken. kai alla epesen eis tēn gēn tēn kalēn, kai edidou karpon anabainonta kai auxanomena, kai epheren eis triakonta kai eis hexēkonta kai eis hekaton. ... hos echei ōta akouein akouetō.*
Aramaic (Syriac): *š-ma'-ū hā n-p̄aq zā-r-'ā l-mē-z-ra'. w-kh-dhaḏ z-ra' 'īth d-n-p̄al 'al yad 'ūr-ḥā w-'ē-thāth pā-r-khē-thā w-'ā-kh-lath-ēh. 'kh-rī-nā dēn n-p̄al 'al šū-'ā 'ay-khā d-layt ar-'ā sa-gī-'thā w-bar šā-'thā d-na-ḥ me-ṭūl d-layt 'aw-qā d-'ar-'ā. kh-dh d-na-ḥ dēn šēm-šā kh-mā w-mē-ṭūl d-layt l-ēh 'ē-qā-rā ī-ḇēš. w-'kh-rī-nā n-p̄al bēt khū-ḇē w-s-lē-qū khū-ḇē w-ḥan-qū-y w-p̄ē-rē lā yaḇ. 'kh-rī-nā dēn n-p̄al 'al 'ar-'ā ṭāḇ-thā w-s-lēq w-r-ḇā w-yaḇ p̄ē-rē 'īth d-thal-thīn w-'īth d-'ēš-thīn w-'īth d-m-'ā. ... man d-'īth l-ēh 'ē-dh-nē d-nēš-ma' nēš-ma'.*

Mark 4:11-12 | Jesus explaining the purpose of parables to the Twelve and those around Him
Jesus's Words: "To you is given the mystery of the Kingdom of God, but to those who are outside, all things are done in parables, that 'seeing they may see, and not perceive; and hearing they may hear, and not understand; lest perhaps they should turn again, and their sins should be forgiven them."
Koine Greek: *hymin to mystērion dedotai tēs basileias tou theou: ekeinois de tois exō en parabolais panta ginetai, hina blepontes blepōsin kai mē idōsin, kai akouontes akouōsin kai mē suniōsin, mēpote epistrepsōsin kai aphethē autois.*
Aramaic (Syriac): *l-khōn ī-th-y-haḇ m-'raz-zā d-mal-khū-thēh d-'a-lā-hā l-ḇā-rā-yē dēn khōl mē-dhēm b-p̄ēl-'ā-thā hā-wē. d-kh-dh ḥā-zēn nē-ḥ-zūn w-lā nē-kh-zūn w-kh-dh šā-m-'īn nēš-m-'ūn w-lā nē-s-th-ak-lūn dāl-mā nēth-p-nūn w-nēš-th-ē-ḇ-qūn l-hōn kh-ṭā-hē-hōn.*

Mark 4:13-20 | Jesus's detailed interpretation of the Parable of the Sower
Jesus's Words: "Don't you understand this parable? How will you understand all of the parables? The sower sows the word. The ones by the wayside are the ones where the word is sown, and when they have heard, immediately Satan comes and takes away the word which has been sown in them. These in the same way are the ones who are sown on the rocky places, who, when they have heard the word, immediately receive it with joy. They have no root in themselves, but are short-lived. When oppression or persecution arises because of the word, immediately they stumble. Others are those who are sown among the thorns. These are those who have heard the word, and the cares of this age, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becomes unfruitful. Those which were sown on the

good ground are those who hear the word, and accept it, and bear fruit, some thirty times, some sixty times, and some one hundred times."
Koine Greek: *ouk oidate tēn parabolēn tautēn, kai pōs pasas tas parabolas gnōsesthe? ho speirōn ton logon speirei. outoi de eisin hoi para tēn hodon hopou speiretai ho logos, kai hotan akousōsin, euthys erchetai ho Satanas kai airei ton logon ton esparmenon eis autous. kai outoi eisin homoiōs hoi epi ta petrōdē speiromenoi, hoi hotan akousōsin ton logon euthys meta charas lambanousin auton, kai ouk echousin rhizan en heautois alla proskairoi eisin, eita genomenēs thlipseōs ē diōgmou dia ton logon euthys skandalizontai. kai alloi eisin hoi eis tas akanthas speiromenoi: outoi eisin hoi ton logon akousantes, kai hai merimnai tou aiōnos kai hē apatē tou ploutou kai hai peri ta loipa epithymiai eisporeuomenai sumpnigousin ton logon, kai akarpos ginetai. kai ekeinoi eisin hoi epi tēn gēn tēn kalēn sparentes, hoitines akouousin ton logon kai paradechontai kai karpophorousin en triakonta kai en hexēkonta kai en hekaton.*
Aramaic (Syriac): *lā yā-dh-ʻīn ant-ūn l-āh l-p̄ēl-ʼā-thā w-ʼay-kh-nā khōl-hēn p̄ēl-ʼā-thā thē-d-ʻūn? zā-r-ʼā d-mēl-thā zā-raʻ. hā-lēn dēn d-ʼal yad ʼūr-ḥā ay-lēn en-ōn d-mēz-d-r-ʼā b-hōn mēl-thā w-kh-dh šām-ʻīn me-ḥ-dhā ʼā-thē sā-ṭā-nā w-šā-qēl l-āh mēl-thā d-za-rī-ʻā b-leb-hōn. w-hay-lēn d-ʻal šū-ʻā ē-th-z-raʻ-ū hā-lēn en-ōn d-mā d-š-maʻ-ū mēl-thā me-ḥ-dhā b-kha-dhū-thā m-qal-b-līn l-āh. w-layt l-hōn ʻē-qā-rā b-nap̄-š-hōn ʼēl-lā d-zaḇ-nā en-ōn w-mā d-ha-wā ʼūl-ṣā-nā aw r-dhū-p̄-yā mē-ṭūl mēl-thā me-ḥ-dhā mēth-k-š-līn. w-ha-y-lēn d-ḇēt khū-ḇē mēz-d-r-ʻīn hā-lēn en-ōn d-š-maʻ-ū mēl-thā w-rē-n-yā d-ʻāl-mā hā-nā w-ṭū-ʻ-yay d-ʻūth-rā w-šar-kā d-rēg-gē ʼkh-rā-nyā ʻā-līn ḥan-qīn l-āh l-mēl-thā w-dhlā p̄ē-rē hā-wyā. w-ha-y-lēn d-ʼal ʼar-ʻā ṭāḇ-thā ē-th-z-raʻ-ū ha-y-lēn en-ōn d-šām-ʻīn mēl-thā w-m-qal-b-līn w-yā-h-bīn p̄ē-rē b-thal-thīn w-ḇ-ʼēš-thīn w-ḇ-m-ʼā.*
Lessons of Light, Growth, and the Authority of the Word

Mark 4:21-23 | Jesus's teaching on the lamp and the hidden things
Jesus's Words: "Is a lamp brought to be put under a basket or under a bed? Is it not to be put on a lampstand? For there is nothing hidden, except that it should be made known; neither was anything made secret, but that it should come to light. If anyone has ears to hear, let him hear."
Koine Greek: *mēti erchetai ho lychnos hina hypo ton modion tethē ē hypo tēn klinēn? ouch hina epi tēn lychnian tethē? ou gar estin krupton ean mē hina phanerōthē, oude egeneto apokruphon all' hina elthē eis phaneron. ei tis echei ōta akouein akouetō.*
Aramaic (Syriac): *mā dāl-mā ʼā-thē š-rā-ghā d-thē-ḥēth s-ʼā-thā nēth-sīm aw thē-ḥēth ʻar-šā? lā. ʻal mā-nā-rath-thā hū sīm. layt gēr mē-dhēm d-ṭ-šē d-lā nēth-g-lē w-lā ha-wā b-ṭūš-yā d-lā nē-th-ʼē l-gal-yā. ʼēn man d-ʼīth l-ēh ʼē-dh-nē d-nēš-maʻ nēš-maʻ.*

Mark 4:24-25 | Jesus's warning on measurement and the nature of receiving
Jesus's Words: "Take heed what you hear. With whatever measure you measure, it will be measured to you, and more will be given to you who hear. For whoever has, to him will be given, and he who doesn't have, from him will be taken away even that which he has."
Koine Greek: *blepete ti akouete. en hō metrō metreite metrēthēsetai hymin kai prostethēsetai hymin tois akouousin. hos gar echei, dōthēsetai autō: kai hos ouk echei, kai ho echei arthēsetai ap' autou.*
Aramaic (Syriac): *ḥ-zaw mā šām-ʻīn ant-ūn. b-hāy m-šū-kh-thā d-mā-khī-līn ant-ūn mēth-kī-lā l-khōn w-mēth-tō-sap̄ l-khōn l-ay-lēn d-šām-ʻīn. man d-ʼīth l-ēh gēr nēth-ī-haḇ l-ēh w-man d-layt l-ēh ʼā-p̄ haw d-ʼīth l-ēh nēš-th-qēl mēn-ēh.*

Mark 4:26-29 | Jesus's Parable of the Growing Seed (Unique to Mark)
Jesus's Words: "The Kingdom of God is as if a man should cast seed on the earth, and should sleep and rise night and day, and the seed should spring up and grow, though he doesn't know how. For the earth bears fruit by itself: first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, immediately he puts forth the sickle, because the harvest has come."
Koine Greek: *houtōs estin hē basileia tou theou hōs anthrōpos balē ton sporon epi tēs gēs, kai katheudē kai egeirētai nuktā kai hēmeran, kai ho sporos blastā kai mēkunētai hōs ouk oiden autos. automatē hē gē karpophorei, prōton chorton, eiten stachun, eita plērē siton en tō stachui. hotan de paradō ho karpos, euthus apostellei to drepanon, hoti parestēken ho therismos.*
Aramaic (Syriac): *hā-kha-nā hī mal-khū-thā d-ʼa-lā-hā ʼay-kh bar nā-šā d-nar-mē zar-ʻā b-ʼar-ʻā. w-nē-d-makh w-nē-qūm b-lē-lyā w-ḇ-ʼī-mā-mā w-zar-ʻā nē-r-ḇē w-nēš-tha-w-šat kh-dh hū lā yā-dhēʻ. ʼar-ʻā gēr mā-thyā p̄ē-rē qadh-mā-yath ḥē-šī-rā w-ḇā-thar-ēh š-ḇē-lā hā-y-dhēn khē-ṭē m-šām-l-yāthā b-š-ḇē-lā. mā d-m-ṭī dēn p̄ē-rē mē-ḥ-dhā ʼā-th-yā ma-gh-lā d-m-ṭī ḥ-ṣā-dhā.*

Mark 4:30-32 | Jesus's Parable of the Mustard Seed
Jesus's Words: "How will we liken the Kingdom of God? Or with what parable will we illustrate it? It's like a grain of mustard seed, which, when it is sown in the earth, though it is less than all the seeds that are on the earth, yet when it is sown, grows up, and becomes greater than all the herbs, and puts out great branches, so that the birds of the sky can lodge under its shadow."
Koine Greek: *pōs homoiōsōmen tēn basileian tou theou, ē en tinia parabolē thōmen autēn? hōs kokkō sinapeōs, hos hotan sparē epi tēs gēs, mikron on pantōn tōn spermatōn tōn epi tēs gēs; kai hotan sparē, anabainei kai ginetai meizon pantōn tōn lachanōn kai poiei klādous megalous, hōste dunasthai hypo tēn skian autou ta peteina tou ouranou kataskēnoun.*
Aramaic (Syriac): *l-mā n-dam-mēy-hā l-mal-khū-thā d-'a-lā-hā w-ḇ-'ay-nā p̄ēl-'ā-thā n-math-lēy-hā? 'ay-kh p-rē-khtā d-khard-lā hī hay d-mā d-'ēth-z-ra-'ath b-'ar-'ā z-'ū-ryā hī mēn khōl-hōn zar-'ū-nē d-'al 'ar-'ā. w-mā d-'ēth-z-ra-'ath sā-l-qā w-hā-wyā rab-bā mēn khōl-hōn yar-qū-nē w-'ā-ḇ-dhā saw-kē raw-r-ḇā-thā 'ay-kh d-mēš-k-ḥā pā-r-khē-thā d-š-may-yā b-ṭēl-lāh l-mē-š-kan.*

Mark 4:40 | Jesus rebuking the disciples during the storm on the Sea of Galilee
Jesus's Words: "Why are you so afraid? How is it that you have no faith?"
Koine Greek: *ti deiloi este outōs? pōs ouk echete pistin?*
Aramaic (Syriac): *mā d-khū-lā-nīn ant-ūn hā-kha-nā w-layt b-khōn hay-mā-nū-thā?*

THE GERASENE DEMONIAC AND THE RAISING OF JAIRUS'S DAUGHTER

Mark 5:8 | Jesus commanding the unclean spirit in the country of the Gerasenes
Jesus's Words: "Come out of the man, you unclean spirit!"
Koine Greek: *exelthe to pneuma to akatharton ek tou anthrōpou.*
Aramaic (Syriac): *p̄ōq mēn bar nā-šā rū-ḥā ṭan-p̄āth-ā.*

Mark 5:9 | Jesus questioning the demoniac
Jesus's Words: "What is your name?"
Koine Greek: *ti onoma soi?*
Aramaic (Syriac): *mā š-māk?*

Mark 5:19 | Jesus's instructions to the healed man who wanted to follow Him
Jesus's Words: "Go to your house, to your friends, and tell them what great things the Lord has done for you, and how he had mercy on you."
Koine Greek: *hypage eis ton oikon sou pros tous sous kai apaggeilon autois hosa ho kyrios soi pepoiēken kai ēleēsen se.*
Aramaic (Syriac): *zel l-ḇay-thāk l-wā-th n-āš-ayk w-'ēš-th-ā-'ā l-hōn mā d-'ḇaḏ lāk mā-ryā w-dha-t-ra-ḥem 'al-ayk.*

Mark 5:30 | Jesus perceiving power had gone out from Him in the crowd
Jesus's Words: "Who touched my clothes?"
Koine Greek: *tis mou hēpsato tōn himatiōn?*
Aramaic (Syriac): *man q-rēḇ l-mā-nay?*

Mark 5:34 | Jesus addressing the woman healed of her hemorrhage

Jesus's Words: "Daughter, your faith has made you well. Go in peace, and be cured of your disease."
Koine Greek: *thygatēr, hē pistis sou sesōken se: hypage eis eirēnēn kai isthi hygiēs apo tēs mastigos sou.*
Aramaic (Syriac): *ber-thy hay-mā-nū-th-ēkh 'a-ḥ-yath-ēkh zel b-š-lā-mā w-he-wāy ḥ-lī-mā mēn mā-khū-th-ēkh.*

Mark 5:36 | Jesus speaking to Jairus, the ruler of the synagogue
Jesus's Words: "Don't be afraid, only believe."
Koine Greek: *mē phobou, monon pisteue.*
Aramaic (Syriac): *lā thē-d-ḥal bāl-ḥōḏ hay-mēn.*

Mark 5:39 | Jesus entering the house of Jairus amidst the mourners
Jesus's Words: "Why do you make an uproar and weep? The child is not dead, but is asleep."
Koine Greek: *ti thorybeisthe kai klaiete? to paidion ouk apethanen alla katheudei.*
Aramaic (Syriac): *mā r-hī-ḇīn ant-ūn w-ḇā-khēn? ṭ-lī-thā lā mī-thath ’ēl-lā dām-kā hī.*

Mark 5:41 | Jesus commanding the daughter of Jairus to rise
Jesus's Words: "Talitha cumi!" (which means, "Little girl, I tell you, arise!")
Koine Greek: *talitha koum, ho estin methermēneuomenon: to korasion, soi legō, egeire.*
Aramaic (Syriac): *ṭ-lī-thā qū-mī.*

REJECTION AT NAZARETH AND THE MISSION OF THE TWELVE

Mark 6:4 | Jesus addressing the residents of His hometown who were offended by Him
Jesus's Words: "A prophet is not without honor, except in his own country, and among his own relatives, and in his own house."
Koine Greek: *ouk estin prophētēs atimos ei mē en tē patridi autou kai en tois suggeneusin autou kai en tē oikia autou.*
Aramaic (Syriac): *layt n-ḇī-yā d-ṣ-‘īr ’ēl-lā b-m-dhī-n-thēh w-ḇēt ge-n-yā-nēh w-ḇ-ḇay-thēh.*

Mark 6:8-11 | Jesus’s instructions to the Twelve as He sent them out two by two
Jesus's Words: "Take nothing for your journey, except a staff only: no bread, no wallet, no money in your purse, but wear sandals, and do not put on two tunics. ... Wherever you enter into a house, stay there until you depart from there. Whoever will not receive you nor hear you, as you depart from there, shake off the dust that is under your feet for a testimony against them. Most certainly I tell you, it will be more tolerable for Sodom and Gomorrah on the day of judgment than for that city."
Koine Greek: *hina mēden airōsin eis hodon ei mē rhabdon monon, mē arton, mē pēran, mē eis tēn zōnēn chalkon, alla hypodedemenous sandalia, kai mē endusēsthe duo chitōnas. ... hopou ean eiselthēte eis oikian, ekei menete heōs an exelthēte ekeithen. kai hos an topos mē dexētai hymas mēde akousōsin hymōn, ekporeuomenoi ekeithen ektinaxate ton choun ton hypokatō tōn podōn hymōn eis martyrion autois. amēn legō hymin, anektoteron estai Sodomois ē Gomorrhois en hēmera kriseōs ē tē polei ekeinē.*
Aramaic (Syriac): *d-lā nēš-qlūn mē-dhēm l-’ūr-ḥā ’ēl-lā šaḇ-ṭā bāl-ḥōḏ lā thar-mā w-lā la-kh-mā w-lā n-ḥā-šā b-khī-say-khōn. ’ēl-lā nēš-’nūn ṭ-lā-nē w-lā nē-l-ḇ-šūn thar-thēn khū-ṭī-nīn. ... l-’ay-nā bay-thā d-‘ā-līn ant-ūn thaman h-waw d-mā d-nā-p̄-qīn ant-ūn. w-khōl man d-lā m-qal-b-līn l-khōn w-lā šā-m-‘īn l-khōn mā d-nā-p̄-qīn ant-ūn mēn thaman p̄ī-ṣū ḥē-lā d-thē-ḥēth rēg-lay-khōn l-sāh-dhū-th-hōn. w-’amīn ’āmar ’nā l-khōn d-nē-hwē n-yā-kh-thā l-S-dhōm w-la-G-mū-rā b-yaw-mā d-dhī-nā ’aw l-m-dhīn-thā hay.*

Mark 6:31 | Jesus speaking to the apostles after they returned from their mission
Jesus's Words: "Come away by yourselves to a deserted place, and rest awhile."
Koine Greek: *deute hymeis autoi kat’ idian eis erēmon topon kai anapausasthe oligon.*
Aramaic (Syriac): *thāw ant-ūn nē-zel l-’ath-rā khūr-bā bāl-ḥōḏ w-’ēth-t-nī-khūn qal-līl.*

Mark 6:37 | Jesus responding to the disciples who suggested sending the hungry crowd away
Jesus's Words: "You give them something to eat."
Koine Greek: *dote autois hymeis phagein.*
Aramaic (Syriac): *haḇ-ū l-hōn ant-ūn l-mē-khal.*

Mark 6:38 | Jesus organizing the feeding of the five thousand
Jesus's Words: "How many loaves do you have? Go and see."
Koine Greek: *posous artous echete? hypagete idete.*
Aramaic (Syriac): *k-mā la-kh-mīn ī-th l-khōn? zel-ū ḥ-zaw.*

Mark 6:50 | Jesus speaking to the disciples as He walked on the water during a storm
Jesus's Words: "Be of good cheer! It is I! Don’t be afraid."

Koine Greek: *tharseite, egō eimi: mē phobeisthe.*
Aramaic (Syriac): *’ēth-la-ḇ-ḇū ’ē-nā ’nā lā thē-d-ḥ-lūn.*
Traditions, Defilement, and the Syrophoenician Woman

Mark 7:6-8 | Jesus responding to the Pharisees and scribes regarding the tradition of the elders
Jesus's Words: "Well did Isaiah prophesy of you hypocrites, as it is written, ‘This people honors me with their lips, but their heart is far from me. But in vain do they worship me, teaching as doctrines the commandments of men.’ For you set aside the commandment of God, and hold tightly to the tradition of men; the washing of pitchers and cups, and you do many other such things."
Koine Greek: *kalōs eprophēteusen Hēsaias peri hymōn tōn hypokritōn, hōs gegraptai: houtos ho laos tois cheilesin me tima, hē de kardia autōn porrō apechei ap’ emou: matēn de sebontai me didaskontes didaskalias entalmata anthrōpōn. aphentes tēn entolēn tou theou krateite tēn paradosin tōn anthrōpōn.*
Aramaic (Syriac): *šā-pīr n-ḇī-yath ‘al-ay-khōn ’a-pē na-s-ḇay b-’ap-pē ’Ēš-‘-yā n-ḇī-yā ’ay-kh d-kh-thīḇ d-‘am-mā hā-nā b-sepō-wa-thēh m-ya-qar l-y leb-hōn dēn sa-gī r-ḥīq mēn-y. w-s-rī-qā-’īth dā-ḥ-līn l-y kh-dh m-al-l-pīn yū-l-pā-nē d-pūq-dā-nē d-ḇ-nay ’ē-nā-šā. š-ḇaq-t-ūn gēr pūq-dā-nā d-’a-lā-hā w-’ā-ḥī-dhīn ant-ūn m-ša-l-mā-nū-thā d-ḇ-nay ’ē-nā-šā.*

Mark 7:9-13 | Jesus’s rebuke concerning "Corban" and the voiding of God’s Word
Jesus's Words: "Full well do you reject the commandment of God, that you may keep your tradition. For Moses said, ‘Honor your father and your mother;’ and, ‘He who speaks evil of father or mother, let him be put to death.’ But you say, ‘If a man tells his father or his mother, "Whatever help you might otherwise have had from me is Corban"’ (that is to say, given to God), then you no longer allow him to do anything for his father or his mother, making void the word of God by your tradition, which you have handed down. You do many things like this."
Koine Greek: *kalōs atheteite tēn entolēn tou theou hina tēn paradosin hymōn tērēsēte. Mōusēs gar eipen: tima ton patera sou kai tēn mētera sou, kai: ho kakologōn patera ē mētera thanatō teleutatō: hymeis de legete: ean eipē anthrōpos tō patri ē tē mētri: korban, ho estin dōron, ho ean ex emou ōphelēthēs, ouketi aphiete auton ouden poiēsai tō patri ē tē mētri, akyrountes ton logon tou theou tē paradosei hymōn hē paredōkate: kai paromoia toiauta polla poieite.*
Aramaic (Syriac): *šā-pīr ṭā-l-mīn ant-ūn pūq-dā-nā d-’a-lā-hā d-th-qī-mūn m-ša-l-mā-nū-th-khōn. Mū-šē gēr ’ā-mar ya-qar l-’ā-ḇūkh w-l-’ē-māk w-man d-ma-ṣ-ḥē l-’ā-ḇū-hī w-l-’ē-mēh mawtā n-mūth. ant-ūn dēn ’ā-m-rīn ant-ūn ’ēn nē-mar ga-ḇ-rā l-’ā-ḇū-hī aw l-’ē-mēh qūr-bā-ny mā d-thē-th-han-y mēn-y w-lā šā-ḇ-qīn ant-ūn l-ēh d-nē-‘ḇēḏ mē-dhēm l-’ā-ḇū-hī aw l-’ē-mēh. w-ma-s-lēn ant-ūn mēl-thā d-’a-lā-hā mē-ṭūl m-ša-l-mā-nū-thā d-’aš-lem-t-ūn w-’ay-kh hā-lēn sa-gī-’ā-thā ‘ā-ḇ-dhīn ant-ūn.*

Mark 7:14-15 | Jesus addressing the crowd regarding true defilement
Jesus's Words: "Hear me, all of you, and understand. There is nothing from outside of the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man."
Koine Greek: *akousate mou pantes kai synete. ouden estin exōthen tou anthrōpou eisporeuomenon eis auton ho dunatai koinōsai auton: alla ta ek tou anthrōpou ekporeuomena ekeina estin ta koinounta ton anthrōpon.*
Aramaic (Syriac): *š-ma‘-ūn-y khū-l-khōn w-’ēth-th-akal-ūn. layt mē-dhēm d-l-ḇā-rā mēn bar nā-šā d-‘ā-’ēl l-ēh d-mēš-k-ḥā l-ma-ṭam-mā-yū-th-ēh ’ēl-lā mē-dhēm d-nā-p̄aq mēn-ēh haw hū m-ṭam-mē l-ḇar nā-šā.*

Mark 7:18-23 | Jesus explaining the nature of the heart to His disciples
Jesus's Words: "Are you also so without understanding? Don’t you perceive that whatever goes into the man from outside cannot defile him, because it doesn’t go into his heart, but into his stomach, then into the latrine, thus purifying all foods? ... That which proceeds out of the man, that defiles the man. For from within, out of the hearts of men, proceed evil thoughts, adulteries, sexual sins, murders, thefts, covetings, wickedness, deceit, lustful desires, an evil eye, blasphemy, pride, and foolishness. All these evil things come from within, and defile the man."
Koine Greek: *houtōs kai hymeis asunetoi este? ou noeite hoti pan to exōthen eisporeuomenon eis ton anthrōpon ou dunatai auton koinōsai, hoti ouk eisporeuetai autou eis tēn kardian all’ eis tēn koilian, kai eis ton aphedrōna ekporeuetai, katharizōn panta ta brōmata? ... to ek tou anthrōpou ekporeuomenon ekeino koinoi ton anthrōpon. esōthen gar ek tēs kardias tōn anthrōpōn hoi dialogismoi hoi kakoi ekporeuontai, moicheiai, porneiai, phonoi, klopai, pleonexiai, ponēriai, dolos, aselgeia, ophthalmos ponēros, blasphēmia, hyperēphania, aphrosunē: panta tauta ta ponēra esōthen ekporeuetai kai koinoi ton anthrōpon.*

Aramaic (Syriac): *hā-kha-nā ’ā-p̄ ant-ūn s-khā-līn ant-ūn? lā yā-dh-‘īn ant-ūn d-khōl mē-dhēm d-l-ḇā-rā ‘ā-’ēl l-ḇar nā-šā lā mēš-k-ḥā l-ma-ṭam-mā-yū-th-ēh? d-lā-hwā l-leb-ēh ‘ā-’ēl ’ēl-lā l-kar-sēh w-mēth-ēš-th-dhē b-tha-d-khī-thā d-ma-kh-lā-thā khū-l-hēn. ... mē-dhēm d-nā-p̄aq mēn bar nā-šā haw hū m-ṭam-mē l-ḇar nā-šā. mēn l-gaw gēr mēn leb-bā d-ḇ-nay ’ē-nā-šā nā-p̄-qān ma-ḥ-šā-ḇā-thā bī-šā-thā moiy-khū-thā zā-n-yū-thā ga-nā-ḇū-thā q-ṭī-lū-thā ‘āl-lū-ḇū-thā bī-šū-thā nē-kh-lā ṣa-ḥ-nū-thā ‘ay-nā bī-šthā gūd-dā-p̄ā šaḇ-ha-rā-nū-thā šā-ṭ-yū-thā. hā-lēn khū-l-hēn bī-šā-thā mēn l-gaw nā-p̄-qān w-m-ṭam-mā-yān l-ēh l-ḇar nā-šā.*

Mark 7:27 | Jesus testing the faith of the Syrophoenician woman
Jesus's Words: "Let the children first be filled, for it is not appropriate to take the children’s bread and throw it to the dogs."
Koine Greek: *aphes prōton chortasthēnai ta tekna, ou gar estin kalon labein ton arton tōn teknōn kai tois kunariois balein.*
Aramaic (Syriac): *š-ḇūq lū-q-dham nēš-ḇ-‘ūn b-nay-yā lā-hwā gēr šā-p̄īr l-mē-s-baḇ la-kh-mā d-ḇ-nay-yā w-l-ar-mā-yū l-kal-bē.*

Mark 7:29 | Jesus granting the woman’s request
Jesus's Words: "For this saying, go your way. The demon has gone out of your daughter."
Koine Greek: *dia touton ton logon hypage, exelēlythen ek tēs thygatros sou to daimonion.*
Aramaic (Syriac): *zel mē-ṭūl hā-dhē mēl-thā n-p̄aq l-ēh šē-dhā mēn ber-thēkh.*

Mark 7:34 | Jesus healing the deaf man with a speech impediment
Jesus's Words: "Ephphatha!" (that is, "Be opened!")
Koine Greek: *ephphatha, ho estin dianoichthēti.*
Aramaic (Syriac): *’ēth-p̄-thaḥ.*

THE FEEDING OF THE FOUR THOUSAND AND THE YEAST OF THE PHARISEES

Mark 8:2-3 | Jesus expressing compassion for the crowd that had been with Him for three days
Jesus's Words: "I have compassion on the multitude, because they have stayed with me now three days, and have nothing to eat. If I send them away fasting to their home, they will faint on the way, for some of them have come from far away."
Koine Greek: *splagchnizomai epi ton ochlon, hoti ēdē hēmerai treis prosmenousin moi kai ouk echousin ti phagōsin: kai ean apolysō autous nēsteis eis oikon autōn, eklu thēsontai en tē hodō: kai tines autōn apo makrothen hēkasin.*
Aramaic (Syriac): *mēth-ra-ḥam ’nā ‘al ken-šā hā-nā d-hā thal-thā yaw-mīn qa-w-ī-ū l-wā-th-y w-layt l-hōn mā d-nē-khal-ūn. w-’ēn šā-rē ’nā l-hōn kh-dh ṣā-m-īn l-ḇā-th-ay-hōn ‘ā-p̄-dīn b-’ūr-ḥā ’īth gēr mēn-hōn d-mēn r-ḥī-qā ’ē-thā-ū.*

Mark 8:5 | Jesus inquiring about the available resources
Jesus's Words: "How many loaves do you have?"
Koine Greek: *posous echete artous?*
Aramaic (Syriac): *k-mā la-kh-mīn ī-th l-khōn?*

Mark 8:12 | Jesus responding to the Pharisees who demanded a sign from heaven
Jesus's Words: "Why does this generation seek a sign? Most certainly I tell you, no sign will be given to this generation."
Koine Greek: *ti hē genea hautē zētei sēmeion? amēn legō hymin, ei dothēsetai tē genea tautē sēmeion.*
Aramaic (Syriac): *mā hā-dhē šar-ḇ-thā bā-‘yā ’ā-thā? ’amīn ’āmar ’nā l-khōn d-lā thēth-ī-haḇ ’ā-thā l-šar-ḇ-thā hā-dhē.*

Mark 8:15 | Jesus warning the disciples as they crossed the sea
Jesus's Words: "Take heed: beware of the yeast of the Pharisees and the yeast of Herod."
Koine Greek: *horate, blepete apo tēs zumēs tōn Pharisaiōn kai tēs zumēs Hērōdou.*
Aramaic (Syriac): *ḥ-zaw w-’ē-z-dha-har-ū mēn kh-mī-rā d-P̄ā-rī-šē w-mēn kh-mī-rā d-Hē-rō-dhēs.*

Mark 8:17-21 | Jesus rebuking the disciples for their lack of understanding and memory

Jesus's Words: "Why do you reason because you have no bread? Don't you perceive yet, neither understand? Is your heart still hardened? Having eyes, don't you see? Having ears, don't you hear? Don't you remember? When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up? ... When the seven among the four thousand, how many baskets full of broken pieces did you take up? ... Don't you understand yet?"
Koine Greek: *ti dialogizesthe hoti artous ouk echete? oupō noeite oude suniete? pepōrōmenēn echete tēn kardian hymōn? ophthalmous echontes ou blepete kai ōta echontes ouk akouete? kai ou mnēmoneuete? hote tous pente artous eklasa eis tous pentakischilious, posous kophinous plēreis klasmatōn ērate? ... hote de tous hepta eis tous tetrakischilious, posōn spuridōn plērōmata klasmatōn ērate? ... oupō suniete?*
Aramaic (Syriac): *mā mēth-ḥaš-š-ḇīn ant-ūn d-la-kh-mā layt l-khōn? lā-dhē m-šaw-d-'īn ant-ūn w-lā mēth-th-akal-ūn? 'ā-dh-khēl leb-bā q-š-yā ī-th l-khōn? w-'ay-nē ī-th l-khōn w-lā ḥā-zēn ant-ūn? w-'ē-dh-nē ī-th l-khōn w-lā šā-m-'īn ant-ūn? w-lā m-'ē-dh-kh-rīn ant-ūn? kh-dh hā-n-ūn pa-š-ṭē la-kh-mā q-ṣēth l-kha-m-šā ṣal-pīn k-mā qū-pī-nīn kh-dh m-lēn q-ṣā-yā š-qal-t-ūn? ... w-kh-dh šaḇ-'ā l-'ar-ba-'ā ṣal-pīn k-mā 'ē-š-p-rī-dhīn kh-dh m-lyān q-ṣā-yā š-qal-t-ūn? ... 'ay-kh-nā 'ā-dh-khēl lā mēth-th-akal-ūn?*

Mark 8:26 | Jesus's instruction to the blind man at Bethsaida after healing him
Jesus's Words: "Don't even enter into the village."
Koine Greek: *mēde eis tēn kōmēn eiselthēs.*
Aramaic (Syriac): *'ā-p̄ lā l-q-rī-thā thē-'ūl.*

PETER'S CONFESSION AND THE COST OF DISCIPLESHIP

Mark 8:27 | Jesus questioning His disciples on the way to Caesarea Philippi
Jesus's Words: "Who do men say that I am?"
Koine Greek: *tina me legousin hoi anthrōpoi einai?*
Aramaic (Syriac): *man 'ā-m-rīn 'al-y 'ē-nā-šā d-'ī-th-y?*

Mark 8:29 | Jesus's direct question to the Twelve
Jesus's Words: "But who do you say that I am?"
Koine Greek: *hymeis de tina me legete einai?*
Aramaic (Syriac): *ant-ūn dēn man 'ā-m-rīn ant-ūn d-'ī-th-y?*

Mark 8:33 | Jesus's rebuke to Peter after Peter protested the prophecy of the Passion
Jesus's Words: "Get behind me, Satan! For you have in mind not the things of God, but the things of men."
Koine Greek: *hypage opisō mou, Satana, hoti ou phroneis ta tou theou alla ta tōn anthrōpōn.*
Aramaic (Syriac): *zel l-ḇē-thar-y sā-ṭā-nā d-lā mēth-ra-'ē ant-ūn d-'a-lā-hā 'ēl-lā d-ḇ-nay 'ē-nā-šā.*

Mark 8:34-38 | Jesus's teaching to the crowd and the disciples on the conditions of following Him
Jesus's Words: "Whoever wants to come after me, let him deny himself, and take up his cross, and follow me. For whoever wants to save his life will lose it; and whoever will lose his life for my sake and the Gospel's will save it. For what does it profit a man to gain the whole world, and forfeit his life? For what will a man give in exchange for his life? For whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when he comes in the glory of his Father with the holy angels."
Koine Greek: *ei tis thelei opisō mou akolouthein, aparnēsasthō heauton kai aratō ton stauron autou kai akoloutheitō moi. hos gar ean thelē tēn psychēn autou sōsai apolesei autēn: hos d' an apolesei tēn psychēn autou heneken emou kai tou euaggeliou sōsei autēn. ti garōphelei anthrōpon kerdēsai ton kosmon holon kai zēmiōthēnai tēn psychēn autou? ti gar doī anthrōpos antallagma tēs psychēs autou? hos gar ean epaischunthē me kai tous emous logous en tē genea tautē tē moichalidi kai hamartōlō, kai ho huios tou anthrōpou epaischunthēsetai auton hotan elthē en tē doxē tou patros autou meta tōn aggelōn tōn hagiōn.*
Aramaic (Syriac): *man d-ṣā-ḇē d-nē-thē bā-thar-y nē-kh-pūr b-naṗ-šēh w-nēš-qūl ṣ-lī-ḇēh w-nē-thē bā-thar-y. khōl man d-ṣā-ḇē gēr d-na-ḥē naṗ-šēh nē-aw-b-dhī-hā w-khōl d-na-w-bēḏ naṗ-šēh mē-ṭūl-ā-thy w-mē-ṭūl sa-ḇar-thy nē-ḥ-yē-hā. mā gēr nēth-han-y bar nā-šā 'ēn nē-q-nē 'āl-mā khū-l-ēh w-naṗ-šēh nē-k-sar? aw mā nē-thēn bar nā-šā kh-laṗ naṗ-šēh? khōl*

man d-nē-kh-pūr b-y w-ḇ-mē-lay b-šar-ḇ-thā hā-dhē za-nāy-thā w-kha-ṭāy-thā w-’ā-p̄ b-rēh d-’ē-nā-šā nē-kh-pūr b-ēh mā d-’ā-thē b-šūḇ-ḥā d-’ā-ḇū-hī ‘am mal-’ā-khē qad-dī-šē.

Mark 9:1 | Jesus’s prophecy regarding the Kingdom
Jesus's Words: "Most certainly I tell you, there are some standing here who will by no means taste death until they see the Kingdom of God come with power."
Koine Greek: *amēn legō hymin hoti eisin tines hōde tōn estēkotōn hoitines ou mē geusōntai thanatou heōs an idōsin tēn basileian tou theou elēlythuian en dynamei.*
Aramaic (Syriac): *’amīn ’āmar ’nā l-khōn d-’īth nā-šā d-qā-mīn hā-khā d-lā nē-ṭ-‘-mūn maw-thā ‘ā-dh-mā d-nē-ḥ-zūn mal-khū-thēh d-’a-lā-hā d-’ē-thāth b-ḥay-lā.*

THE TRANSFIGURATION AND THE HEALING OF THE SUFFERING BOY

Mark 9:12-13 | Jesus’s response to the disciples regarding Elijah and the Son of Man
Jesus's Words: "Elijah indeed comes first, and restores all things. How is it written about the Son of Man, that he should suffer many things and be despised? But I tell you that Elijah has come, and they have also done to him whatever they wanted, even as it is written about him."
Koine Greek: *ēlias men elthōn prōton apokathistanei panta: kai pōs gegraptai epi ton huion tou anthrōpou hina polla pathē kai exoudenēthē? alla legō hymin hoti kai ēlias elēlythen, kai epoiēsan autō hosa ēthelon, kathōs gegraptai ep’ auton.*
Aramaic (Syriac): *’ē-lī-yā ’ā-thē lū-q-dham d-khōl mē-dhēm nēth-qa-naš: w-’ay-kh-nā kh-thīḇ ‘al b-rēh d-’ē-nā-šā d-sa-gī nē-ḥ-aš w-nēš-th-aṭ? ’ēl-lā ’ā-mar ’nā l-khōn d-’ā-p̄ ’ē-lī-yā ’ē-thā w-‘ḇa-dh-ū b-ēh khōl mā d-ṣ-ḇaw ’ay-kh d-kh-thīḇ ‘al-aw-hī.*

Mark 9:19 | Jesus’s reaction to the faithless generation after the disciples failed to heal the boy
Jesus's Words: "Faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to me."
Koine Greek: *ō genea apistos, heōs pote pros hymas esomai? heōs pote anexomai hymōn? pherete auton pros me.*
Aramaic (Syriac): *’ōn šar-ḇ-thā d-lā hay-mā-nū-thā ‘ā-dh-mā l-’ē-ma-th-y ’ē-hwē l-wā-th-khōn? w-‘ā-dh-mā l-’ē-ma-th-y ’ē-say-bar-khōn? ’ay-thaw-hī l-wā-th-y.*

Mark 9:21 | Jesus questioning the father of the boy
Jesus's Words: "How long has it been since this has come to him?"
Koine Greek: *posos chronos estin hōs touto gegonen autō?*
Aramaic (Syriac): *k-mā zaḇ-nā hū mēn d-hā-kha-nā hū?*

Mark 9:23 | Jesus’s response to the father's plea ("If you can do anything...")
Jesus's Words: "If you can believe, all things are possible to him who believes."
Koine Greek: *to ei dynē pisteusai, panta dynata tō pisteuonti.*
Aramaic (Syriac): *’ēn mēš-k-ḥā ant d-thē-hay-mēn khōl mē-dhēm mēš-k-ḥā l-man d-mē-hay-mēn.*

Mark 9:25 | Jesus commanding the deaf and mute spirit
Jesus's Words: "You mute and deaf spirit, I command you, come out of him, and never enter him again!"
Koine Greek: *to pneuma to alalon kai kōphon, egō epitassō soi, exelthe ex autou kai mēketi eiselthēs eis auton.*
Aramaic (Syriac): *rū-ḥā k-har-šā w-lā m-mal-l-lā ’ē-nā p̄ā-qēḏ ’nā l-ēkh p̄ōq mēn-ēh w-thūḇ lā thē-‘ūl l-ēh.*

Mark 9:29 | Jesus explaining the source of such power to the disciples
Jesus's Words: "This kind can come out by nothing, except by prayer and fasting."
Koine Greek: *touto to genos en oudeni dynatai exelthein ei mē en proseuchē kai nēsteia.*
Aramaic (Syriac): *hā-nā gen-sā b-mē-dhēm lā mēš-k-ḥā l-mē-p̄aq ’ēl-lā b-ṣaw-mā w-ḇā-ṣ-lū-thā.*

HUMILITY, SERVICE, AND THE WARNING AGAINST STUMBLING

Mark 9:31 | Jesus’s second explicit prophecy of His death and resurrection

Jesus's Words: "The Son of Man is being delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."
Koine Greek: *ho huios tou anthrōpou paradidotai eis cheiras anthrōpōn, kai apoktenousin auton, kai apoktantheis meta treis hēmeras anastēsetai.*
Aramaic (Syriac): *b-rēh d-’ē-nā-šā mēš-tha-lām l-ī-dhay ’ē-nā-šā w-nē-q-ṭ-lūn-ēh w-mā d-’ēth-q-ṭēl l-yaw-mā d-thal-thā n-qūm.*

Mark 9:33 | Jesus questioning the disciples at Capernaum regarding their dispute
Jesus's Words: "What were you arguing about on the way?"
Koine Greek: *ti en tē hodō dielogizesthe?*
Aramaic (Syriac): *mā mēth-ḥaš-š-ḇīn wa-w-tūn b-’ūr-ḥā b-’ay-nā-th-khōn?*

Mark 9:35 | Jesus defining true greatness to the Twelve
Jesus's Words: "If any man wants to be first, he shall be last of all, and servant of all."
Koine Greek: *ei tis thelei prōtos einai, estai pantōn eschatos kai pantōn diakonos.*
Aramaic (Syriac): *man d-ṣā-ḇē d-nē-hwē qadh-mā-yā nē-hwē ’ā-kh-rā-yā d-khōl ’nāš w-m-šam-šā-nā d-khōl ’nāš.*

Mark 9:37 | Jesus using a child to illustrate receiving Him and the Father
Jesus's Words: "Whoever receives one of such little children in my name, receives me; and whoever receives me, doesn’t receive me, but him who sent me."
Koine Greek: *hos an hen tōn toioutōn paidiōn dexētai epi tō onomati mou, eme dechetai: kai hos an eme dexētai, ouk eme dechetai alla ton aposteilanta me.*
Aramaic (Syriac): *khōl man d-l-khaḏ ’ay-kh hā-nā ṭ-lā-yā n-qal-bel b-šēm-y l-y hū m-qal-bel w-man d-l-y m-qal-bel lā-hwā l-y m-qal-bel ’ēl-lā l-man d-šad-dar-ny.*

Mark 9:39-41 | Jesus’s response to John regarding the man casting out demons in His name
Jesus's Words: "Don’t forbid him, for there is no one who will do a mighty work in my name, and be able quickly to speak evil of me. For he who is not against us is for us. For whoever will give you a cup of water to drink in my name, because you are Christ’s, most certainly I tell you, he will by no means lose his reward."
Koine Greek: *mē kōlyete auton, oudeis gar estin hos poiēsei dynamin epi tō onomati mou kai dynēsetai tachu kakologēsai me: hos gar ouk estin kath’ hēmōn, hyper hēmōn estin. hos gar an potisē hymas potērion hydatos en onomati hoti Christou este, amēn legō hymin hoti ou mē apolesē ton misthon autou.*
Aramaic (Syriac): *lā thē-kh-lūn-ēh layt gēr ’nāš d-‘ā-ḇēḏ ḥay-lā b-šēm-y w-mēš-k-ḥā bar šā-‘thā l-ma-ṣ-ḥā-yū-th-y. man d-lā-hwā gēr lū-q-ḇal-khōn ‘am-khōn hū. khōl man dēn d-nēš-qē l-khōn kā-sā d-may-yā bāl-ḥōḏ b-šēm-y d-dha-m-šī-ḥā ant-ūn ’amīn ’āmar ’nā l-khōn d-lā nē-aw-bēḏ ’ā-gh-rēh.*

Mark 9:42-48 | Jesus’s severe warnings against causing others to stumble
Jesus's Words: "Whoever will cause one of these little ones who believe in me to stumble, it would be better for him if a millstone were hung around his neck, and he were cast into the sea. If your hand causes you to stumble, cut it off. It is better for you to enter into life maimed, rather than having your two hands to go into Gehenna, into the unquenchable fire... And if your foot causes you to stumble, cut it off. It is better for you to enter into life lame, rather than having your two feet to be cast into Gehenna... And if your eye causes you to stumble, cast it out. It is better for you to enter into the Kingdom of God with one eye, rather than having two eyes to be cast into the Gehenna of fire, ‘where their worm doesn’t die, and the fire is not quenched."
Koine Greek: *kai hos an skandalisē hena tōn mikrōn toutōn tōn pisteuontōn [eis eme], kalon estin autō mallon ei perikeitai mulos onikos peri ton trachēlon autou kai beblētai eis tēn thalassan. kai ean skandalisē se hē cheir sou, apokopson autēn: kalon estin se kuillon eiselthein eis tēn zōēn ē tas duo cheiras echonta apelthein eis tēn geennan, eis to pur to asbeston... kai ean ho pous sou skandalisē se, apokopson auton: kalon estin se eiselthein eis tēn zōēn chōlon ē tous duo podas echonta blēthēnai eis tēn geennan... kai ean ho ophthalmos sou skandalisē se, ekballe auton: kalon se estin monophthalmon eiselthein eis tēn basileian tou theou ē duo ophthalmous echonta blēthēnai eis tēn geennan tou puros, hopou ho skōlēx autōn ou teleuta kai to pur ou sbennutai.*
Aramaic (Syriac): *w-khōl man d-nē-kh-šēl l-khaḏ mēn hā-lēn z-‘ū-rē d-mē-hay-m-nīn b-y pā-qaḥ wa-w l-ēh d-thē-r-mē ra-ḥ-yā d-ḥ-mā-rā b-ṣaw-rēh w-nēš-th-dhē b-yam-mā. ’ēn dēn ma-kh-š-lā lāk ī-dhāk p̄-sūq-yāh p̄ā-qaḥ hū lāk p̄-šī-qā*

d-thē-ʻūl l-ḥay-yē ʼay-kh d-kh-dh thē-hwē thar-thēn ī-dhīn lāk w-thē-zel l-gī-ha-nā... w-ʼēn ra-gh-lāk ma-kh-š-lā lāk p̄-sūq-yāh p̄ā-qaḥ hū lāk m-šat-rā d-thē-ʻūl l-ḥay-yē ʼay-kh d-kh-dh thar-thēn ra-gh-līn lāk w-thē-p-lē b-gī-ha-nā... w-ʼēn ʻay-nāk ma-kh-š-lā lāk q-ṣī-yāh p̄ā-qaḥ hū lāk d-ḇ-khaḏ ʻay-nā thē-ʻūl l-mal-khū-thēh d-ʼa-lā-hā ʼay-kh d-kh-dh thar-thēn ʻay-nīn lāk w-thē-p-lē b-gī-ha-nā d-nū-rā. ʼay-khā d-thaw-l-ʻā-hōn lā māy-thā w-nū-r-hōn lā d-ʼā-kh-yā.

Mark 9:49-50 | Jesus's teaching on salt
Jesus's Words: "For everyone will be salted with fire, and every sacrifice will be salted with salt. Salt is good, but if the salt has lost its saltiness, with what will you season it? Have salt in yourselves, and be at peace with one another."
Koine Greek: *pas gar puri halisthēsetai, kai pasa thusia hali halisthēsetai. kalon to halas: ean de to halas analon genētai, en tini auto artusete? echete en heautois hala, kai eirēneuete en allēlois.*
Aramaic (Syriac): *khū-l-gēr b-nū-rā nēth-m-laḥ w-khōl d-ḇē-kh-thā b-mē-l-ḥā thēth-m-laḥ. šā-p̄īr hī mē-l-ḥā ʼēn dēn mē-l-ḥā thē-p̄-kā k-mā nēth-m-laḥ b-āh? thē-hwē b-khōn mē-l-ḥā w-ḇ-ša-y-nā h-waw khaḏ ʻam khaḏ.*

MARRIAGE, DIVORCE, AND THE LITTLE CHILDREN

Mark 10:3 | Jesus responding to the Pharisees' question about the lawfulness of divorce
Jesus's Words: "What did Moses command you?"
Koine Greek: *ti hymin eneteilato Mōusēs?*
Aramaic (Syriac): *mā-nā p̄aq-qēḏ l-khōn Mū-šē?*

Mark 10:5-9 | Jesus explaining the original intent of marriage over the Mosaic concession
Jesus's Words: "For your hardness of heart he wrote you this commandment. But from the beginning of the creation, ‘God made them male and female. For this cause a man will leave his father and mother, and will join to his wife, and the two will become one flesh;’ so that they are no longer two, but one flesh. What therefore God has joined together, let no man separate."
Koine Greek: *pros tēn sklērokardian hymōn egrapsen hymin tēn entolēn tautēn. apo de archēs ktiseōs arsen kai thēlu epoiēsen autous: heneken toutou kataleipsei anthrōpos ton patera autou kai tēn mētera kai pros-kollēthēsetai pros tēn gunaika autou, kai esontai hoi duo eis sarka mian: hōste ouketi eisin duo alla mia sarx. ho oun ho theos suzeugxen anthrōpos mē chōrizetō.*
Aramaic (Syriac): *lū-q-ḇal qaš-yū-thā d-le-b-khōn kh-thaḇ l-khōn p̄ūq-dā-nā hā-nā. mēn rē-šīth dēn bar-y-thā d-ekh-rā w-neq-ḇā ʻḇaḏ ʼē-n-ōn ʼa-lā-hā. mē-ṭūl hā-nā nēš-ḇūq gaḇ-rā l-ʼā-ḇū-hī w-l-ʼē-mēh w-nēq-p̄ l-ʼat-thēh. w-nē-h-wūn th-r-ēn-hōn khaḏ pa-gh-rā mē-khēl lā-hwā th-r-ēn en-ōn ʼēl-lā khaḏ pa-gh-rā. mā d-ʼa-lā-hā hā-khēl za-wēḏ bar nā-šā lā n-p̄ar-rēš.*

Mark 10:11-12 | Jesus's private instruction to the disciples regarding divorce and adultery
Jesus's Words: "Whoever divorces his wife and marries another commits adultery against her. If a woman herself divorces her husband and marries another, she commits adultery."
Koine Greek: *hos an apolysē tēn gunaika autou kai gamēsē allēn moichātai ep’ autēn: kai ean autē apolysasa ton andra autēs gamēsē allon moichātai.*
Aramaic (Syriac): *khōl man d-šā-rē ʼat-thēh w-nā-sēḇ ʼkh-rī-thā gā-ʼer. w-ʼēn ʼat-thā thēš-rē ba-ʻ-lāh w-thē-hwē l-ʼkh-rī-nā gā-r-yā.*

Mark 10:14-15 | Jesus rebuking the disciples and welcoming the little children
Jesus's Words: "Allow the little children to come to me! Don’t forbid them, for the Kingdom of God belongs to such as these. Most certainly I tell you, whoever will not receive the Kingdom of God like a little child, he will by no means enter into it."
Koine Greek: *aphete ta paidia erchesthai pros me, mē kōlyete auta, tōn gar toioutōn estin hē basileia tou theou. amēn legō hymin, hos an mē dexētai tēn basileian tou theou hōs paidion, ou mē eiselthē eis autēn.*
Aramaic (Syriac): *š-ḇūq-ū ṭ-lā-yē d-nē-th-ūn l-wā-th-y w-lā thē-kh-lūn-ēh d-ha-y-lēn gēr d-ʼay-kh hā-lēn en-ōn ī-th-y-hā mal-khū-thā d-ʼa-lā-hā. ʼamīn ʼāmar ʼnā l-khōn d-khōl d-lā n-qal-bel mal-khū-thā d-ʼa-lā-hā ʼay-kh ṭ-lā-yā lā nē-ʻūl l-āh.*

THE RICH YOUNG MAN AND THE DANGER OF RICHES

Mark 10:18-19 | Jesus responding to the man who called Him "Good Teacher"
Jesus's Words: "Why do you call me good? No one is good except one; God. You know the commandments: ‘Do not murder,’ ‘Do not commit adultery,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Do not defraud,’ ‘Honor your father and mother."
Koine Greek: *ti me legeis agathon? oudeis agathos ei mē heis ho theos. tas entolas oidas: mē phoneusēs, mē moicheusēs, mē klepsēs, mē pseudomartyrēsēs, mē aposterēsēs, tima ton patera sou kai tēn mētera.*
Aramaic (Syriac): *mā qā-rē ’nt l-y ṭā-ḇā? layt ṭā-ḇā ’ēl-lā khaḏ ’a-lā-hā. pūq-dā-nē yā-dhē‘ ’nt: lā thē-g-’ar, lā thē-g-nūḇ, lā thē-q-ṭūl, w-lā thē-s-haḏ sāh-dhū-thā d-ša-q-rā, lā th-‘-lūḇ, ya-qar l-’ā-ḇūkh w-l-’ē-māk.*

Mark 10:21 | Jesus’s specific instruction to the man after looking at him with love
Jesus's Words: "One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow me, taking up the cross."
Koine Greek: *hen se hysterei: hypage hosa echeis pōlēson kai dos [tois] ptōchois, kai hexeis thēsauron en ouranō, kai deuro akolouthei moi aras ton stauron.*
Aramaic (Syriac): *kh-dhā ḥas-sī-rā lāk: zel za-ben khōl mā d-’īth lāk w-haḇ l-mes-kē-nē w-thē-h-wē lāk sīm-thā b-ša-may-yā w-’ath ṣ-lī-ḇā w-thā bā-thar-y.*

Mark 10:23-25 | Jesus teaching the disciples about the difficulty of wealth
Jesus's Words: "How difficult it is for those who have riches to enter into the Kingdom of God! ... Children, how difficult it is for those who trust in riches to enter into the Kingdom of God! It is easier for a camel to go through a needle’s eye than for a rich man to enter into the Kingdom of God."
Koine Greek: *pōs dyskolōs hoi ta chrēmata echontes eis tēn basileian tou theou eiseleusontai! ... tekna, pōs dyskolon estin [tous pepoithotas epi chrēmasin] eis tēn basileian tou theou eiselthein! eukopōteron estin kamēlon dia [tēs] trēmalias [tēs] rhaphidos eiselthein ē plousion eis tēn basileian tou theou eiselthein.*
Aramaic (Syriac): *’ay-kh-nā ‘a-ṭ-lā l-ay-lēn d-’īth l-hōn nē-kh-sē d-nē-‘-lūn l-mal-khū-thēh d-’a-lā-hā! ... b-nay ’ay-kh-nā ‘a-ṭ-lā l-ay-lēn d-th-khī-līn ‘al nē-kh-say-hōn d-nē-‘-lūn l-mal-khū-thēh d-’a-lā-hā. p-šī-q hū l-ga-m-lā d-ḇ-ḥ-rūr-ā d-ma-kh-ṭā nē-‘ūl ’ay-kh d-‘ath-thī-rā l-mal-khū-thēh d-’a-lā-hā.*

Mark 10:27 | Jesus’s response to the disciples' question, "Then who can be saved?"
Jesus's Words: "With men it is impossible, but not with God, for all things are possible with God."
Koine Greek: *para anthrōpois adunaton, all’ ou para theō: panta gar dunata para tō theō.*
Aramaic (Syriac): *l-wā-th b-nay ’ē-nā-šā hā-dhē lā mēš-k-ḥā ’ēl-lā l-wā-th ’a-lā-hā khōl mē-dhēm gēr mēš-k-ḥā l-wā-th ’a-lā-hā.*

Mark 10:29-31 | Jesus’s promise of reward for those who sacrifice for the Gospel
Jesus's Words: "Most certainly I tell you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and for the Gospel’s sake, but he will receive one hundred times now in this time, houses, brothers, sisters, mothers, children, and lands, with persecutions; and in the age to come eternal life. But many who are first will be last; and the last first."
Koine Greek: *amēn legō hymin, oudeis estin hos aphēken oikian ē adelphous ē adelphas ē mētera ē patera ē tekna ē agrous heneken emou kai [heneken] tou euaggeliou, ean mē labē hekatontaplasiona nūn en tō kairō toutō oikias kai adelphous kai adelphas kai mēteras kai tekna kai agrous meta diōgmōn, kai en tō aiōni tō erchomenō zōēn aiōnion. polloi de esontai prōtoi eschatoi kai [hoi] eschatoi prōtoi.*
Aramaic (Syriac): *’amīn ’āmar ’nā l-khōn d-layt ’nāš d-ša-ḇaq ba-thē aw ’a-khē aw ’ā-wa-thā aw ’ā-ḇā aw ’ē-mā aw ’at-thā aw b-nay-yā aw qū-ryā mē-ṭūl-ā-th-y w-mē-ṭūl sa-ḇar-th-y w-lā n-qal-bel kh-dhā b-m-’ā hā-šā b-zaḇ-nā hā-nā ba-thē w-’a-khē w-’ā-wa-thā w-’ē-mā-thā w-ḇ-nay-yā w-qū-ryā ‘am r-dhū-p̄-yā w-ḇ-‘āl-mā d-’ā-thē ḥay-yē d-l-‘ā-lam. sa-gī-’ē dēn qadh-mā-yē d-nē-h-wūn ’ā-kh-rā-yē w-’ā-kh-rā-yē qadh-mā-yē.*

THE THIRD PASSION PROPHECY AND THE REQUEST OF JAMES AND JOHN

Mark 10:32-34 | Jesus’s third and most detailed prophecy of His Passion on the road to Jerusalem

Jesus's Words: "Behold, we are going up to Jerusalem. The Son of Man will be delivered to the chief priests and the scribes. They will condemn him to death, and will deliver him to the Gentiles. They will mock him, spit on him, scourge him, and kill him; and on the third day he will rise."
Koine Greek: *idou anabainomen eis Hierosolyma, kai ho huios tou anthrōpou paradothēsetai tois archiereusin kai tois grammateusin, kai katakrinousin auton thanatō kai paradōsousin auton tois ethnesin, kai empaixousin autō kai emptysousin autō kai mastigōsousin auton kai apoktenousin, kai meta treis hēmeras anastēsetai.*
Aramaic (Syriac): *hā sāl-qīn kh-nan l-'Ū-rīš-lēm w-ḇ-rēh d-'ē-nā-šā mēš-tha-lām l-raḇ kā-h-nē w-l-sā-p̄-rē w-nē-ḥ-ay-ḇūn-ēh l-maw-thā w-nēš-l-mūn-ēh l-'am-mē. w-nē-ḇaz-ḥūn b-ēh w-nē-r-qūn b-'ap-paw w-nē-n-g-dhūn-ēh w-nē-q-ṭ-lūn-ēh w-l-yaw-mā d-thal-thā n-qūm.*

Mark 10:36 | Jesus questioning James and John regarding their request
Jesus's Words: "What do you want me to do for you?"
Koine Greek: *ti thelete poiēsō hymin?*
Aramaic (Syriac): *mā ṣā-ḇēn ant-ūn d-'ē-'ḇēḏ l-khōn?*

Mark 10:38-39 | Jesus's response to their request for seats of honor
Jesus's Words: "You don't know what you are asking. Are you able to drink the cup that I drink, and to be baptized with the baptism that I am baptized with? ... You will indeed drink the cup that I drink, and you will be baptized with the baptism that I am baptized with."
Koine Greek: *ouk oidate ti aiteisthe: dunasthe piein to potērion ho egō pinō, ē to baptisma ho egō baptizomai baptisthēnai? ... to potērion ho egō pinō piesthe, kai to baptisma ho egō baptizomai baptisthēsesthe.*
Aramaic (Syriac): *lā yā-dh-'īn ant-ūn mā šā-'līn ant-ūn. mēš-k-ḥīn ant-ūn l-mēš-thā kā-sā d-'ē-nā šā-thē 'nā w-ma-'-mū-dhī-thā d-'ē-nā 'ā-mēḏ 'nā b-āh thē-'-m-dhūn? ... kā-sā d-'ē-nā šā-thē 'nā thēš-th-ūn w-ma-'-mū-dhī-thā d-'ē-nā 'ā-mēḏ 'nā thē-'-m-dhūn.*

Mark 10:40 | Jesus explaining the limits of His authority regarding seats of honor
Jesus's Words: "But to sit at my right hand and at my left hand is not mine to give, but for whom it has been prepared."
Koine Greek: *to de kathisai ek dexiōn mou ē ex euōnymōn ouk estin emon dounai, all' hois hētoimastai.*
Aramaic (Syriac): *d-thēth-ḇūn dēn mēn ya-m-mīn-y w-mēn s-mā-l-y lā-hwā d-'ī-l-y l-mē-tal 'ēl-lā l-ay-lēn d-'ēth-ṭay-ya-ḇ.*

Mark 10:42-45 | Jesus's teaching on leadership as service
Jesus's Words: "You know that they who are recognized as rulers over the Nations lord it over them, and their great ones exercise authority over them. But it shall not be so among you, but whoever wants to become great among you shall be your servant. Whoever of you wants to become first shall be bondservant of all. For the Son of Man also came not to be served, but to serve, and to give his life as a ransom for many."
Koine Greek: *oidate hoti hoi dokountes archein tōn ethnōn katakyrieuousin autōn kai hoi megaloi autōn katexousiazousin autōn. ouch houtōs de estin en hymin: all' hos an thelē megas genesthai en hymin, estai hymōn diakonos, kai hos an thelē en hymin einai prōtos, estai pantōn doulos: kai gar ho huios tou anthrōpou ouk ēlthen diakonēthēnai alla diakonēsai kai dounai tēn psychēn autou lytron anti pollōn.*
Aramaic (Syriac): *yā-dh-'īn ant-ūn d-ay-lēn d-mēth-ḥaš-š-ḇīn rē-šē d-'am-mē mā-ray-hōn en-ōn w-raw-r-ḇā-n-ay-hōn šal-lī-ṭīn 'al-ay-hōn. lā dēn hā-kha-nā nē-hwē bēt-khōn 'ēl-lā man d-ṣā-ḇē b-khōn d-nē-hwē rab-bā nē-hwē l-khōn m-šam-šā-nā. w-'ay-nā mēn-khōn d-ṣā-ḇē d-nē-hwē qadh-mā-yā nē-hwē 'aḇ-dā d-khōl-ā-nāš. 'ā-p̄ b-rēh gēr d-'ē-nā-šā lā 'ē-thā d-nēš-th-am-maš 'ēl-lā d-n-šam-mēš w-nē-thēn naṗ-šēh pūr-qā-nā kh-laṗ sa-gī-'ē.*

Mark 10:49 | Jesus calling for Blind Bartimaeus
Jesus's Words: "Call him."
Koine Greek: *phōnēsate auton.*
Aramaic (Syriac): *q-rā-ū-y.*

Mark 10:51 | Jesus questioning Bartimaeus
Jesus's Words: "What do you want me to do for you?"
Koine Greek: *ti soi theleis poiēsō?*

Aramaic (Syriac): *mā ṣā-ḇē ’nt d-’ē-‘ḇēḏ lāk?*

Mark 10:52 | Jesus healing Bartimaeus
Jesus's Words: "Go your way. Your faith has made you well."
Koine Greek: *hypage, hē pistis sou sesōken se.*
Aramaic (Syriac): *zel hay-mā-nū-th-āk ’a-ḥ-yath-āk.*

THE TRIUMPHAL ENTRY AND THE AUTHORITY OF JESUS

Mark 11:2-3 | Jesus’s instructions to the two disciples entering the village opposite Bethphage
Jesus's Words: "Go into the village that is opposite you, and immediately as you enter into it, you will find a young donkey tied, on which no one has ever sat. Untie it, and bring it. If anyone asks you, ‘Why are you doing this?’ say, ‘The Lord needs it;’ and immediately he will send it back here."
Koine Greek: *hypagete eis tēn kōmēn tēn katenanti hymōn, kai euthus eisporeuomenoi eis autēn heurēsete pōlon dedemenon eph’ hon oudeis anthrōpōn oupō ekathisen: lusate auton kai pherete. kai ean tis hymin eipē: ti poieite touto? eipate: ho kyrios autou chreian echei, kai euthus auton apostellei hōde.*
Aramaic (Syriac): *zel-ū l-q-rī-thā dāl-qūḇ-al-khōn w-bar šā-‘thā d-‘ā-līn ant-ūn l-āh mēš-k-ḥīn ant-ūn ‘ay-lā d-’ā-sīr d-’nāš mēn b-nay ’ē-nā-šā ‘ā-dh-khēl lā r-khēḇ ‘al-aw-hī š-r-āy-ū-y w-’ay-thaw-hī. w-’ēn ’nāš nē-mar l-khōn mā ‘ā-ḇ-dhīn ant-ūn hā-dhē? ē-mar-ū l-ēh d-l-mā-ran mēth-b-‘ē w-bar šā-‘thā m-šad-dar l-ēh l-khā.*

Mark 11:14 | Jesus addressing the barren fig tree on the way from Bethany
Jesus's Words: "May no one ever eat fruit from you again!"
Koine Greek: *mēketi eis ton aiōna ek sou mēdeis karpon phagoi.*
Aramaic (Syriac): *mēn hā-šā l-‘ā-lam pē-rē mēn-ēkh ’nāš lā nē-khal.*

Mark 11:17 | Jesus teaching in the Temple after driving out the money changers
Jesus's Words: "Isn’t it written, ‘My house will be called a house of prayer for all the nations?’ But you have made it a den of robbers!"
Koine Greek: *ou gegraptai hoti ho oikos mou oikos proseuchēs klēthēsetai pasin tois ethnesin? hymeis de pepoiēkate auton spēlaion lēstōn.*
Aramaic (Syriac): *lā kh-thīḇ d-ḇay-th-y bayth ṣ-lū-thā nēth-q-rē l-khōl-hōn ‘am-mē? ant-ūn dēn ‘ḇaḏ-t-ūn-ēh m-‘ar-thā d-ga-yā-sē.*

Mark 11:22-23 | Jesus responding to Peter regarding the withered fig tree
Jesus's Words: "Have faith in God. For most certainly I tell you, whoever will tell this mountain, ‘Be taken up and cast into the sea,’ and doesn't doubt in his heart, but believes that what he says is happening; he shall have whatever he says."
Koine Greek: *echete pistin theou. amēn legō hymin hoti hos an eipē tō orei toutō: arthēti kai blēthēti eis tēn thalassan, kai mē diakrithē en tē kardia autou alla pisteuē hoti ho lalei ginetai, estai autō.*
Aramaic (Syriac): *thē-hwē b-khōn hay-mā-nū-thā d-’a-lā-hā. ’amīn ’āmar ’nā l-khōn d-man d-nē-mar l-ṭū-rā hā-nā d-’ēš-th-qal w-pēl b-yam-mā w-lā nēth-pāl-laḡ b-leb-ēh ’ēl-lā n-hay-mēn d-mā d-’ā-mar hā-wē nē-hwē l-ēh mē-dhēm d-’ā-mar.*

Mark 11:24 | Jesus’s teaching on the power of prayer
Jesus's Words: "Therefore I tell you, all things whatever you pray and ask for, believe that you have received them, and you shall have them."
Koine Greek: *dia touto legō hymin, panta hosa proseuchesthe kai aiteisthe, pisteuete hoti elabete, kai estai hymin.*
Aramaic (Syriac): *mē-ṭūl hā-nā ’ā-mar ’nā l-khōn d-khōl mē-dhēm d-m-ṣal-līn ant-ūn w-šā-’līn ant-ūn hay-mēn-ū d-m-qal-b-līn ant-ūn w-nē-hwē l-khōn.*

Mark 11:25-26 | Jesus on the necessity of forgiveness
Jesus's Words: "Whenever you stand praying, forgive, if you have anything against anyone; so that your Father, who is in heaven, may also forgive you your transgressions. But if you do not forgive, neither will your Father in heaven forgive your transgressions."

Koine Greek: *kai hotan stēkēte proseuchomenoi, aphiete ei ti echete kata tinos, hina kai ho patēr hymōn ho en tois ouranois aphē hymin ta paraptōmata hymōn. [ei de hymeis ouk aphiete, oude ho patēr hymōn ho en ouranois aphēsei ta paraptōmata hymōn.]*
Aramaic (Syriac): *w-mā d-qā-mīn ant-ūn l-ma-ṣ-la-yū š-ḇūq-ū mā d-'īth l-khōn 'al 'nāš d-'ā-p̄ 'ā-ḇū-khōn d-ḇa-š-may-yā nēš-ḇūq l-khōn sak-l-wa-th-khōn. 'ēn dēn ant-ūn lā šā-ḇ-qīn ant-ūn 'ā-p̄ lā 'ā-ḇū-khōn d-ḇa-š-may-yā nēš-ḇūq l-khōn sak-l-wa-th-khōn.*

Mark 11:29-30 | Jesus's counter-question to the chief priests, scribes, and elders regarding His authority
Jesus's Words: "I will ask you one question. Answer me, and I will tell you by what authority I do these things. The baptism of John; was it from heaven, or from men? Answer me."
Koine Greek: *eperōtēsō hymas hena logon, kai apokrithēte moi, kai erō hymin en poia exousia tauta poiō: to baptisma to Iōannou ex ouranouēn ē ex anthrōpōn? apokrithēte moi.*
Aramaic (Syriac): *'ē-š-'el-khōn 'ā-p̄ 'ē-nā mēl-thā kh-dhā d-thē-m-rūn l-y w-'ē-nā 'ā-mar 'nā l-khōn b-'ay-nā šal-lī-ṭū-thā 'ā-ḇēḏ 'nā hā-lēn. ma-'-mū-dhī-thēh d-Yū-ḥa-nān mēn š-may-yā hī aw mēn b-nay 'ē-nā-šā? ē-mar-ū l-y.*

THE VINEYARD, TAXES, AND THE RESURRECTION

Mark 12:1-9 | Jesus's Parable of the Wicked Tenants
Jesus's Words: "A man planted a vineyard, and set a hedge around it, and dug a pit for the winepress, and built a tower, and let it out to farmers, and went into another country. At the season he sent a servant to the farmers to receive from the farmers some of the fruit of the vineyard. They took him, and beat him, and sent him away empty. Again, he sent another servant to them; and they threw stones at him, wounded him in the head, and sent him away shamefully treated. Again he sent another; and they killed him; and many others, beating some, and killing some. Still having one, a beloved son, he sent him last to them, saying, 'They will respect my son.' But those farmers said among themselves, 'This is the heir. Come, let's kill him, and the inheritance will be ours.' They took him, and killed him, and cast him out of the vineyard. What then will the lord of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others."
Koine Greek: *ampelōna anthrōpos ephuteusen, kai periethekēn phragon kai ōruxen hupolēnion kai ōkodomēsen purgon, kai exedoto auton geōrgois, kai apedēmēsen. kai apesteilen pros tous geōrgous tō kairō doulon, hina para tōn geōrgōn labē apo tōn karpōn tou ampelōnos: kai labontes auton edeiran kai apesteilan kenon. kai palin apesteilen pros autous allon doulon: kakeinon ekephalaiōsan kai ētimasan. kai allon apesteilen: kakeinon apekteinan, kai pollous allous, hous men derontes hous de apoktennontes. eti hena eichen huion agapēton: apesteilen auton eschaton pros autous legōn hoti entrepēsontai ton huion mou. ekeinoi de hoi geōrgoi pros heautous eipan hoti outos estin ho klēronomos: deute apokteinōmen auton, kai hēmōn estai hē klēronomia. kai labontes apekteinan auton, kai exebalon auton exō tou ampelōnos. ti oun poiēsei ho kyrios tou ampelōnos? eleusetai kai apolesei tous geōrgous toutous, kai dōsei ton ampelōna allois.*
Aramaic (Syriac): *ga-ḇ-rā khaḏ n-ṣaḇ kar-mā w-'ā-ḥēḏ l-ēh s-yā-ghā w-ḥ-p̄ar b-ēh ma-'-ṣar-thā w-ḇ-nā b-ēh m-ghūd-lā w-'aš-l-mēh l-'ak-kā-rē w-ḥ-zaq. w-šad-dar l-wā-th 'ak-kā-rē 'aḇ-dā b-zaḇ-nā d-mēn p̄ē-rē d-kar-mā nē-s-baḇ. hā-n-ūn dēn n-ga-dh-ū-y w-šad-rū-y kh-dh s-p̄īq. w-šad-dar l-wā-th-hōn thūḇ 'aḇ-dā 'kh-rī-nā w-'ā-p̄ l-haw ra-g-mū-y w-ṣ-al-mū-y w-šad-rū-y b-ṣ-'ā-rā. w-šad-dar thūḇ 'kh-rī-nā w-'ā-p̄ l-haw q-ṭal-ū-y w-l-sa-gī-'ē 'aḇ-dē 'kh-rā-nē šad-dar mēn-hōn dēn n-ga-dh-ū mēn-hōn dēn q-ṭal-ū. ḥā-rath dēn khaḏ b-rā ḥ-ḇī-ḇā ī-th wa-w l-ēh w-šad-rū-y l-wā-th-hōn 'ā-kh-ray-īth 'ā-mar gēr dāl-mā nēth-kh-akh-lūn mēn b-ry. hā-n-ūn dēn 'ak-kā-rē 'ē-mar-ū b-naṗ-š-hōn hā-n-ū yā-r-thā thāw n-q-ṭ-lī-w-y w-thē-hwē dī-lan yā-r-thū-thā. w-n-saḇ-ū q-ṭal-ū-y w-'ap-q-ū-y l-ḇā-rā mēn kar-mā. mā hā-khēl nē-'ḇēḏ mā-rēh d-kar-mā? nē-thē n-aw-bēḏ l-hā-n-ūn 'ak-kā-rē w-nē-thēn kar-mā l-'kh-rā-nē.*

Mark 12:10-11 | Jesus quoting the Psalms regarding the Cornerstone
Jesus's Words: "Haven't you even read this Scripture: 'The stone which the builders rejected, the same was made the head of the corner. This was from the Lord, and it is marvelous in our eyes'?"
Koine Greek: *oude tēn graphēn tautēn anegnōte: lithon hon apedokimasan hoi oikodomountes, outos egenēthē eis kephalēn gōnias: para kyriou egeneto hautē kai estin thaumastē en ophthalmois hēmōn?*
Aramaic (Syriac): *w-'ā-p̄ l-kh-thā-ḇā hā-nā lā q-rē-th-ūn? kē-p̄ā d-'as-l-yū ba-nā-yē hī h-wāth l-rē-šā d-za-w-ī-thā. mēn l-wā-th mā-ryā h-wāth hā-dhē w-ī-th-ē-yāth thē-m-rath-thā b-'ay-nay-nan.*

Mark 12:15-17 | Jesus's response to the Pharisees and Herodians regarding taxes to Caesar

Jesus's Words: "Why do you test me? Bring me a denarius, that I may see it. ... Whose is this image and inscription? ... Render to Caesar the things that are Caesar's, and to God the things that are God's."
Koine Greek: *ti me peirazete? pherete moi dēnarion hina idō. ... tinos hē eikōn hautē kai hē epigraphē? ... ta kaisaros apodote kaisari kai ta tou theou tō theō.*
Aramaic (Syriac): *mā m-nas-sēn ant-ūn l-y? ʾay-thaw l-y dī-nā-rā ʾē-ḥ-zē. ... d-man hī ṣal-mā hā-nā w-kh-thā-ḇā? ... haḇ-ū d-Qē-sar l-Qē-sar w-d-ʾa-lā-hā l-ʾa-lā-hā.*

Mark 12:24-27 | Jesus correcting the Sadducees regarding the Resurrection
Jesus's Words: "Isn't this because you are mistaken, not knowing the Scriptures, nor the power of God? For when they will rise from the dead, they neither marry, nor are given in marriage, but are like angels in heaven. But about the dead, that they are raised; haven't you read in the book of Moses, about the Bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not the God of the dead, but of the living. You are therefore badly mistaken."
Koine Greek: *ou dia touto planasthe mē eidotes tas graphas mēde tēn dynamin tou theou? hotan gar ek nekrōn anastōsin, oute gamousin oute gamizontai, all' eisin hōs aggeloi en tois ouranois. peri de tōn nekrōn hoti egeirontai, ouk anegnōte en tē biblō Mōuseōs epi tou batou pōs eipen autō ho theos legōn: egō ho theos Abraam kai ho theos Isaak kai ho theos Iakōb? ouk estin theos nekrōn alla zōntōn: polu planasthe.*
Aramaic (Syriac): *lā-hwā mē-ṭūl hā-dhē ṭā-ʿēn ant-ūn d-lā yā-dh-ʿīn ant-ūn kh-thā-ḇē w-lā ḥay-lēh d-ʾa-lā-hā? mā gēr d-qā-mīn mēn mī-thē lā nā-s-ḇīn n-šē w-lā n-šē hā-w-yān l-ga-ḇ-rē ʾēl-lā ʾay-kh mal-ʾā-khē en-ōn d-ḇa-š-may-yā. ʿal mī-thē dēn d-qā-mīn lā q-rē-th-ūn b-kh-thā-ḇā d-Mū-šē ʾay-kh d-ʾā-mar l-ēh ʾa-lā-hā mēn san-yā: ʾē-nā ʾnā ʾa-lā-hēh d-ʾA-ḇ-rā-hām w-ʾa-lā-hēh d-ʾĪs-ḥāq w-ʾa-lā-hēh d-Ya-ʿ-qūḇ? w-lā-hwā ʾa-lā-hā d-mī-thē ʾēl-lā d-ḥay-yē ant-ūn hā-khēl sa-gī ṭā-ʿēn ant-ūn.*

THE GREATEST COMMANDMENT AND THE SON OF DAVID

Mark 12:29-31 | Jesus responding to the scribe who asked, "Which is the first commandment of all?"
Jesus's Words: "The first is, 'Hear, Israel, the Lord our God, the Lord is one: and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' This is the first commandment. The second is like it, 'You shall love your neighbor as yourself.' There is no other commandment greater than these."
Koine Greek: *hoti prōtē estin: akoue, Israēl, kyrios ho theos hēmōn kyrios heis estin, kai agapēsēis kyrion ton theon sou ex holēs tēs kardias sou kai ex holēs tēs psychēs sou kai ex holēs tēs dianoias sou kai ex holēs tēs ischuos sou. deuterā hautē: agapēsēis ton plēsion sou hōs seauton. meizōn toutōn allē entolē ouk estin.*
Aramaic (Syriac): *qadh-mā-y mēn khōl pūq-dā-nīn: š-ma' ʾĪ-s-rā-ʾēl mā-ryā ʾa-lā-han mā-ryā khaḏ hū. w-dha-th-ra-ḥem l-mā-ryā ʾa-lā-hāk mēn khū-l-ēh leb-bāk w-mēn khū-l-āh nap̄-šāk w-mēn khū-l-ēh rē-ʿ-yā-nāk w-mēn khū-l-ēh ḥay-lāk: hā-n-ū pūq-dā-nā qadh-mā-yā. w-dha-th-ra-ḥem l-qā-rī-ḇāk ʾay-kh nap̄-šāk pūq-dā-nā ʾkh-rī-nā d-rab mēn hā-lēn layt.*

Mark 12:34 | Jesus responding to the scribe's wise answer
Jesus's Words: "You are not far from the Kingdom of God."
Koine Greek: *ou makran ei apo tēs basileias tou theou.*
Aramaic (Syriac): *lā-hwā r-ḥī-q ʾnt mēn mal-khū-thēh d-ʾa-lā-hā.*

Mark 12:35-37 | Jesus questioning the crowd in the Temple regarding the Messiah as David's Son
Jesus's Words: "How do the scribes say that the Christ is the son of David? For David himself said by the Holy Spirit, 'The Lord said to my Lord, "Sit at my right hand, until I make your enemies the footstool of your feet."' Therefore David himself calls him Lord, so how is he his son?"
Koine Greek: *pōs legousin hoi grammateis hoti ho christos huios Dauid estin? autos Dauid eipen en tō pneumati tō hagiō: eipen kyrios tō kyriō mou: kathou ek dexiōn mou heōs an thō tous echthrous sou hupopodion tōn podōn sou. autos Dauid legei auton kyrion, kai pothen huios autou estin?*
Aramaic (Syriac): *ʾay-kh-nā ʾā-m-rīn sā-p̄-rē ʿal m-šī-ḥā d-ḇ-rēh hū d-Daw-īḏ? hū gēr Daw-īḏ ʾā-mar b-rū-ḥā d-qūdh-šā: ʾā-mar mā-ryā l-mā-r-y thēḇ mēn ya-m-mīn-y ʿā-dh-mā d-ʾā-sīm b-ʿēl-d-ḇā-ḇ-ayk k-ḇī-šā thē-ḥēth rēg-layk. hū hā-khēl Daw-īḏ qā-rē l-ēh mā-ran w-ʾay-kh-nā b-rēh hū?*

Mark 12:38-40 | Jesus's warning against the scribes

Jesus's Words: "Beware of the scribes, who like to walk in long robes, and to get greetings in the marketplaces, and the best seats in the synagogues, and the best places at feasts: those who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation."
Koine Greek: *blepete apo tōn grammateis tōn thelontōn en stolais peripatein kai aspasmous en tais agorais kai prōtokathedrias en tais synagōgais kai prōtoklisias en tois deipnois, hoi katesthiontes tas oikias tōn chērōn kai prophasei makra proseuchomenoi: outoi lēmpsontai perissoteron krima.*
Aramaic (Syriac): *'ē-z-dha-har-ū mēn sā-p̄-rē d-ṣā-ḇēn d-ḇ-'ēs-ṭ-lē n-ha-l-khūn w-rā-ḥ-mīn š-lā-mā b-šū-qē. w-rēš m-aw-th-ḇē b-kh-nū-šā-thā w-rēš s-mā-khē b-'ā-ḥ-šā-m-yā-thā. ay-lēn d-'ā-kh-līn bā-thē d-'ar-m-lā-thā b-'ēl-thā d-m-aw-r-khīn ṣ-lū-th-hōn hā-n-ūn n-qal-b-lūn dī-nā y-thī-rā.*

Mark 12:43-44 | Jesus's observation of the widow's mite
Jesus's Words: "Most certainly I tell you, this poor widow gave more than all those who are giving into the treasury; for they all gave out of their abundance, but she, out of her poverty, gave all that she had to live on."
Koine Greek: *amēn legō hymin hoti hē chēra hautē hē ptōchē pleion pantōn ebalen tōn ballontōn eis to gazophulakion: pantes gar ek tou perisseuontos autois ebalon, hautē de ek tēs hysterēseōs autēs panta hosa eichen ebalen, holon ton bion autēs.*
Aramaic (Syriac): *'amīn 'āmar 'nā l-khōn d-hā-dhē 'ar-mēl-thā mes-kēn-thā y-thī-rā mēn khōl-'nāš d-ram-yīn r-math bēt gaz-zā. khū-l-hōn gēr mēn mā d-y-thī-rā l-hōn r-maw hā-dhē dēn mēn ḥas-sī-rū-th-āh khōl mā d-'ī-th wa-w l-āh r-math-ēh khū-l-ēh qēn-yā-n-ĀH.*

THE OLIVET DISCOURSE

Mark 13:2 | Jesus responding to a disciple's admiration of the Temple's stones and buildings
Jesus's Words: "Do you see these great buildings? There will not be left here one stone on another, which will not be thrown down."
Koine Greek: *blepeis tautas tas megalas oikodomas? ou mē aphethē hōde lithos epi lithon hos ou mē kataluthē.*
Aramaic (Syriac): *ḥā-zē 'nt hā-lēn bē-n-yā-nē raw-r-ḇē? lā mēš-th-ḇaq hā-khā kē-p̄ā 'al kē-p̄ā d-lā mē-s-th-r-p̄ā.*

Mark 13:5-8 | Jesus's warning regarding false messiahs and the "beginning of birth pains"
Jesus's Words: "Take heed that no one leads you astray. For many will come in my name, saying, 'I am he!' and will lead many astray. When you hear of wars and rumors of wars, don't be troubled. For those must happen, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places. There will be famines and troubles. These things are the beginning of birth pains."
Koine Greek: *blepete mē tis hymas planēsē: polloi eleusontai epi tō onomati mou legontes hoti egō eimi, kai pollous planēsousin. hotan de akousēte polemous kai akoas polemōn, mē throeisthe: dei genesthai, all' oupō to telos. egerthēsetai gar ethnos ep' ethnos kai basileia epi basileian, esontai seismoi kata topous, esontai limoi kai tarachai: archē ōdinōn tauta.*
Aramaic (Syriac): *ḥ-zaw dāl-mā 'nāš n-'ā-ṭē l-khōn. sa-gī-'ē gēr nē-th-ūn b-šēm-y w-nē-m-rūn d-'ē-nā 'nā w-sa-gī-'ē n-'ā-ṭ-ūn. mā dēn d-šā-m-'īn ant-ūn q-ra-ḇē w-ṭē-ḇē d-qa-r-sē lā thē-d-ḥ-lūn 'ā-thīd hū gēr d-nē-h-wē 'ēl-lā 'ā-dh-khēl lā-hwā šū-lā-mā. nē-qūm gēr 'am-mā 'al 'am-mā w-mal-khū-thā 'al mal-khū-thā w-nē-h-wūn zaw-'ē b-'ath-ra-'ath-rā w-nē-h-wūn khap̄-nē w-š-ghū-š-yā. hā-lēn rē-šā en-ōn d-ḥē-ḇ-lē.*

Mark 13:9-11 | Jesus's warning of coming persecutions and the promise of the Holy Spirit
Jesus's Words: "But watch yourselves, for they will deliver you up to councils. You will be beaten in synagogues. You will stand before governors and kings for my sake, for a testimony to them. The Gospel must first be preached to all the nations. When they lead you away and deliver you up, don't be anxious beforehand, or premeditate what you will say, but say whatever will be given you in that hour. For it is not you who speak, but the Holy Spirit."
Koine Greek: *blepete de hymeis heautous: paradōsousin hymas eis sunedria kai eis sunagōgas darēsesthe kai epi hēgemonōn kai basileōn stathēsesthe heneken emou eis martyrion autois. kai eis panta ta ethnē prōton dei kēruchthēnai to euaggelion. kai hotan agagōsin hymas paradidontes, mē promermnate ti lalēsēte, all' ho ean dothē hymin en ekeinē tē hōrā touto laleite: ou gar este hymeis hoi lalountes alla to pneuma to hagion.*
Aramaic (Syriac): *ḥ-zaw dēn ant-ūn nap̄-š-khōn nēš-l-mūn-khōn gēr l-dhay-yā-nē w-ḇ-kh-nū-šā-th-hōn thēth-n-g-dhūn w-qadh-māy hē-g-mū-nē w-mal-khē thē-q-mūn mē-ṭūl-ā-th-y l-sāh-dhū-th-hōn. lū-q-dham dēn 'ā-thīd d-thēth-k-rēz*

sa-ḇar-th-y b-khōl-hōn ʻam-mē. mā dēn d-m-qal-b-līn l-khōn d-nēš-l-mūn-khōn lā thē-t-ṣ-pūn lū-q-dham mā thē-mal-l-lūn w-lā thē-r-nūn ʾēl-lā mā d-mēth-ī-haḇ l-khōn b-hāy šā-ʻthā haw ma-lēl-ū lā-hwā gēr ant-ūn m-mal-l-līn ʾēl-lā rū-ḥā d-qūdh-šā.

Mark 13:12-13 | Jesus's warning of betrayal and the promise of salvation for the enduring
Jesus's Words: "Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death. You will be hated by all men for my name's sake, but he who endures to the end, the same will be saved."
Koine Greek: *paradōsei de adelphos adelphon eis thanaton kai patēr teknon, kai epanastēsontai tekna epi goneis kai thanatōsousin autous: kai esesthe misoumenoi hypo pantōn dia to onoma mou. ho de hupomeinas eis telos outos sōthēsetai.*
Aramaic (Syriac): *nēš-lem dēn ʾā-khā l-ʾā-khū-hī l-maw-thā w-ʾā-ḇā l-ḇ-rēh w-nē-q-mūn b-nay-yā ʻal ʾā-ḇā-hē-hōn w-nē-q-ṭ-lūn-ē-n-ōn. w-thē-h-wūn s-nē-ʾīn mēn khōl-ʾnāš mē-ṭūl šēm-y man dēn d-nē-say-bar ʻā-dh-mā l-šū-lā-mā haw nē-ḥ-yē.*

THE OLIVET DISCOURSE - PART 2

Mark 13:14-18 | Jesus's warning regarding the "Abomination of Desolation"
Jesus's Words: "But when you see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let the reader understand), then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down, nor enter in, to take anything out of his house. Let him who is in the field not return back to take his cloak. But woe to those who are with child and to those who nurse babies in those days! Pray that your flight won't be in the winter."
Koine Greek: *hotan de idēte to bdelygma tēs erēmōseōs hestēkota hopou ou dei (ho anaginōskōn noeitō), tote hoi en tē Ioudaia pheugetōsan eis ta orē, ho de epi tou dōmatos mē katabatō mēde eiselthatō ti arai ek tēs oikias autou, kai ho eis ton agron mē epistrepsatō eis ta opisō arai to himation autou. ouai de tais en gastri echousais kai tais thēlazousais en ekeinais tais hēmerais. proseuchesthe de hina mē genētai cheimōnos.*
Aramaic (Syriac): *mā dēn d-ḥā-zēn ant-ūn ʾā-thā ṭan-p̄-thā d-ḥūr-bā hay d-ʾēth-mē-lal b-Da-nī-ʾēl n-ḇī-yā d-qā-mā ʾay-khā d-lā wa-lē (man d-qā-rē nēth-th-akal), hā-y-dhēn ay-lēn d-ḇ-Ī-hūd en-ōn nē-r-qūn l-ṭū-rā. w-man d-ḇ-ʾēs-ṭ-ḥā hū lā nē-ḥūth w-lā nē-ʻūl l-mē-š-qal mē-dhēm mēn bay-thēh. w-man d-ḇ-ḥaq-lā hū lā nēth-p-nē l-ḇē-th-rēh d-nēš-qūl lā-ḇā-šēh. w-y dēn l-ḇ-ṭī-nā-thā w-l-ay-lēn d-ma-y-n-qān b-hā-n-ūn yaw-mīn. ṣal-law dēn d-lā nē-hwē ʻ-rū-q-yā-khōn b-sa-th-wā.*

Mark 13:19-23 | Jesus's prophecy of the Great Tribulation and the warning against false Christs
Jesus's Words: "For in those days there will be oppression, such as there has not been the like from the beginning of the creation which God created until now, and never will be. Unless the Lord had shortened the days, no flesh would have been saved; but for the sake of the chosen ones, whom he chose, he shortened the days. Then if anyone tells you, 'Look, here is the Christ!' or, 'Look, there!' don't believe it. For false Christs and false prophets will arise, and will show signs and wonders, that they may lead astray, if possible, even the chosen ones. But you, take heed: behold, I have told you all things beforehand."
Koine Greek: *esontai gar hai hēmerai ekeinai thlipsis hoia ou gegonen toiautē ap' archēs ktiseōs hēn ektisen ho theos heōs tou nūn kai ou mē genētai. kai ei mē ekolobōsen kyrios tas hēmeras, ouk an esōthē pasa sarx: alla dia tous eklektous hous exelexato ekolobōsen tas hēmeras. kai tote ean tis hymin eipē: ide hōde ho christos, ide ekei, mē pisteuete: egerthēsontai gar pseudochristoi kai pseudoprophētai kai dōsousin sēmeia kai terata pros to apoplanan, ei dynaton, kai tous eklektous. hymeis de blepete: idou proeirēka hymin panta.*
Aramaic (Syriac): *nē-h-wūn gēr yaw-mā-thā hā-n-ūn ʾūl-ṣā-nā d-lā ha-wā ʾay-kha-wā-thēh mēn rē-šīth bar-y-thā d-ḇ-rā ʾa-lā-hā ʻā-dh-mā l-hā-šā w-lā nē-hwē. w-ʾēl-lū lā mā-ryā khar-rēṯ yaw-mā-thā hā-n-ūn lā ḥā-yē khōl pa-gh-rā ʾēl-lā mē-ṭūl ga-ḇ-yā d-gha-ḇā khar-rēṯ yaw-mā-thā hā-n-ūn. hā-y-dhēn ʾēn ʾnāš nē-mar l-khōn hā hā-khā hū m-šī-ḥā w-hā thaman lā th-hay-m-nūn. n-qū-mūn gēr m-šī-ḥē d-da-gā-lū-thā w-n-ḇī-yē d-kha-dh-ḇū-thā w-nēth-lūn ʾā-wa-thā w-thē-m-rā-thā w-n-ʾā-ṭ-ūn ʾēn mēš-k-ḥā ʾā-p̄ l-gha-ḇ-yā. ant-ūn dēn ʾē-z-dha-har-ū hā qadh-māy ʾē-mar-th l-khōn khōl mē-dhēm.*

Mark 13:24-27 | Jesus's prophecy of the Coming of the Son of Man

Jesus's Words: "But in those days, after that oppression, the sun will be darkened, the moon will not give its light, the stars will be falling from the sky, and the powers that are in the heavens will be shaken. Then they will see the Son of Man coming in clouds with great power and glory. Then he will send out his angels, and will gather together his chosen ones from the four winds, from the ends of the earth to the ends of the sky."
Koine Greek: *alla en ekeinais tais hēmerais meta tēn thlipsin ekeinēn ho hēlios skotisthēsetai, kai hē selēnē ou dōsei to pheggos autēs, kai hoi asteres esontai ek tou ouranou piptontes, kai hai dynameis hai en tois ouranois saleuthēsontai. kai tote opsontai ton huion tou anthrōpou erchomenon en nephelais meta dynameōs pollēs kai doxēs. kai tote apostelei tous aggelous kai episunaxei tous eklektous autou ek tōn tessarōn anemōn ap' akrou gēs heōs akrou ouranou.*
Aramaic (Syriac): *b-hā-n-ūn dēn yaw-mā-thā bā-thar 'ūl-ṣā-nā haw šēm-šā nē-ḥ-šakh w-sah-rā lā nē-thēn za-h-rēh. w-kaw-k-ḇē n-p-lūn mēn š-may-yā w-ḥay-lā-wa-thā d-ša-may-yā nēth-zī-'ūn. w-hā-y-dhēn nē-ḥ-zūn l-ḇ-rēh d-'ē-nā-šā kh-dh 'ā-thē b-'na-nē 'am ḥay-lā rab-bā w-šūḇ-ḥā. hā-y-dhēn n-šad-dar mal-'ā-khaw w-nē-kan-nēš l-gha-ḇ-yaw mēn 'ar-ba' rū-ḥē mēn rē-šā d-'ar-'ā 'ā-dh-mā l-rē-šā d-ša-may-yā.*

THE LESSON OF THE FIG TREE AND THE CALL TO WATCHFULNESS

Mark 13:28-29 | Jesus's Parable of the Fig Tree regarding the timing of the end
Jesus's Words: "Now learn the parable from the fig tree. When its branch has now become tender and puts forth its leaves, you know that the summer is near; even so you also, when you see these things coming to pass, know that it is near, at the very doors."
Koine Greek: *apo de tēs sukēs mathete tēn parabolēn: hotan ēdē ho klados autēs hapalos genētai kai ekphyē ta phylla, ginōskete hoti eggus to theros estin: houtōs kai hymeis, hotan idēte tauta ginomena, ginōskete hoti eggus estin epi thurais.*
Aramaic (Syriac): *mēn th-tā dēn 'al-p̄-ū p̄ēl-'ā-thā d-mā d-rak-k-ūn saw-kē-hā w-p̄ā-r-'īn ṭar-p̄ē-hā yā-dh-'īn ant-ūn d-q-rēḇ qa-y-ṭā. hā-kha-nā 'ā-p̄ ant-ūn mā d-ḥā-zēn ant-ūn hā-lēn d-hā-w-yān d-'ū d-q-rī-ḇā hī 'al thar-'ā.*

Mark 13:30-31 | Jesus's declaration on the certainty of His words
Jesus's Words: "Most certainly I tell you, this generation will not pass away until all these things happen. Heaven and earth will pass away, but my words will not pass away."
Koine Greek: *amēn legō hymin hoti ou mē parelthē hē genea hautē heōs hou tauta panta genētai. ho ouranos kai hē gē pareleusontai, hoi de logoi mou ou mē pareleusontai.*
Aramaic (Syriac): *'amīn 'āmar 'nā l-khōn d-lā thē-'-bar šar-ḇ-thā hā-dhē 'ā-dh-mā d-hā-lēn khū-l-hēn nē-h-w-yān. š-may-yā w-'ar-'ā nē-'-ḇ-rūn w-mē-lay lā nē-'-ḇ-rān.*

Mark 13:32 | Jesus on the hidden day and hour
Jesus's Words: "But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father."
Koine Greek: *peri de tēs hēmeras ekeinēs ē tēs hōras oudeis oiden, oude hoi aggeloi en ouranō oude ho huios, ei mē ho patēr.*
Aramaic (Syriac): *'al yaw-mā dēn haw w-'al šā-'thā hay 'nāš lā yā-dhē' 'ā-p̄ lā mal-'ā-khē d-ša-may-yā w-lā b-rā 'ēl-lā 'ā-ḇā.*

Mark 13:33-37 | Jesus's final exhortation to watchfulness (The Parable of the Doorkeeper)
Jesus's Words: "Watch, keep alert, and pray; for you don't know when the time is. It is like a man, traveling to another country, having left his house, and given authority to his servants, and to each one his work, and also commanded the doorkeeper to keep watch. Watch therefore, for you don't know when the lord of the house is coming; whether at evening, or at midnight, or when the rooster crows, or in the morning; lest coming suddenly he might find you sleeping. What I tell you, I tell all: Watch!"
Koine Greek: *blepete agrypneite [kai proseuchesthe]: ouk oidate gar pote ho kairos estin. hōs anthrōpos apodēmos apheis tēn oikian autou kai dous tois doulois autou tēn exousian hekastō to ergon autou, kai tō thyrōrō eneteilato hina grēgorē. grēgoreite oun: ouk oidate gar pote ho kyrios tēs oikias erchetai, ē opse ē mesonyktion ē alektorophōnias ē prōi, mē elthōn exaiphnēs heurē hymas katheudontas. ho de hymin legō pasin legō: grēgoreite!*
Aramaic (Syriac): *ḥ-zaw š-ha-r-ū w-ṣal-law lā gēr yā-dh-'īn ant-ūn 'ē-ma-th-y hū zaḇ-nā. 'ay-kh ga-ḇ-rā hū d-ḥ-zaq w-ša-ḇaq bay-thēh w-haḇ šal-lī-ṭū-thā l-'aḇ-dhaw w-l-'nāš 'nāš '-ḇā-dhēh w-l-thā-rā-'ā p̄aq-qēḏ d-nē-hwē šā-har. š-ha-r-ū hā-khēl d-lā yā-dh-'īn ant-ūn 'ē-ma-th-y 'ā-thē mā-rēh d-ḇay-thā b-ra-m-šā 'aw b-p̄al-gēh d-lē-lyā 'aw*

b-mā-q-rā d-tha-r-nā-gh-lā ’aw b-ṣapṛā. dāl-mā nē-thē mēn šē-l-yā w-nēš-k-ḥ-khōn kh-dh dām-kīn ant-ūn. mā d-l-khōn dēn ’ā-mar ’nā l-khōl-hōn hū ’ā-mar ’nā š-ha-r-ū.

THE ANOINTING, THE BETRAYAL, AND THE PASSOVER

Mark 14:6-9 | Jesus defending the woman who anointed Him with expensive ointment
Jesus's Words: "Leave her alone. Why do you trouble her? She has done a good work for me. For you always have the poor with you, and whenever you want to, you can do them good; but you will not always have me. She has done what she could. She has anointed my body beforehand for the burying. Most certainly I tell you, wherever this Gospel is preached throughout the whole world, what she has done will also be spoken of as a memorial of her."
Koine Greek: *aphete autēn: ti autē kopous parechete? kalon ergon ērgasato en emoi. pantote gar tous ptōchous echete meth’ heautōn, kai hotan thelēte dunasthe autois [pantote] eu poiēsai, eme de ou pantote echete. ho eschen epoiēsen: proelaben murisai to sōma mou eis ton entaphiasmon. amēn de legō hymin, hopou ean kēruchthē to euaggelion eis holon ton kosmon, kai ho epoiēsen hautē lalēthēsetai eis mnēmosynon autēs.*
Aramaic (Syriac): *š-ḇū-q-yāh mā m-’al-l-yīn ant-ūn l-āh? ‘-ḇā-dhā šā-pīrā ‘ē-ḇ-dath l-wā-th-y. b-khōl zaḇ-nā gēr mēs-kē-nē ī-th l-khōn ‘am-khōn w-’ē-ma-th-y d-ṣā-ḇēn ant-ūn mēš-k-ḥīn ant-ūn d-thē-‘-ḇ-dhūn l-hōn d-ša-pīr l-y dēn lā-hwā b-khōl zaḇ-nā ī-th l-khōn l-wā-th-khōn. haw d-’ī-th wa-w l-āh ‘ē-ḇ-dath w-qadh-mā-yath bas-math pa-gh-ry l-q-ḇū-r-thā. w-’amīn ’āmar ’nā l-khōn d-’ay-khā d-thēth-k-rēz sa-ḇar-th-y hā-dhē b-khū-l-ēh ‘āl-mā w-’ā-p mā d-‘ē-ḇ-dath hā-dhē nēth-ma-lal l-dhū-kh-rā-nāh.*

Mark 14:13-15 | Jesus’s instructions to the two disciples to prepare the Passover
Jesus's Words: "Go into the city, and a man carrying a pitcher of water will meet you. Follow him. Wherever he enters in, tell the master of the house, ‘The Teacher says, "Where is the guest room, where I may eat the Passover with my disciples?"’ He will himself show you a large upper room furnished and ready. Make ready for us there."
Koine Greek: *hypagete eis tēn polin, kai apantēsei hymin anthrōpos keramion hudatos bastazōn: akolouthēsate autō, kai hopou ean eiselthē eipate tō oikodespotē hoti ho didaskalos legei: pou estin to kataluma mou hopou to pascha meta tōn mathētōn mou phagō? kai autos hymin deixei anagaion mega estrōmenon hetoimon: kai ekei hetoimasate hēmin.*
Aramaic (Syriac): *zel-ū l-m-dhīn-thā w-hā p-gha‘ b-khōn ga-ḇ-rā d-šā-qēl mā-nā d-may-yā zel-ū bā-thar-ēh. w-l-’ay-khā d-‘ā-’ēl ē-mar-ū l-mā-rē bay-thā: rab-ban ’ā-mar: ’ay-kā-w-y bēt m-raw-p-yā ’ay-khā d-’ē-khal pas-ḥā ‘am tal-mī-dhay? w-hā hū m-ḥaw-wē l-khōn ‘ēl-lī-thā rab-bā-thā d-m-šaw-yā w-m-ṭay-ya-ḇā thaman ṭay-ye-ḇ-ū l-an.*

Mark 14:18 | Jesus’s announcement of the betrayal during the supper
Jesus's Words: "Most certainly I tell you, one of you will betray me; he who eats with me."
Koine Greek: *amēn legō hymin hoti heis ex hymōn paradōsei me, ho esthiōn met’ emou.*
Aramaic (Syriac): *’amīn ’āmar ’nā l-khōn d-khaḏ mēn-khōn nēš-l-ma-ny haw d-’ā-khel ‘am-y.*

Mark 14:20-21 | Jesus identifying the betrayer and the fate of that man
Jesus's Words: "It is one of the twelve, he who dips with me in the dish. For the Son of Man goes, even as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born."
Koine Greek: *heis tōn dōdeka, ho embaptomenos met’ emou eis to tryblion. hoti ho men huios tou anthrōpou hypagei kathōs gegraptai peri autou, ouai de tō anthrōpō ekeinō di’ hou ho huios tou anthrōpou paradidotai: kalon autō ei ouk egennēthē ho anthrōpos ekeinos.*
Aramaic (Syriac): *khaḏ hū mēn th-rā-‘-sar haw d-ṣā-ḇē‘ ‘am-y b-la-gh-lā. w-ḇ-rēh d-’ē-nā-šā ’ā-zel ’ay-kh d-kh-thīḇ ‘al-aw-hī w-y dēn l-ga-ḇ-rā haw d-ḇ-ī-dhēh mēš-tha-lām b-rēh d-’ē-nā-šā pā-qaḥ wa-w l-ēh l-ga-ḇ-rā haw ’ēl-lū lā ’ēth-ī-lēḏ.*

Mark 14:22 | Jesus instituting the Bread of the Eucharist
Jesus's Words: "Take, eat. This is my body."
Koine Greek: *labete, touto estin to sōma mou.*
Aramaic (Syriac): *saḇ-ū hā-n-ū pa-gh-ry.*

Mark 14:24-25 | Jesus instituting the Cup of the Eucharist

Jesus's Words: "This is my blood of the new covenant, which is poured out for many. Most certainly I tell you, I will no more drink of the fruit of the vine, until that day when I drink it anew in the Kingdom of God."
Koine Greek: *touto estin to haima mou tēs diathēkēs to ekchunnomenon hyper pollōn. amēn legō hymin hoti ouketi ou mē piō ek tou gennēmatos tēs ampelou heōs tēs hēmeras ekeinēs hotan auto pinō kainon en tē basileia tou theou.*
Aramaic (Syriac): *hā-n-ū d-my d-dhyā-thē-qē ḥ-dha-thā d-ḥ-lap̄ sa-gī-'ē mēth-'ēš-ēdh. 'amīn 'āmar 'nā l-khōn d-thūḇ lā 'ēš-thē mēn p̄ē-rē d-gha-p̄-ēthā 'ā-dh-mā l-yaw-mā haw d-ḇ-ēh 'ēš-th-ī-w-y ḥ-dhā-thā b-mal-khū-thēh d-'a-lā-hā.*

THE MOUNT OF OLIVES AND THE AGONY IN GETHSEMANE

Mark 14:27-28 | Jesus's prophecy of the disciples' desertion and His resurrection
Jesus's Words: "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you into Galilee."
Koine Greek: *pantes skandalisthēsesthe en emoi en tē nukti tautē, hoti gegraptai: pataxō ton poimena kai ta probata diaskorpisthēsontai. alla meta to egerthēnai me proaxō hymas eis tēn Galilaian.*
Aramaic (Syriac): *khū-l-khōn thēth-kh-š-lūn b-y b-hā-nā lē-lyā kh-thīḇ gēr d-'ē-m-ḥē l-rā-'-yā w-nēth-bad-rūn 'ēn-ōn 'ēr-baw. 'ēl-lā mā d-qām-th qadh-māy 'ē-zel l-khōn l-G-lī-lā.*

Mark 14:30 | Jesus's specific prophecy of Peter's denial
Jesus's Words: "Most certainly I tell you, that you today, even tonight, before the rooster crows twice, you will deny me three times."
Koine Greek: *amēn legō soi hoti sy sēmeron tautē tē nukti prin ē dis alektora phōnēsai tris me aparnēsē.*
Aramaic (Syriac): *'amīn 'āmar 'nā lāk d-'at yaw-mā b-hā-nā lē-lyā qadh-māy d-tha-r-nā-gh-lā nē-q-rē th-r-thēn zaḇ-nīn th-lāth thē-kh-p̄ūr b-y.*

Mark 14:34 | Jesus's words to Peter, James, and John in Gethsemane
Jesus's Words: "My soul is exceedingly sorrowful, even to death. Stay here, and watch."
Koine Greek: *perilypos estin hē psychē mou heōs thanatou: meinate hōde kai grēgoreite.*
Aramaic (Syriac): *k-ryā hī l-āh nap̄-š-y 'ā-dh-mā l-maw-thā qa-w-aw hā-khā w-š-ha-r-ū.*

Mark 14:36 | Jesus's prayer to the Father
Jesus's Words: "Abba, Father, all things are possible to you. Please take this cup away from me. However, not what I desire, but what you desire."
Koine Greek: *abba ho patēr, panta dynata soi: parenegke to potērion touto ap' emou: all' ou ti egō thelō alla ti sy.*
Aramaic (Syriac): *'ab-bā 'ā-ḇ-y khōl mē-dhēm mēš-k-ḥā lāk 'ā-bar mēn-y kā-sā hā-nā 'ēl-lā lā-hwā ṣēḇ-yā-n-y 'ēl-lā dī-lāk.*

Mark 14:37-38 | Jesus's rebuke and warning to the sleeping disciples
Jesus's Words: "Simon, are you sleeping? Couldn't you watch one hour? Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."
Koine Greek: *Simōn, katheudeis? ouk ischusas mian hōran grēgorēsai? grēgoreite kai proseuchesthe, hina mē eiselthēte eis peirasmon: to men pneuma prothumon, hē de sarx asthenēs.*
Aramaic (Syriac): *Šē-m-'ūn dā-mekh 'nt? lā 'ēš-ka-kht kh-dhā šā-'ā l-mē-š-har? š-ha-r-ū w-ṣal-law d-lā thē-'-lūn l-nas-yū-nā rū-ḥā ṣā-ḇ-yā pa-gh-rā dēn k-rī-h.*

Mark 14:41-42 | Jesus's final words to the disciples before the arrest
Jesus's Words: "Sleep on now, and take your rest. It is enough. The hour has come. Behold, the Son of Man is betrayed into the hands of sinners. Arise, let us be going. Behold, he who betrays me is at hand."
Koine Greek: *katheudete to loipon kai anapauesthe: apechei, ēlthen hē hōra, idou paradidotai ho huios tou anthrōpou eis tas cheiras tōn hamartōlōn. egeiresthe, agōmen: idou ho paradidous me ēggiken.*
Aramaic (Syriac): *d-ma-kh-ū mē-khēl w-'ēth-t-nī-kh-ū m-ṭā šū-lā-mā w-'ē-thāth šā-'thā w-hā mēš-tha-lām b-rēh d-'ē-nā-šā l-ī-dhay-hōn d-kha-ṭā-yē. qū-m-ū nē-zel hā q-rēḇ haw d-maš-lem l-y.*

THE ARREST AND THE TRIAL BEFORE THE SANHEDRIN

Mark 14:48-49 | Jesus addressing the armed crowd in the Garden of Gethsemane
Jesus's Words: "Have you come out as against a robber, with swords and clubs to seize me? I was daily with you in the temple teaching, and you didn't seize me. But this is so that the Scriptures might be fulfilled."
Koine Greek: *hōs epi lēstēn exēlthate meta machairōn kai xylōn syllabein me? kath' hēmeran ēmēn pros hymas en tō hierō didaskōn kai ouk ekratēsate me: all' hina plērōthōsin hai graphai.*
Aramaic (Syriac): *'ay-kh d-'al ga-yā-sā n-p̄aq-t-ūn b-sap̄-sē-rē w-ḇ-ḥū-ṭ-rē d-thē-ḥ-dhūn-ā-ny? khū-l-yaw-m l-wā-th-khōn h-wēth b-hay-k-lā w-ma-l-lēp̄ h-wēth w-lā 'ē-ḥadh-t-ūn-ā-ny 'ēl-lā d-nēš-tha-m-lūn kh-thā-ḇē.*

Mark 14:62 | Jesus's definitive answer and prophecy to the Sanhedrin
Jesus's Words: "I am. You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of the sky."
Koine Greek: *egō eimi: kai opsesthe ton huion tou anthrōpou ek dexiōn kathēmenon tēs dynameōs kai erchomenon meta tōn nephelōn tou ouranou.*
Aramaic (Syriac): *'ē-nā 'nā w-thē-ḥ-zūn l-ḇ-rēh d-'ē-nā-šā d-yā-thēḇ mēn ya-m-mīn-ā d-ḥay-lā w-'ā-thē 'al 'na-nē d-ša-may-yā.*

Mark 15:34 | Jesus's cry from the cross at the ninth hour
Jesus's Words: "Eloi, Eloi, lama sabachthani?" (which is, being interpreted, "My God, my God, why have you forsaken me?")
Koine Greek: *elōi elōi lama sabachthani? ho estin methermēneuomenon: ho theos mou ho theos mou, eis ti egkatelipes me?*
Aramaic (Syriac): *'Ē-l, 'Ē-l, l-mā š-ḇaq-ta-ny?*

Mark 16:15-16 | Jesus's Great Commission to the Eleven
Jesus's Words: "Go into all the world, and preach the Gospel to the whole creation. He who believes and is baptized will be saved; but he who disbelieves will be condemned."
Koine Greek: *poreuthentes eis ton kosmon hapanta kēruxate to euaggelion pasē tē ktisei. ho pisteusas kai baptistheis sōthēsetai, ho de apistēsas katakrithēsetai.*
Aramaic (Syriac): *zel-ū l-'āl-mā khū-l-ēh w-'ak-rēz-ū sa-ḇar-th-y b-khū-l-āh bar-y-thā. 'ay-nā d-n-hay-mēn w-nē-'-maḏ ḥā-yē: w-'ay-nā d-lā n-hay-mēn mēth-ḥay-yaḇ.*

Mark 16:17-18 | The signs following those who believe
Jesus's Words: "These signs will follow those who believe: in my name they will cast out demons; they will speak with new languages; they will take up serpents; and if they drink any deadly thing, it will in no way hurt them; they will lay hands on the sick, and they will recover."
Koine Greek: *sēmeia de tois pisteusasin tauta parakolouthēsei: en tō onomati mou daimonia ekbalousin, glōssais lalēsousin kainais, opheis arousin, kan thanasimon ti piōsin ou mē autous blapsē, epi arrōstous cheiras epithēsousin kai kalōs hexousin.*
Aramaic (Syriac): *'ā-wa-thā dēn l-ay-lēn d-m-hay-m-nīn hā-lēn nēq-p̄ān: b-šēm-y šī-dhē nē-p-qūn w-ḇ-lē-šā-nē ḥ-dha-thē n-mal-l-lūn. w-ḥē-wa-thā nēš-q-lūn w-'ēn sam-mā d-maw-thā nēš-t-ūn lā nēh-rar l-hōn w-'ī-dhay-hōn n-sī-mūn 'al k-rī-hē w-nēth-ḥal-mūn.*

Luke

THE FIRST WORDS IN THE TEMPLE

Luke 2:49 | Jesus responding to Mary and Joseph when found in the Temple at age twelve
Jesus's Words: "Why were you looking for me? Didn't you know that I must be in my Father's house?"
Koine Greek: ti hoti ezēteite me? ouk ēdeite hoti en tois tou patros mou dei einai me?
Aramaic (Syriac): mā-nā bā-'ēn h-way-tūn l-y? lā yā-ḏ-'īn h-way-tūn d-ḇal-wayth 'ā-ḇ-y wal-y l-mē-h-wā?

THE TEMPTATION IN THE WILDERNESS

Luke 4:4 | Jesus rebuking Satan's first temptation to turn stones into bread
Jesus's Words: "It is written, 'Every man shall not live by bread alone, but by every word of God."
Koine Greek: gegraptai hoti ouk ep' artō monō zēsetai ho anthrōpos [all' epi panti rēmati theou].
Aramaic (Syriac): k-thīḇ hū d-lā-hwā b-la-ḥ-mā ḇā-l-ḥōḏ ḥā-yē bar nā-šā ['ēl-lā b-khū-l mel-lā d-'a-lā-hā].

Luke 4:8 | Jesus responding to the second temptation to gain the world's kingdoms
Jesus's Words: "Get behind me, Satan! For it is written, 'You shall worship the Lord your God, and him only shall you serve."
Koine Greek: hypage opisō mou, Satana: gegraptai [gar]: kyrion ton theon sou proskynēseis kai autō monō latreuseis.
Aramaic (Syriac): zel l-k-hāl-pā-y Sā-ṭā-nā: k-thīḇ hū gēr d-l-mār-yā 'a-lā-hāk thē-s-ghūḏ w-l-ēh ḇā-l-ḥōḏ thē-p-lū-ḥ.

Luke 4:12 | Jesus's final dismissal of Satan after the temptation at the Temple pinnacle
Jesus's Words: "It has been said, 'You shall not tempt the Lord your God."
Koine Greek: eirētai hoti ouk ekpeiraseis kyrion ton theon sou.
Aramaic (Syriac): 'ē-mīr d-lā thē-nas-sē l-mār-yā 'a-lā-hāk.

THE MANIFESTO IN NAZARETH

Luke 4:18-19 | Jesus reading the scroll of the prophet Isaiah in the synagogue
Jesus's Words: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to heal the brokenhearted, to proclaim release to the captives, recovering of sight to the blind, to deliver those who are crushed, and to proclaim the acceptable year of the Lord."
Koine Greek: pneuma kyriou ep' eme, hou heineken echrisen me euangelisasthai ptōchois, apestalken me kēryxai aichmalōtois aphesin kai typhlois anablepsin, aposteilai tethrausmenous en aphesei, kēryxai eniauton kyriou dekton.
Aramaic (Syriac): rū-ḥēh d-mār-yā 'a-lay: mē-ṭūl d-ma-š-ḥa-n-y l-ma-sā-rū l-mē-s-kē-nē: wa-š-la-ḥa-n-y l-ma-ka-rā-zū l-šā-ḇ-yā šū-ḇ-qā-nā: wa-l-sam-yē ḥē-z-wā: l-mē-š-rā l-mā-r-'ī-'ē b-šū-ḇ-qā-nā: l-ma-ka-rā-zū ša-n-tā d-mār-yā q-ḇī-l-tā.

Luke 4:21 | Jesus declaring the fulfillment of the prophecy to the congregation
Jesus's Words: "Today, this Scripture has been fulfilled in your hearing."
Koine Greek: sēmeron peplērōtai hē graphē hautē en tois ōsin hymōn.
Aramaic (Syriac): hā-šā 'ē-th-mal-ly k-thā-ḇā hā-nā b-'ē-dh-nay-khōn.

Luke 4:23 | Jesus addressing the skepticism of His hometown crowd
Jesus's Words: "Doubtless you will tell me this proverb, 'Physician, heal yourself! Whatever we have heard done at Capernaum, do also here in your hometown."
Koine Greek: pantōs ereite moi tēn parabolēn tautēn: iatre, therapeuson seauton: hosa ēkousamen genomena eis tēn Kapharnaoum, poiēson kai hōde en tē patridi sou.
Aramaic (Syriac): k-ḇar thē-m-rūn l-y ma-th-lā hā-nā: 'ā-syā 'a-syā na-p̄-šāk: wa-kh-mā d-š-ma-'-n h-way d-'e-ḇa-dt b-ka-p̄ar-nā-ḥūm: 'ē-ḇad 'ā-p̄ hā-r-kā b-mā-thāk.

Luke 4:24 | Jesus's response regarding the reception of prophets
Jesus's Words: "Most certainly I tell you, no prophet is acceptable in his hometown."
Koine Greek: amēn legō hymin hoti oudeis prophētēs dektos estin en tē patridi autou.
Aramaic (Syriac): 'a-mīn 'ā-mar 'ē-nā l-khōn d-layth n-ḇī-yā d-ma-q-ḇal b-mā-thēh.

Luke 4:25-27 | Jesus citing Elijah and Elisha to the crowd in the synagogue
Jesus's Words: "But truly I tell you, there were many widows in Israel in the days of Elijah, when the sky was shut up three years and six months, when a great famine came over all the land. Elijah was sent to none of them, except to Zarephath, in the land of Sidon, to a woman who was a widow. There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, except Naaman the Syrian."
Koine Greek: ep' alētheias de legō hymin, pollai chērai ēsan en tais hēmerais Ēliou en tō Israēl, hote ekleisthē ho ouranos epi etē tria kai mēnas hex, hōs egeneto limos megas epi pasan tēn gēn, kai pros oudēmian autōn epemphthē Ēlias ei mē eis Sarepta tēs Sidōnias pros gynaika chēran. kai polloi leproi ēsan en tō Israēl epi Elisaiou tou prophētou, kai oudeis autōn ekatharisthē ei mē Naaman ho Syros.
Aramaic (Syriac): d-qa-šī-rā-'īth 'ā-mar 'ē-nā l-khōn d-sa-gī-'ā-thā 'ar-m-lā-thā 'ī-th h-way b-'īs-rā-'ēl b-yaw-mā-thēh d-'ē-lī-yā n-ḇī-yā: kaḏ 'ē-tha-ḥ-ḏū š-ma-yā š-nīn tlā-th wa-y-ra-ḥē 'ē-š-tā: wa-h-wā ka-p̄-nā ra-bā b-khū-lāh 'ar-'ā. wal-wāth ḥ-ḏā min-hēn 'ē-š-ta-la-ḥ 'ē-lī-yā: 'ēl-lā l-ṣā-r-p̄a-th d-ṣī-ḏān l-wāth 'an-t-thā 'ar-m-l-tā. wa-sa-gī-'ē gar-bē 'ī-th h-way b-'īs-rā-'ēl b-yaw-mā-thēh d-'ē-lī-šā-' n-ḇī-yā: w-'ā-nāš min-hōn lā 'ē-tha-dak-y 'ēl-lā 'ēn Nā-'-mān Sūr-yā.

AUTHORITY OVER UNCLEAN SPIRITS

Luke 4:35 | Jesus rebuking a demon in the synagogue at Capernaum
Jesus's Words: "Be silent, and come out of him!"
Koine Greek: phimōthēti kai exelthe ap' autou.
Aramaic (Syriac): sa-khar wa-p̄ūq min-nēh.

THE MISSION BEYOND CAPERNAUM

Luke 4:43 | Jesus explaining His purpose to the crowds seeking Him
Jesus's Words: "I must preach the Good News of the Kingdom of God to the other cities also, because I was sent for this purpose."
Koine Greek: hoti kai tais heterais polesin euangelisasthai me dei tēn basileian tou theou, hoti epi touto apestalēn.
Aramaic (Syriac): d-'ā-p̄ l-ma-ḏī-nā-thā '-ḥ-rā-nyā-thā wā-lē l-y l-ma-sā-rū sā-ḇar-tā d-mal-khū-thēh d-'a-lā-hā: d-la-hā-ḏē gēr 'ē-š-ta-la-ḥ-th.

THE MIRACULOUS CATCH AND THE CALL

Luke 5:4 | Jesus instructing Simon Peter to cast the nets after a night of no fish
Jesus's Words: "Put out into the deep, and let down your nets for a draught."
Koine Greek: epanagage eis to bathos kai chalasate ta diktya hymōn eis agran.
Aramaic (Syriac): d-bar l-'ū-m-qā wa-r-mū ma-ṣī-ḏā-th-khōn l-ṣay-dā.

Luke 5:10 | Jesus calling Simon Peter to discipleship after the miracle
Jesus's Words: "Don't be afraid. From now on you will be catching people."
Koine Greek: mē phobou: apo tou nyn anthrōpous esē zōgrōn.
Aramaic (Syriac): lā thē-z-ḥal: min hā-šā ba-n-yay nā-šā thē-hwē ṣā-yēḏ l-ḥā-yē.

CLEANSING THE LEPER

Luke 5:13 | Jesus healing a man full of leprosy who fell on his face before Him
Jesus's Words: "I am willing. Be cleansed."
Koine Greek: thelō, katharisthēti.
Aramaic (Syriac): ṣā-ḇē 'ē-nā 'ē-tha-dak.

Luke 5:14 | Jesus giving instructions to the healed leper
Jesus's Words: "Tell no one, but go your way, and show yourself to the priest, and offer for your cleansing according to what Moses commanded, for a testimony to them."

Koine Greek: mēdeni eipēs, alla apelthōn deixon seauton tō hierei, kai prosenenke peri tou katharismou sou kathōs prosetaxen Mōysēs, eis martyrion autois.
Aramaic (Syriac): l-’ā-nāš lā thē-mar: ’ēl-lā zel ḥā-wā na-p̄-šāk l-khā-h-nē: wa-q-rēḇ qur-bā-nā ’ay-khā d-p̄a-qēḏ Mū-šē l-sa-h-ḏū-th-hōn.

THE HEALING OF THE PARALYTIC

Luke 5:20 | Jesus addressing the paralyzed man lowered through the roof
Jesus's Words: "Man, your sins are forgiven you."
Koine Greek: anthrōpe, apheōntai soi hai hamartiai sou.
Aramaic (Syriac): bar nāšā, š-ḇī-qīn lāk ḥ-ṭā-hayk.

Luke 5:22 | Jesus questioning the scribes and Pharisees regarding their internal thoughts
Jesus's Words: "Why are you reasoning in your hearts?"
Koine Greek: ti dialogizesthe en tais kardiais hymōn?
Aramaic (Syriac): mā-nā mē-tha-š-ḇīn ’an-tūn b-le-bā-khōn?

Luke 5:23-24 | Jesus demonstrating His authority to forgive sins
Jesus's Words: "Which is easier to say, ‘Your sins are forgiven you;’ or to say, ‘Arise and walk?’ But that you may know that the Son of Man has authority on earth to forgive sins (he said to the paralyzed man), I tell you, arise, and take up your cot, and go to your house."
Koine Greek: ti estin eupokōteron, eipein: apheōntai soi hai hamartiai sou, ē eipein: egeire kai peripatei? hina de eidēte hoti ho huios tou anthrōpou exousian echei epi tēs gēs aphienai hamartias; eipen tō paralelymenō: soi legō, egeire kai aras to klinidion sou poreuou eis ton oikon sou.
Aramaic (Syriac): mā-nā p-šī-q l-mē-mar d-š-ḇī-qīn lāk ḥ-ṭā-hayk: ’aw l-mē-mar qūm ha-lēkh? d-thē-ḏ-‘ūn dēn d-šū-l-ṭā-nā ’ī-th l-ḇar nā-šā b-’ar-’ā l-mē-š-rā ḥ-ṭā-hē; ’ā-mar l-ma-š-ra-yā: l-lāk ’ā-mar ’ē-nā qūm š-qūl ‘ar-sāk wa-zel l-ḇay-thāk.

THE CALL OF LEVI

Luke 5:27 | Jesus calling the tax collector Levi at the tax office
Jesus's Words: "Follow me!"
Koine Greek: akolouthei moi.
Aramaic (Syriac): thā ba-thar-y.

QUESTIONED REGARDING FASTING

Luke 5:31-32 | Jesus responding to the Pharisees’ criticism of His eating with tax collectors
Jesus's Words: "Those who are healthy have no need for a physician, but those who are sick do. I have not come to call the righteous, but sinners to repentance."
Koine Greek: ou chreian echousin hoi hygiainontes iatrou alla hoi kakōs echontes: ouk elēlytha kalesai dikaious alla hamartōlous eis metanoian.
Aramaic (Syriac): lā mē-th-ba-’-yā ’ā-syā l-ḥā-lī-mē ’ēl-lā l-’ay-lēn d-ḇī-šā-’īth ‘-ḇī-ḏīn: lā ’ē-thī-th d-’e-q-rē l-za-dī-qē ’ēl-lā l-ḥa-ṭā-yē l-thay-bū-thā.

Luke 5:34-35 | Jesus explaining why His disciples do not fast while He is present
Jesus's Words: "Can you make the friends of the bridegroom fast while the bridegroom is with them? But the days will come when the bridegroom will be taken away from them. Then they will fast in those days."
Koine Greek: mē dynasthe tous huious tou nymphōnos en hō ho nymphios met’ autōn estin poiēsai nēsteusai? eleusontai de hēmerai, kai hotan aparthē ap’ autōn ho nymphios, tote nēsteusousin en ekeinais tais hēmerais.
Aramaic (Syriac): lā mē-š-k-ḥīn ’an-tūn l-ḇ-nay g-nū-nā: kh-mā d-ḥat-nā ‘am-hōn hū l-ma-ṣā-mū? nē-th-yūn dēn yaw-mā-thā kaḏ nē-tha-rīm min-hōn ḥat-nā: hāy-dēn nē-ṣū-mūn b-hā-nōn yaw-mā-thā.

THE PARABLE OF THE GARMENT AND WINESKINS

Luke 5:36-39 | Jesus teaching through parables on the new versus the old
Jesus's Words: "No one puts a piece from a new garment on an old garment, or else he will tear the new, and also the piece from the new will not match the old. No one puts new wine into old wineskins, or else the new wine will burst the skins, and it will be spilled, and the skins will be destroyed. But new wine must be put into fresh wineskins, and both are preserved. No man having drunk old wine immediately desires new, for he says, 'The old is better."
Koine Greek: oudeis epiblēma apo himatiou kainou schisas epiballei epi himation palaion: ei de mēge, kai to kainon schisei kai tō palaiō ou symphōnēsei to epiblēma to apo tou kainou. kai oudeis ballei oinon neon eis askous palaious: ei de mēge, rēxei ho oinos ho neos tous askous kai autos ekchythēsetai kai hoi askoi apolountai: alla oinon neon eis askous kainous blēteon. [kai] oudeis piōn palaion thelei neon: legei gar: ho palaios chrēstos estin.
Aramaic (Syriac): lā ʾā-nāš ra-mē ʾū-rā-ʾā d-mā-nā ḥa-ḏ-thā ʻal mā-nā b-lā-yā: d-lā l-ḥa-ḏ-thā bā-za-ʾ wa-l-ḇ-lā-yā lā šā-l-mā ʾū-rā-ʾā d-min ḥa-ḏ-thā. wa-lā ʾā-nāš ra-mē ḥam-rā ḥa-ḏ-thā b-ze-qē b-lā-yā-thā: d-lā ḥam-rā ḥa-ḏ-thā bā-za-ʾ l-ze-qē wa-hū ḥam-rā mē-tha-š-ḏē wa-ze-qē ʾā-ḇ-ḏā-n: ʾēl-lā ḥam-rā ḥa-ḏ-thā b-ze-qē ḥa-ḏ-thā-thā ra-mēn wa-th-ray-hōn mē-tha-n-ṭ-rīn. wa-lā ʾā-nāš šā-thē ḥam-rā ʻa-thī-qā wa-m-ḥa-ḏā bā-ʾ-ē ḥa-ḏ-thā: ʾā-mar gēr ʻa-thī-qā ba-sīm.

LORD OF THE SABBATH

Luke 6:3-4 | Jesus responding to the Pharisees questioning His disciples for plucking grain on the Sabbath
Jesus's Words: "Have you not read even this, what David did when he was hungry, he and those who were with him: how he entered into the house of God, and took and ate the show bread, and gave also to those who were with him, which is not lawful to eat except for the priests alone?"
Koine Greek: oude touto anegnōte ho epoiēsen Dauid hote epeinasen autos kai hoi met' autou [ontes]; hōs eisēlthen eis ton oikon tou theou kai tous artous tēs protheseōs labōn ephagen kai edōken tois met' autou, hous ouk exestin phagein ei mē monous tous hiereis?
Aramaic (Syriac): lā q-rē-thūn hā-ḏē: d-ʾe-ḇad Da-wīḏ kaḏ k-p̄en hū wa-ʾay-lēn d-ʾam-mēh: ʾay-k-an ʻal l-ḇay-thēh d-ʾa-lā-hā: wa-l-la-ḥ-mā d-p̄ā-thū-rā d-mār-yā n-saḇ ʾē-k-al wa-y-haḇ la-ʾay-lēn d-ʾam-mēh: haw d-lā šā-līṭ h-wā l-mē-k-al ʾēl-lā l-khā-h-nē ḇā-l-ḥōḏ?

Luke 6:5 | Jesus declaring His authority over the Sabbath

Jesus's Words: "The Son of Man is lord of the Sabbath."
Koine Greek: kyrios estin tou sabbatou ho huios tou anthrōpou.
Aramaic (Syriac): mā-rēh hū d-ša-b-thā bar nā-šā.

HEALING ON THE SABBATH

Luke 6:8 | Jesus addressing the man with the withered hand in the synagogue

Jesus's Words: "Rise up, and stand in the middle."
Koine Greek: egeire kai stēthi eis to meson.
Aramaic (Syriac): qūm ʾē-qīm l-k b-me-ṣ-ʾā-thā.

Luke 6:9 | Jesus questioning the scribes and Pharisees regarding the lawfulness of healing
Jesus's Words: "I ask you, is it lawful on the Sabbath to do good, or to do harm? To save a life, or to destroy it?"
Koine Greek: eperōtō hymas, ei exestin tō sabbatō agathopoiēsai ē kakopoiēsai, psychēn sōsai ē apolesai?
Aramaic (Syriac): mē-ša-ʾēl ʾē-nā l-khōn: mā-nā šā-līṭ b-ša-b-thā: d-ṭā-ḇ l-mē-ʾbad ʾaw d-ḇīš: na-p̄-šā l-ma-ḥā-yū ʾaw l-ma-w-bā-ḏū?

Luke 6:10 | Jesus commanding the man to stretch out his hand
Jesus's Words: "Stretch out your hand."
Koine Greek: ekteinon tēn cheira sou.
Aramaic (Syriac): p-šūṭ ī-ḏāk.

THE BLESSINGS AND WOES

Luke 6:20 | Jesus beginning the Sermon on the Plain by addressing His disciples
Jesus's Words: "Blessed are you who are poor, for yours is the Kingdom of God."
Koine Greek: makarioi hoi ptōchoi, hoti hymetera estin hē basileia tou theou.
Aramaic (Syriac): ṭū-ḇay-khōn mē-s-kē-nē: d-ḏī-l-khōn hī mal-khū-thā d-’a-lā-hā.

Luke 6:21 | Jesus pronouncing blessings on the hungry and those who weep
Jesus's Words: "Blessed are you who hunger now, for you will be filled. Blessed are you who weep now, for you will laugh."
Koine Greek: makarioi hoi peinōntes nyn, hoti chortasthēsesthe. makarioi hoi klaiontes nyn, hoti gelasete.
Aramaic (Syriac): ṭū-ḇay-khōn ’ay-lēn d-khā-p̄-nīn hā-šā: d-thē-s-ḇ-’ūn. ṭū-ḇay-khōn ’ay-lēn d-ḇā-khēn hā-šā: d-thē-gha-khūn.

Luke 6:22-23 | Jesus blessing those persecuted for the sake of the Son of Man
Jesus's Words: "Blessed are you when men shall hate you, and when they shall exclude and mock you, and throw out your name as evil, for the Son of Man’s sake. Rejoice in that day, and leap for joy, for behold, your reward is great in heaven, for their fathers did the same thing to the prophets."
Koine Greek: makarioi este hotan misēsōsin hymas hoi anthrōpoi, kai hotan aphorisōsin hymas kai oneidisōsin kai ekbalōsin to onoma hymōn hōs ponēron heneka tou huiou tou anthrōpou: charetē en ekeinē tē hēmerā kai skirtēsate, idou gar ho misthos hymōn polys en tō ouranō: kata ta auta gar epoioun tois prophētais hoi pateres autōn.
Aramaic (Syriac): ṭū-ḇay-khōn mā d-sā-nēn l-khōn ba-n-yay nā-šā: wa-p̄-rā-šīn l-khōn wa-m-ḥas-dīn l-khōn: wa-ma-p-qīn š-mā-khōn ’ay-kh d-ḇī-šā mē-ṭūl bar nā-šā. ḥ-ḏaw b-hā-wa yaw-mā wa-ḏ-mā-ṣū: d-’a-gh-ra-khōn sa-gī b-š-ma-yā: hā-kha-nā gēr ‘ā-ḇ-ḏīn h-way l-n-ḇī-yē ’a-ḇā-ha-th-hōn.
The Woes

Luke 6:24-25 | Jesus pronouncing woes upon the rich, the full, and those who laugh
Jesus's Words: "But woe to you who are rich! For you have received your consolation. Woe to you who are full now, for you will be hungry. Woe to you who laugh now, for you will mourn and weep."
Koine Greek: plēn ouai hymin tois plousiois, hoti apechete tēn paraklēsin hymōn. ouai hymin, hoi empemplēsmenoi nyn, hoti peinasete. ouai, hoi gelōntes nyn, hoti penthēsete kai klausete.
Aramaic (Syriac): b-ram wāy l-khōn ‘a-thī-rē: d-q-bal-thūn bū-yā-’ā-khōn. wāy l-khōn sa-ḇ-’ē hā-šā: d-thē-k-p̄-nūn. wāy l-khōn d-gha-khīn hā-šā: d-thē-t-mūn wa-th-ḇ-khūn.

Luke 6:26 | Jesus warning against seeking the flattery of men
Jesus's Words: "Woe to you when all men speak well of you, for their fathers did the same thing to the false prophets."
Koine Greek: ouai hotan hymas kalōs eipōsin pantes hoi anthrōpoi: kata ta auta gar epoioun tois pseudoprophētais hoi pateres autōn.
Aramaic (Syriac): wāy l-khōn kaḏ nē-m-rūn ‘a-lay-khōn ba-n-yay nā-šā d-ṭā-ḇ: hā-kha-nā gēr ‘ā-ḇ-ḏīn h-way l-n-ḇī-yē d-ag-lū-thā ’a-ḇā-ha-th-hōn.

LOVE FOR ENEMIES

Luke 6:27-28 | Jesus commanding love and prayer for those who oppose His followers
Jesus's Words: "But I tell you who hear: love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you."
Koine Greek: alla hymin legō tois akouousin: agapate tous echthrous hymōn, kalōs poieite tois misousin hymas, eulogeite tous katarōmenous hymas, proseuchesthe peri tōn epēreazontōn hymas.
Aramaic (Syriac): ’ēl-lā l-khōn ’ā-mar ’ē-nā d-šā-m-‘īn: ’a-ḥe-ḇū l-ḇ-’el-d-ḇā-ḇay-khōn: wa-’e-ḇa-dtū d-ṭā-ḇ l-’ay-lēn d-sā-nēn l-khōn: wa-ḇa-r-khū l-’ay-lēn d-lā-ṭīn l-khōn: wa-ṣal-law ‘al ’ay-lēn d-ḏā-ḇ-rīn l-khōn b-qē-ṭī-rā.

NON-RESISTANCE AND GENEROSITY

Luke 6:29-30 | Jesus teaching on turning the other cheek and radical giving
Jesus's Words: "To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, don't withhold your coat also. Give to everyone who asks you, and don't ask him who takes away your goods to give them back again."
Koine Greek: tō typtonti se epi tēn siagona pareche kai tēn allēn, kai apo tou airontos sou to himation kai ton chitōna mē kōlysēs. panti aitounti se didou, kai apo tou airontos ta sa mē apaitei.
Aramaic (Syriac): l-ma-n d-mā-ḥē lāk ʿal pak-kāk: qa-rēḇ lēh ʾā-p̄ ʾ-ḥ-rī-nā. wa-ma-n d-šā-qel mar-ṭū-ṭāk: lā thē-k-lē ʾā-p̄ khū-thī-nāk. l-khū-l d-ša-ʾēl lāk haḇ: wa-ma-n d-šā-qel d-ḏī-lāk: lā thē-th-ḇ-ʾē.

THE GOLDEN RULE

Luke 6:31 | Jesus providing the central ethical maxim of the Kingdom
Jesus's Words: "As you would like people to do to you, do exactly so to them."
Koine Greek: kai kathōs thelete hina poiōsin hymin hoi anthrōpoi, poiēte autois homoiōs.
Aramaic (Syriac): wa-kh-mā d-ṣā-ḇēn ʾan-tūn d-ne-ʾ-ḇ-ḏūn l-khōn ba-n-yay nā-šā: hā-kha-nā ʾā-p̄ ʾan-tūn ʿē-ḇa-dtū l-hōn.

LOVE BEYOND RECIPROCITY

Luke 6:32-34 | Jesus questioning the value of love and lending that expects a return
Jesus's Words: "If you love those who love you, what thanks do you receive? For even sinners love those who love them. If you do good to those who do good to you, what thanks do you receive? For even sinners do the same. If you lend to those from whom you hope to receive, what thanks do you receive? Even sinners lend to sinners, to receive back as much."
Koine Greek: kai ei agapate tous agapōntas hymas, poia hymin charis estin? kai gar hoi hamartōloi tous agapōntas autous agapōsin. kai [gar] ean agathopoiēte tous agathopoiountas hymas, poia hymin charis estin? kai hoi hamartōloi to auto poiousin. kai ean danisēte par' hōn elpizete labein, poia hymin charis [estin]? kai hamartōloi hamartōlois danizousin hina apolabōsin ta isa.
Aramaic (Syriac): ʾēn gēr ma-ḥe-ḇīn ʾan-tūn l-ʾay-lēn d-ma-ḥe-ḇīn l-khōn: ʾay-ḏā hī ṭay-bū-thā l-khōn? ʾā-p̄ gēr ḥa-ṭā-yē l-ʾay-lēn d-ma-ḥe-ḇīn l-hōn ma-ḥe-ḇīn. wa-ʾēn ʿā-ḇ-ḏīn ʾan-tūn d-ṭā-ḇ l-ʾay-lēn d-ma-ʾḇ-ḏīn l-khōn d-ṭā-ḇ: ʾay-ḏā hī ṭay-bū-thā l-khōn? ʾā-p̄ ḥa-ṭā-yē hā-kha-nā ʿā-ḇ-ḏīn. wa-ʾēn ma-z-p̄īn ʾan-tūn l-ma-n d-sa-b-rīn ʾan-tūn d-thē-th-p̄-r-ʾūn min-hēh: ʾay-ḏā hī ṭay-bū-thā l-khōn? ʾā-p̄ ḥa-ṭā-yē l-ḥa-ṭā-yē ma-z-p̄īn: d-hā-kha-nā nē-th-p̄-r-ʾūn.

CHILDREN OF THE MOST HIGH

Luke 6:35-36 | Jesus calling for radical mercy and imitation of the Father's character
Jesus's Words: "But love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be children of the Most High; for he is kind to the unthankful and evil. Therefore be merciful, even as your Father is also merciful."
Koine Greek: plēn agapate tous echthrous hymōn kai agathopoieite kai danizete mēden apelpizontes: kai estai ho misthos hymōn polys, kai esesthe huioi hypsistou, hoti autos chrēstos estin epi tous acharistous kai ponērous. ginesthe oiktirmones kathōs [kai] ho patēr hymōn oiktirmōn estin.
Aramaic (Syriac): b-ram ʾa-ḥe-ḇū l-ḇ-ʾel-d-ḇā-ḇay-khōn: wa-ʾe-ḇa-dtū d-ṭā-ḇ l-hōn: wa-ʾa-z-ī-p̄ū wa-lā thē-p-sa-qūn sa-ḇ-rā d-ʾā-nāš: wa-n-h-wē ʾa-gh-ra-khōn sa-gī: wa-th-h-wūn b-nay m-ra-yā: d-hū ba-sīm hū ʿal bī-šē wa-ʾal ṭā-l-mē. h-waw hā-khīl m-ra-ḥ-mā-nē: ʾay-kh-nā d-ʾā-p̄ ʾa-ḇū-khōn m-ra-ḥ-mā-nā hū.

JUDGING AND FORGIVING

Luke 6:37-38 | Jesus teaching on the measures of judgment, condemnation, and giving
Jesus's Words: "Don't judge, and you won't be judged. Don't condemn, and you won't be condemned. Set free, and you will be set free. Give, and it will be given to you: good measure, pressed down, shaken together, and running over, will be given to you. For with the same measure you measure it will be measured back to you."

Koine Greek: kai mē krinete, kai ou mē krithēte: kai mē dikazete, kai ou mē dikasthēte. apolyete, kai apolythēsesthe: didote, kai dothēsetai hymin: metron kalon pepiesmenon sesaleumenon hyperekhchynnomenon dōsousin eis ton kolpon hymōn: hō gar metrō metreite antimethrēthēsetai hymin.
Aramaic (Syriac): lā thē-dī-nūn wa-lā mē-tha-dī-nīn ʾan-tūn. lā thē-ḥa-y-ḇūn wa-lā mē-tha-ḥa-y-ḇīn ʾan-tūn. š-rī wa-th-mē-š-rūn. ha-ḇū wa-m-mē-tha-hēḇ l-khōn: b-m-ša-kh-thā ṭā-ḇ-tā wa-r-mī-thā wa-m-šal-ha-m-tā wa-y-thī-r-tā ne-m-rūn b-ʿū-bā-khōn. b-hāy gēr m-ša-kh-thā d-m-ša-khīn ʾan-tūn: mē-tha-m-ša-kh l-khōn.

PARABLE OF THE BLIND LEADING THE BLIND

Luke 6:39-40 | Jesus providing warnings regarding spiritual leadership and discipleship
Jesus's Words: "Can the blind lead the blind? Won't they both fall into a pit? A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher."
Koine Greek: mēti dynatai typhlos typhlon hodēgein? ouchi amphoteroi eis bothynon pesountai? ouk estin mathētēs hyper ton didaskalon, katērtismenos de pas estai hōs ho didaskalos autou.
Aramaic (Syriac): d-l-mā mē-š-ka-ḥ sam-yā l-sam-yā l-ma-ḏ-ba-rū? lā th-ray-hōn b-ghū-mā-ṣā nā-p̄-līn? layth tal-mī-ḏā d-ya-thīr min ra-bēh: khū-l gēr d-gham-mīr n-h-wē ʾay-kh ra-bēh.

THE SPECK AND THE BEAM

Luke 6:41-42 | Jesus teaching on hypocrisy and self-examination regarding judgment
Jesus's Words: "Why do you see the speck that is in your brother's eye, but don't consider the beam that is in your own eye? Or how can you tell your brother, 'Brother, let me remove the speck that is in your eye,' when you yourself don't see the beam that is in your own eye? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck that is in your brother's eye."
Koine Greek: ti de blepeis to karphos to en tō ophthalmō tou adelphou sou, tēn de dokon tēn en tō idiō ophthalmō ou katanoeis? pōs dynasai legein tō adelphō sou: adelphe, aphes ekbalō to karphos to en tō ophthalmō sou, autos tēn en tō ophthalmō sou dokon ou blepōn? hypokrita, ekbale prōton tēn dokon ek tou ophthalmou sou, kai tote diablepseis ekbalein to karphos to en tō ophthalmō tou adelphou sou.
Aramaic (Syriac): mā-nā dēn ḥā-zē ʾat qel-lā d-ḇ-ʾaynēh d-ʾa-ḥūk: wa-š-yā-rī-thā d-ḇ-ʾay-nāk lā mē-th-ba-qa-ʾ ʾat? ʾaw ʾay-k-an mē-š-ka-ḥ ʾat l-mē-mar l-ʾa-ḥūk: ʾā-ḥ-y ʾe-š-qūl qel-lā d-ḇ-ʾay-nāk: kaḏ hā š-yā-rī-thā d-ḇ-ʾay-nāk lā ḥā-zē ʾat? na-sā-ḇ b-ʾap-pē: ʾa-p̄eq lū-q-ḏam š-yā-rī-thā min ʾay-nāk: wa-hāy-dēn n-ēth-ba-qa-ʾ lāk l-ma-p̄ā-qū qel-lā min ʾaynēh d-ʾa-ḥūk.

A TREE AND ITS FRUIT

Luke 6:43-44 | Jesus using nature to illustrate the connection between character and action
Jesus's Words: "For there is no good tree that brings forth corrupt fruit, nor again a corrupt tree that brings forth good fruit. For each tree is known by its own fruit. For people don't gather figs from thorns, nor do they gather grapes from a bramble bush."
Koine Greek: ou gar estin dendron kalon poioun karpon sapron, oude palin dendron sapron poioun karpon kalon. hekaston gar dendron ek tou idiou karpou ginōsketai: ou gar ex akanthōn syllegousin syka oude ek batou staphylēn trygōsin.
Aramaic (Syriac): lā gēr ʾī-th ī-lā-nā ṭā-ḇā d-ʾā-ḇeḏ pī-rē bī-šē: ʾā-p̄-lā ī-lā-nā bī-šā d-ʾā-ḇeḏ pī-rē ṭā-ḇē. khū-l ī-lā-nā gēr min pī-raw-y mē-th-ī-ḏa-ʾ. lā gēr šā-q-līn min kū-ḇē tē-nē: ʾā-p̄-lā min sa-nyā qā-ṭ-p̄īn ʿē-na-ḇē.

THE TREASURE OF THE HEART

Luke 6:45 | Jesus explaining that speech reveals the internal state of a person
Jesus's Words: "The good man out of the good treasure of his heart brings out that which is good, and the evil man out of the evil treasure of his heart brings out that which is evil; for out of the abundance of the heart, his mouth speaks."
Koine Greek: ho agathos anthrōpos ek tou agathou thēsaurou tēs kardias propherei to agathon, kai ho ponēros ek tou ponērou propherei to ponēron: ek gar perisseumatos kardias lalei to stoma autou.

Aramaic (Syriac): nā-šā ṭā-ḇā min sī-mā-thā ṭā-ḇā-thā d-le-bēh ma-p̄eq ṭā-ḇā-thā: wa-nā-šā bī-šā min sī-mā-thā bī-šā-thā d-le-bēh ma-p̄eq bī-šā-thā: min thū-r-tā gēr d-le-bā ma-m-l-lān se-p̄-wā-thā.

THE TWO FOUNDATIONS

Luke 6:46 | Jesus questioning those who call Him Lord but do not follow His teachings
Jesus's Words: "Why do you call me, 'Lord, Lord,' and don't do the things which I say?"
Koine Greek: ti de me kaleite: kyrie kyrie, kai ou poieite ha legō?
Aramaic (Syriac): mā-nā qā-rēn ʾan-tūn l-y: mār-y mār-y: wa-ḏ-ʾā-mar ʾē-nā lā ʿā-ḇ-ḏīn ʾan-tūn?

Luke 6:47-49 | Jesus contrasting the wise builder and the foolish builder
Jesus's Words: "Everyone who comes to me, and hears my words, and does them, I will show you who he is like. He is like a man building a house, who dug and went deep, and laid a foundation on the rock. When a flood arose, the stream broke against that house, and could not shake it, because it was founded on the rock. But he who hears and doesn't do, is like a man who built a house on the earth without a foundation, against which the stream broke, and immediately it fell, and the ruin of that house was great."
Koine Greek: pas ho erchomenos pros me kai akouōn mou tōn logōn kai poiōn autous, hypodeixō hymin tini estin homoios: homoios estin anthrōpō oikodomounti oikian hos eskapsen kai ebathynen kai ethēken themelion epi tēn petran: plēmmyras de genomenēs prosērrexen ho potamos tē oikia ekeinē, kai ouk ischysen saleusai autēn dia to kalōs oikodomēsthai autēn. ho de akousas kai mē poiēsas homoios estin anthrōpō oikodomēsanti oikian epi tēn gēn chōris themeliou, hē prosērrexen ho potamos, kai euthys synepesen kai egeneto to rhēgma tēs oikias ekeinēs mega.
Aramaic (Syriac): khū-l d-ʾā-thē l-wā-th-y wa-š-mā-ʾ me-l-lay wa-ʾā-ḇeḏ l-hēn: ʾe-ḥā-wē-khōn l-ma-n dā-mē. dā-mē l-ḇar nā-šā d-ḇā-nē ḇay-thā: wa-ḥ-p̄ar wa-ʿam-meq wa-sām š-e-th-ʾē ʿal šū-ʾā. kaḏ h-wā dēn me-l-yā: ʾē-tha-p-yakh na-h-rā b-ḇay-thā haw: wa-lā ʾē-š-ka-ḥ d-n-zī-ʾī-w-hī: sa-mī-khā h-wā gēr š-e-th-ʾēh ʿal šū-ʾā. wa-haw d-šā-mā-ʾ wa-lā ʿā-ḇeḏ: dā-mē l-ḇar nā-šā d-ḇā-nē ḇay-thā ʿal ʿa-p̄-rā d-lā š-e-th-ʾē: d-kaḏ ʾē-tha-p-yakh bēh na-h-rā: bar šā-ʾthē n-p̄al: wa-h-wā ma-p-ū-l-thēh d-ḇay-thā haw ra-bā.

FAITH OF THE CENTURION

Luke 7:9 | Jesus expressing amazement at the faith of the Roman Centurion in Capernaum
Jesus's Words: "I tell you, I have not found such great faith, no, not in Israel."
Koine Greek: legō hymin, oude en tō Israēl tosautēn pistin heuron.
Aramaic (Syriac): ʾā-mar ʾē-nā l-khōn d-ʾā-p̄-lā b-ʾīs-rā-ʾēl ʾay-kh hā-ḏē hay-mā-nū-thā ʾe-š-ka-ḥ-th.

RAISING THE WIDOW'S SON

Luke 7:13 | Jesus speaking to the grieving widow at the gate of the city of Nain
Jesus's Words: "Don't cry."
Koine Greek: mē klaie.
Aramaic (Syriac): lā thē-ḇ-kēn.

Luke 7:14 | Jesus commanding the dead young man to arise
Jesus's Words: "Young man, I tell you, arise!"
Koine Greek: neaniske, soi legō, egertheti.
Aramaic (Syriac): ʿlay-mā l-lāk ʾā-mar ʾē-nā qūm.

MESSENGER FROM JOHN THE BAPTIST

Luke 7:22-23 | Jesus instructing the disciples of John to report what they have witnessed
Jesus's Words: "Go and tell John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them. Blessed is he who is not offended by me."

Koine Greek: poreuthentes apangeilate Iōannē ha eidete kai ēkousate: typhloi anablepousin, chōloi peripatousin, leproi katharizontai kai kōphoi akouousin, nekroi egeirontai, ptōchoi euangelizontai: kai makarios estin hos ean mē skandalisthē en emoi.
Aramaic (Syriac): zel-lū ’e-m-rū l-Yū-ḥa-nān khū-l-mā d-ḥ-zay-tūn wa-š-ma’-tūn: d-sam-yē ḥā-zēn: wa-ḥ-ghī-rē m-ha-l-khīn: wa-ghar-bē mē-tha-dak-yā-n: wa-kh-ū-ršē šā-m-‘īn: wa-mī-thē qā-mīn: wa-mē-s-kē-nē mē-tha-sa-ḇ-rīn. wa-ṭū-ḇaw l-ma-n d-lā nē-th-ka-šal b-y.

JESUS'S TESTIMONY CONCERNING JOHN

Luke 7:24-25 | Jesus questioning the crowds regarding their motivations for seeking John in the wilderness
Jesus's Words: "What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously dressed, and live delicately, are in kings’ courts."
Koine Greek: ti exēlthate eis tēn erēmon theasasthai? kalamon hypo anemou saleuomenon? alla ti exēlthate idein? anthrōpon en malakois himatiois hēmpiesmenon? idou hoi en imatismō endoxō kai tryphē hyparchontes en tois basileiois eisin.
Aramaic (Syriac): mā-nā n-p̄aq-thūn l-ḥū-r-bā l-mē-ḥ-zā? qa-nyā d-min rū-ḥā mē-th-zī-’. wa-’ēn lā: mā-nā n-p̄aq-thūn l-mē-ḥ-zā? bar nā-šā d-ma-’r-tū-ṭē ra-kī-khē l-ḇīš? hā ’ay-lēn d-ḇa-l-ḇū-šē m-ša-b-ḥē wa-ḇ-p̄ū-nā-qē ’ī-thay-hōn: b-ḇay-th m-la-khē ’ī-thay-hōn.

Luke 7:26-28 | Jesus declaring the greatness of John the Baptist
Jesus's Words: "But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet. This is he of whom it is written, ‘Behold, I send my messenger before your face, who will prepare your way before you.’ For I tell you, among those who are born of women there is not a greater prophet than John the Baptist, yet he who is least in the Kingdom of God is greater than he."
Koine Greek: alla ti exēlthate idein? prophētēn? nai legō hymin, kai perissoteron prophētou. houtos estin peri hou gegraptai: idou apostellō ton angelon mou pro prosōpou sou, hos kataskeuasei tēn hodon sou emprosthen sou. legō hymin, meizōn en gennētois gynaikōn Iōannou [tou baptistou] oudeis estin: ho de mikroteros en tē basileia tou theou meizōn autou estin.
Aramaic (Syriac): wa-’ēn lā: mā-nā n-p̄aq-thūn l-mē-ḥ-zā? n-ḇī-yā? ’īn ’ā-mar ’ē-nā l-khōn: wa-ya-thīr min n-ḇī-yā. hā-nā hū d-‘a-lū-hī k-thīḇ: d-hā ’ē-nā m-ša-la-ḥ ma-l’a-kh-y q-ḏām par-ṣ-ū-pāk: d-ne-th-qa-n ’ū-r-khā q-ḏā-mayk. ’ā-mar ’ē-nā l-khōn: d-layth n-ḇī-yā b-ya-lī-ḏē d-ne-šē d-ra-b min Yū-ḥa-nān ma-’-m-ḏā-nā: za’-ū-rā dēn b-mal-khū-thā d-’a-lā-hā ra-b hū min-nēh.

THIS GENERATION COMPARED TO CHILDREN

Luke 7:31-35 | Jesus comparing the current generation to children in the marketplace
Jesus's Words: "To what then shall I tell you the men of this generation are like? What are they like? They are like children who sit in the marketplace, and call to one another, saying, ‘We piped to you, and you didn’t dance. We mourned to you, and you didn’t weep.’ For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon!’ The Son of Man has come eating and drinking, and you say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’ Wisdom is justified by all her children."
Koine Greek: tini oun homoiōsō tous anthrōpous tēs geneas tautēs, kai tini eisin homoioi? homoioi eisin paidiois tois en agora kathēmenois kai prosphōnousin allēlois ha legei: hūlēsamen hymin kai ouk ōrchēsasthe: ethrēnēsamen kai ouk eklausate. elēlythen gar Iōannēs ho baptistēs mē esthiōn arton mēte pinōn oinon, kai legete: daimonion echei. elēlythen ho huios tou anthrōpou esthiōn kai pinōn, kai legete: idou anthrōpos phagos kai oinopotēs, philos telōnōn kai hamartōlōn. kai edikaiōthē hē sophia apo pantōn tōn teknōn autēs.
Aramaic (Syriac): l-ma-n hā-khīl ’e-dam-mē l-ba-n-yay dā-rā hā-nā: wa-l-ma-n dā-mēn? dā-mēn l-ṭa-l-yē d-yā-th-ḇīn b-šū-qā wa-qā-rēn l-ḥa-ḇ-ray-hōn wa-’ā-m-rīn: za-marn l-khōn wa-lā ra-qed-thūn: wa-’e-lēn l-khōn wa-lā ḇ-khay-thūn. ’ē-thā gēr Yū-ḥa-nān ma-’-m-ḏā-nā lā ’ā-k-al la-ḥ-mā wa-lā šā-thē ḥam-rā: wa-’ā-m-rīn ’an-tūn d-ay-wā ’ī-th bēh. ’ē-thā bar nā-šā ’ā-k-al wa-šā-thē: wa-’ā-m-rīn ’an-tūn: hā ga-ḇ-rā ’ā-khū-lā wa-šā-thē ḥam-rā: wa-rā-ḥ-mā d-ma-kh-sē wa-ḏ-ḥa-ṭā-yē. wa-’ē-z-da-daq-th ḥe-kh-m-thā min khū-l b-nay-h.

THE WOMAN ANOINTING JESUS'S FEET

Luke 7:40 | Jesus addressing Simon the Pharisee at dinner
Jesus's Words: "Simon, I have something to tell you."
Koine Greek: Simōn, echō soi ti eipein.
Aramaic (Syriac): Šē-m-ʻūn me-ḏem ʾī-th l-y d-ʾē-mar lāk.

Luke 7:41-42 | Jesus telling the parable of the two debtors
Jesus's Words: "A certain lender had two debtors. The one owed five hundred denarii, and the other fifty. When they couldn't pay, he forgave them both. Which of them therefore will love him most?"
Koine Greek: dyo chreopheiletai ēsan danistē tini: ho heis ōpheilen dēnaria pentakosia, ho de heteros pentēkonta. mē echontōn autōn apodounai amphoterois echarisato. tis oun autōn pleion agapēsei auton?
Aramaic (Syriac): th-rayn ḥay-yā-ḇē ʾī-th h-way l-ma-z-p̄yā ḥ-ḏā: ḥa-ḏ ḥay-yā-ḇ h-wā dēn-ā-rē ḥa-meš mā-ʾ: wa-ʾū-ḥ-r-nā dēn-ā-rē ḥam-šīn. wa-ḏ-layth h-wā l-hōn l-mē-p-ra-ʾ: l-th-ray-hōn š-ḇaq. ma-n hā-khīl min-hōn ya-thīr n-ḥe-ḇ-ī-w-hī?

Luke 7:44-47 | Jesus contrasting the woman's devotion with Simon's lack of hospitality
Jesus's Words: "Do you see this woman? I entered into your house, and you gave me no water for my feet, but she has wet my feet with her tears, and wiped them with the hair of her head. You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet. You didn't anoint my head with oil, but she has anointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little."
Koine Greek: blepeis tautēn tēn gynaika? eisēlthon sou eis tēn oikian, hydōr moi epi podas ouk edōkas: hautē de tois dakrysin ebrexen mou tous podas kai tais thrixin autēs exēmaxen. philēma moi ouk edōkas: hautē de aph' hēs eisēlthon ou dielipen kataphilousa mou tous podas. elaiō tēn kephalēn mou ouk ēleipsas: hautē de myrō ēleipsen tous podas mou. hou charin legō soi, apheōntai hai hamartiai autēs hai pollai, hoti ēgapēsen poly: hō de oligon aphietai, oligon agapa.
Aramaic (Syriac): ḥā-zē ʾat ʾan-t-thā hā-ḏē? l-ḇay-thāk ʻē-la-th: ma-yā l-re-gh-lay lā ya-ḇ-th: hā-ḏē dēn b-ḏē-m-ʻē-h re-gh-lay ṣa-ḇ-ʾath: wa-ḇ-sa-ʾ-rā d-rē-šāh k-p̄a-r-th-hēn. ne-š-q-thā lā ne-š-aq-ta-n-y: hā-ḏē dēn hā kh-mā d-ʻe-la-th lā š-l-yath re-gh-lay l-mē-na-š-qū. me-š-ḥā l-rē-š-y lā m-ša-ḥ-th: hā-ḏē dēn b-v-es-mā re-gh-lay m-ša-ḥ-ath. mē-ṭūl hā-ḏē ʾā-mar ʾē-nā lāk d-š-ḇī-qīn lāh ḥ-ṭā-hēh sa-gī-ʾē: mē-ṭūl d-ʾa-ḥ-ḇath sa-gī: haw dēn d-qa-līl mē-š-th-ḇeq lēh: qa-līl m-ḥe-ḇeḏ.

Luke 7:48 | Jesus pronouncing forgiveness to the woman
Jesus's Words: "Your sins are forgiven."
Koine Greek: apheōntai sou hai hamartiai.
Aramaic (Syriac): š-ḇī-qīn lē-kh ḥ-ṭā-hay-kh.

Luke 7:50 | Jesus dismissing the woman in peace
Jesus's Words: "Your faith has saved you. Go in peace."
Koine Greek: hē pistis sou sesōken se: poreuou eis eirēnēn.
Aramaic (Syriac): hay-mā-nū-thē-kh ʾa-ḥ-ya-thē-kh: ze-l-y b-š-lā-mā.

THE PARABLE OF THE SOWER

Luke 8:5-8 | Jesus speaking to a great multitude from many cities
Jesus's Words: "A sower went out to sow his seed. As he sowed, some fell by the wayside, and it was trodden under foot, and the birds of the sky devoured it. Other seed fell on the rock, and as soon as it grew, it withered away, because it had no moisture. Other fell among the thorns, and the thorns grew with it, and choked it. Other fell into the good ground, and grew, and brought forth fruit one hundred times. (He cried out) He who has ears to hear, let him hear!"
Koine Greek: exēlthen ho speirōn tou speirai ton sporon autou. kai en tō speirein auton ho men epesen para tēn hodon kai katepatēthē kai ta peteina tou ouranou katephagen auto. kai heteron katepesen epi tēn petran, kai phuen exēranthē dia to mē echein ikmada. kai heteron epesen en mesō tōn akanthōn, kai symphueisai hai akanthai apepnixan auto. kai heteron epesen eis tēn gēn tēn agathēn, kai phuen epoiēsen karpon hekatontaplasiona. ho echōn ōta akouein akouetō.

Aramaic (Syriac): n-p̄aq zā-rū-’ā l-ma-z-ra-’ za-r-’ēh: wa-kh-mā d-zā-ra-’ ’ī-th d-ne-p̄al ‘al yaḏ ’ū-r-khā: wa-’ē-th-dīš wa-’e-k-al-th-hī pā-rā-thā d-š-ma-yā. wa-’ū-ḥ-r-nā ne-p̄al ‘al šū-’ā: wa-m-ḥa-ḏā d-’e-n-bat ya-b̲ēš: d-layth h-way lēh tal-lā. wa-’ū-ḥ-r-nā ne-p̄al bēth kū-b̲ē: wa-y-’ā ‘am-mēh kū-b̲ē wa-ḥ-n-qū-hī. wa-’ū-ḥ-r-nā ne-p̄al b-’ar-’ā ṭā-b̲-tā: wa-y-’ā wa-’e-b̲ad pī-rē ḥa-meš mā-’. ma-n d-’ī-th lēh ‘ē-ḏ-nē d-ne-š-ma-’ ne-š-ma-’.

THE PURPOSE OF PARABLES

Luke 8:10 | Jesus explaining to His disciples why He speaks in parables
Jesus's Words: "To you it is given to know the mysteries of the Kingdom of God, but to the rest in parables; that ‘seeing they may not see, and hearing they may not understand."
Koine Greek: hymin dedotai gnōnai ta mystēria tēs basileias tou theou, tois de loipois en parabolais, hina blepontes mē blepōsin kai akouontes mē syniōsin.
Aramaic (Syriac): l-khōn h-way l-mē-ḏa-’ ’ā-rā-zē d-mal-khū-thēh d-’a-lā-hā: l-’a-ḥ-rā-nē dēn b-ma-th-lē: d-kaḏ ḥā-zēn lā ne-ḥ-zūn: wa-kh-mā d-šā-m-‘īn lā ne-s-tha-k-lūn.

THE PARABLE EXPLAINED

Luke 8:11-15 | Jesus providing the interpretation of the Sower to His disciples
Jesus's Words: "Now the parable is this: The seed is the word of God. Those by the wayside are those who have heard; then the devil comes, and takes away the word from their heart, that they may not believe and be saved. Those on the rock are they who, when they hear, receive the word with joy; but these have no root, who believe for a while, and in time of temptation fall away. That which fell among the thorns, these are those who have heard, and as they go on their way they are choked with cares, riches, and pleasures of life, and bring no fruit to perfection. That in the good ground, these are such as in an honest and good heart, having heard the word, hold it tightly, and bring forth fruit with patience."
Koine Greek: estin de hautē hē parabolē: ho sporos estin ho logos tou theou. hoi de para tēn hodon eisin hoi akousantes, eita erchetai ho diabolos kai airei ton logon apo tēs kardias autōn, hina mē pisteusantes sōthōsin. hoi de epi tēs petras hoi hotan akousōsin meta charas dechontai ton logon, kai outoi rhizan ouk echousin, hoi pros kairon pisteuousin kai en kairō peirasmou aphistantai. to de eis tas akanthas peson, outoi eisin hoi akousantes, kai hypo merimnōn kai ploutou kai hēdonōn tou biou poreuomenoi sympnigontai kai ou telesphorousin. to de en tē kalē gē, outoi eisin hoitines en kardia kalē kai agathē akousantes ton logon katechousin kai karpophorousin en hypomonē.
Aramaic (Syriac): hā-nā dēn hū ma-th-lā: za-r-’ā ’ī-th-aw-hī me-le-th-’a-lā-hā. ha-nōn dēn d-’al yaḏ ’ū-r-khā: ’ay-lēn ’ī-thay-hōn d-šā-m-‘īn me-l-thā: wa-’ā-thē ’ā-k-el qar-ṣā šā-qel me-le-thā min le-ba-hōn: d-lā n-hay-m-nūn wa-n-ḥūn. ha-nōn dēn d-’al šū-’ā: ’ay-lēn d-kaḏ šā-m-‘īn b-ḥa-ḏū-thā m-qa-b-līn lāh l-me-le-thā: wa-‘ē-qā-rā layth l-hōn: ’ēl-lā d-za-b̲-nā hay-mā-nū-th-hōn: wa-b̲-za-b̲-nā d-ne-s-yū-nā mē-th-ka-š-līn. haw dēn d-ne-p̄al bēth kū-b̲ē: ha-nōn ’ī-thay-hōn d-šā-m-‘īn me-l-thā: wa-b̲-rē-n-yā wa-b̲-‘ū-th-rā wa-b̲-re-ghī-ghā-thēh d-‘ā-l-mā mē-tha-n-qīn wa-p̄ī-rē lā ya-h-b̲īn. haw dēn d-b̲-’ar-’ā ṭā-b̲-tā: ha-nōn ’ī-thay-hōn d-b̲-le-bā ša-p̄yā wa-ṭā-b̲ā šā-m-‘īn me-l-thā wa-’ā-ḥ-ḏīn: wa-ya-h-b̲īn pī-rē b-ma-s-y-b̲-rā-nū-thā.

A LAMP ON A STAND

Luke 8:16-18 | Jesus teaching on the visibility of truth and the responsibility of the hearer
Jesus's Words: "No one, when he has lit a lamp, covers it with a container, or puts it under a bed; but puts it on a stand, that those who enter in may see the light. For nothing is hidden that will not be revealed; nor anything secret that will not be known and come to light. Be careful therefore how you hear. For whoever has, to him will be given; and whoever doesn’t have, from him will be taken away even that which he thinks he has."
Koine Greek: oudeis de lychnon hapsas kalyptei auton skeuei ē hypokatō klinēs tithēsin, all’ epi lychnias tithēsin, hina hoi eisporeuomenoi blepōsin to phōs. ou gar estin krypton ho ou phaneron genēsetai, oude apokryphon ho ou mē gnōsthē kai eis phaneron elthē. blepete oun pōs akouete: hos an gar echē, dothēsetai autō, kai hos an mē echē, kai ho dokei echein arthēsetai ap’ autou.
Aramaic (Syriac): lā ’ā-nāš ma-n-ha-r š-rā-ghā wa-m-ka-sē lēh b-mā-nā: ’aw sa-m b-thē-ḥēth ‘ar-sā: ’ēl-lā sa-m lēh ‘al m-nā-r-thā: d-ma-n d-‘ā-’el ne-ḥ-zē nū-h-rēh. layth gēr me-ḏem d-k-as-yā d-lā nē-th-g-lē: wa-lā me-ṭ-ša-’ d-lā nē-th-ī-ḏa-’ wa-l-gha-l-yā nē-thā. ḥ-zaw ’ay-k-an šā-m-‘īn ’an-tūn: ma-n d-’ī-th lēh gēr: ne-th-p̄-r-’ lēh: wa-ma-n d-layth lēh: ’ā-p̄ haw d-sa-bar d-’ī-th lēh nē-tha-š-qel min-nēh.

TRUE KINDRED

Luke 8:21 | Jesus responding to the news that His mother and brothers are standing outside
Jesus's Words: "My mother and my brothers are these who hear the word of God, and do it."
Koine Greek: mētēr mou kai adelphoi mou outoi eisin hoi ton logon tou theou akouontes kai poiountes.
Aramaic (Syriac): ’em-y wa-’a-ḥay hā-lēn ’ī-thay-hōn: ’ay-lēn d-šā-m-‘īn me-le-th-’a-lā-hā wa-’ā-ḇ-ḏīn lāh.

CALMING THE STORM

Luke 8:22 | Jesus instructing His disciples to cross the lake
Jesus's Words: "Let’s go over to the other side of the lake."
Koine Greek: dielthōmen eis to peran tēs limnēs.
Aramaic (Syriac): nē-’-bar l-’e-ḇ-rā haw d-ya-m-thā.

Luke 8:25 | Jesus questioning the disciples' faith after rebuking the wind and waves
Jesus's Words: "Where is your faith?"
Koine Greek: pou hē pistis hymōn?
Aramaic (Syriac): ’ay-kā hī hay-mā-nū-th-khōn?

THE GERASENE DEMONIAC

Luke 8:30 | Jesus questioning the demon possessed man in the region of the Gerasenes
Jesus's Words: "What is your name?"
Koine Greek: ti soi estin onoma?
Aramaic (Syriac): mā-nā š-māk?

Luke 8:39 | Jesus instructing the healed man to testify in his own city
Jesus's Words: "Return to your house, and declare what great things God has done for you."
Koine Greek: hypostrephe eis ton oikon sou, kai diēgou hosa epoiēsen soi ho theos.
Aramaic (Syriac): thūḇ l-ḇay-thāk wa-’e-š-tha-’-ē khū-l-mā d-’e-ḇad lāk ’a-lā-hā.

THE RAISING OF JAIRUS'S DAUGHTER

Luke 8:46 | Jesus perceiving that power had gone out from Him when the woman touched His garment
Jesus's Words: "Someone did touch me, for I perceived that power has gone out from me."
Koine Greek: hēpsato mou tis, egō gar egnōn dynamin exelthousan ap’ emou.
Aramaic (Syriac): q-rēḇ l-y ’ā-nāš: ’ē-nā gēr ī-ḏ-’ēth d-ḥay-lā n-p̄aq me-n-y.

Luke 8:48 | Jesus comforting the woman healed of the flow of blood
Jesus's Words: "Daughter, cheer up. Your faith has made you well. Go in peace."
Koine Greek: thygatēr, hē pistis sou sesōken se: poreuou eis eirēnēn.
Aramaic (Syriac): ba-r-th-y hay-mā-nū-thē-kh ’a-ḥ-ya-thē-kh: ze-l-y b-š-lā-mā.

Luke 8:50 | Jesus encouraging Jairus after the report of his daughter's death
Jesus's Words: "Don’t be afraid. Only believe, and she will be made well."
Koine Greek: mē phobou: monon pisteuson, kai sōthēsetai.
Aramaic (Syriac): lā thē-z-ḥal: ba-l-ḥōḏ hay-mēn wa-ḥā-yā.

Luke 8:52 | Jesus addressing the mourners at Jairus's house
Jesus's Words: "Don’t weep, for she isn’t dead, but sleeping."
Koine Greek: mē klaiete: ou gar apethanen alla katheudei.
Aramaic (Syriac): lā thē-ḇ-kūn: lā gēr mī-thath: ’ēl-lā d-ma-kh-tā hī.

Luke 8:54 | Jesus commanding the child to awaken
Jesus's Words: "Child, arise!"
Koine Greek: hē pais, egeire.
Aramaic (Syriac): ṭ-lī-thā qū-m-y.

THE SENDING OF THE TWELVE

Luke 9:3-5 | Jesus instructing the twelve apostles as He sends them out to preach and heal
Jesus's Words: "Take nothing for your journey: no staffs, no wallet, no bread, no money, and don't have two coats each. Into whatever house you enter, stay there, and depart from there. As many as don't receive you, when you depart from that city, shake off even the dust from your feet for a testimony against them."
Koine Greek: mēden airete eis tēn hodon, mēte rabdon mēte pēran mēte arton mēte argyrion, mēte [ana] dyo chitōnas echein. kai eis hēn an oikian eiselthēte, ekei menete kai ekeithen exerchesthe. kai hosoi an mē dechōntai hymas, exerchomenoi apo tēs poleōs ekeinēs kai ton koniorton apo tōn podōn hymōn apotinassete eis martyrion ep' autous.
Aramaic (Syriac): lā thē-š-q-lūn me-ḏem l-'ū-r-khā: lā ša-ḇ-ṭā: wa-lā za-q-tā: wa-lā la-ḥ-mā: wa-lā zū-zē: wa-lā th-rayn khū-thī-nīn nē-h-wyān l-khōn. wa-l-'ay-ḏā ba-y-thā d-'ā-'-līn 'an-tūn: th-ma-n h-waw: wa-m-tha-ma-n pū-qū. wa-l-'ay-lēn d-lā m-qa-b-līn l-khōn: mā d-nā-p-qīn 'an-tūn min m-ḏī-n-thā haw: 'ā-p̄ ḥe-lā d-re-gh-lay-khōn po-ṣū 'a-lay-hōn l-sa-h-ḏū-thā.

THE FEEDING OF THE FIVE THOUSAND

Luke 9:13 | Jesus commanding the disciples to provide food for the multitude
Jesus's Words: "You give them something to eat."
Koine Greek: dote autois hymeis phagein.
Aramaic (Syriac): ha-ḇū l-hōn 'an-tūn l-mē-k-al.

Luke 9:14 | Jesus giving instructions for the seating of the crowd
Jesus's Words: "Make them sit down in groups of about fifty each."
Koine Greek: kataklinate autous klisias hōsei ana pentēkonta.
Aramaic (Syriac): 'a-s-m-khū-hōn s-mā-kh-yā s-mā-kh-yā ḥam-šīn ḥam-šīn nā-šīn.

PETER'S CONFESSION

Luke 9:18 | Jesus questioning the disciples privately regarding public opinion
Jesus's Words: "Who do the multitudes say that I am?"
Koine Greek: tina me legousin hoi ochloi einai?
Aramaic (Syriac): ma-n-y 'ā-m-rīn 'a-lay khē-n-šē d-'ī-thay-y?

Luke 9:20 | Jesus asking the disciples for their personal conviction
Jesus's Words: "But who do you say that I am?"
Koine Greek: hymeis de tina me legete einai?
Aramaic (Syriac): 'an-tūn dēn ma-n-y 'ā-m-rīn 'an-tūn d-'ī-thay-y?
The Cost of Discipleship

Luke 9:22 | Jesus foretelling His coming suffering and resurrection
Jesus's Words: "The Son of Man must suffer many things, and be rejected by the elders, chief priests, and scribes, and be killed, and the third day be raised up."
Koine Greek: dei ton huion tou anthrōpou polla pathein kai apodokimasthēnai apo tōn presbyterōn kai archiereōn kai grammateōn kai apoktanthēnai kai tē tritē hēmerā egerthēnai.
Aramaic (Syriac): d-wā-lē hū l-ḇar nā-šā d-sa-gī-'ā-thā nē-ḥ-aš: wa-nē-tha-s-lē min qā-šī-šē wa-min ra-ba-y khā-h-nē wa-min sā-p̄-rē: wa-n-qa-ṭ-lū-hī: wa-l-yaw-mā d-tlā-thā n-qūm.

Luke 9:23-25 | Jesus teaching the requirements for following Him
Jesus's Words: "If anyone desires to come after me, let him deny himself, and take up his cross daily, and follow me. For whoever desires to save his life will lose it, but whoever will lose his life for my sake, the same will save it. For what does it profit a man if he gains the whole world, and loses or forfeits his own self?"
Koine Greek: ei tis thelei opisō mou erchesthai, arnēsasthō heauton kai aratō ton stauron autou kath' hēmeran, kai akoloutheitō moi. hos gar an thelē tēn psychēn autou sōsai apolesei autēn: hos d' an apolesē tēn psychēn autou heneken emou outos sōsei autēn. ti gar opheleitai anthrōpos kerdasas ton kosmon holon heauton de apolesas ē zēmiōtheis?
Aramaic (Syriac): ma-n d-ṣā-ḇē d-nē-thā ba-thar-y: nē-k-p̄ūr b-na-p̄-šēh: wa-n-š-qūl ṣ-lī-ḇēh khū-l yaw-m wa-nē-thā ba-thar-y. ma-n d-ṣā-ḇē gēr d-na-p̄-šēh n-ḥē n-aw-b-ḏī-h: ma-n dēn d-na-w-bēḏ na-p̄-šēh mē-ṭū-lā-th-y haw n-ḥē-h. mā gēr mē-tha-y-thar bar nā-šā 'ēn nē-thā-r-'ā 'ā-l-mā khū-lēh: wa-na-p̄-šēh n-aw-bēḏ 'aw nē-ḥ-sar?

Luke 9:26-27 | Jesus on the coming of the Son of Man and the Kingdom
Jesus's Words: "For whoever will be ashamed of me and of my words, of him will the Son of Man be ashamed, when he comes in his glory, and the glory of the Father, and of the holy angels. But I tell you the truth: There are some of those who stand here, who will in no way taste of death, until they see the Kingdom of God."
Koine Greek: hos gar an epaischynthē me kai tous emous logous, touton ho huios tou anthrōpou epaischynthēsetai, hotan elthē en tē doxē autou kai tou patros kai tōn hagiōn angelōn. legō de hymin alēthōs, eisin tines tōn autou hestōtōn hoi ou mē geusōntai thanatou heōs an idōsin tēn basileian tou theou.
Aramaic (Syriac): ma-n dēn d-nē-p̄-khath b-y wa-ḇ-me-lay: bēh bar nā-šā nē-p̄-khath mā d-'ā-thē b-šu-ḇ-ḥā d-ḏī-lēh wa-ḏ-'a-ḇū-hī wa-ḏ-ma-l'a-kh-aw-hī qa-dī-šē. 'ā-mar 'ē-nā l-khōn š-rā-rā-'īth: d-'ī-th 'ā-nā-šā d-qā-mīn hā-r-kā d-lā n-ṭā-'mūn maw-thā: 'a-ḏ-mā d-ne-ḥ-zūn mal-khū-thēh d-'a-lā-hā.

THE TRANSFIGURATION AND AFTERMATH

Luke 9:35 | The Voice from the cloud on the mountain
Jesus's Words: "This is my beloved Son. Listen to him!"
Koine Greek: houtos estin ho huios mou ho eklelegmenos: autou akouete.
Aramaic (Syriac): hā-nā hū ber-y ḥa-ḇī-ḇā: lēh š-ma-'ū.

HEALING THE BOY WITH AN UNCLEAN SPIRIT

Luke 9:41 | Jesus rebuking the faithless generation after the disciples failed to heal the boy
Jesus's Words: "Faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here."
Koine Greek: ō genea apistos kai diestrammenē, heōs pote esomai pros hymas kai anexomai hymōn? prosagage hōde ton huion sou.
Aramaic (Syriac): 'ō dā-rā d-lā hay-mā-nū-thā wa-m-qal-qa-lā: 'a-ḏ-mā l-'ē-ma-th n-h-wē l-wā-th-khōn wa-'e-sa-y-bar l-khōn? qa-rēḇ l-hā-r-kā l-ḇer-āk.

FORECASTING THE BETRAYAL

Luke 9:44 | Jesus warning His disciples while the crowds marveled at His deeds
Jesus's Words: "Let these words sink into your ears, for the Son of Man will be delivered up into the hands of men."
Koine Greek: thesthe hymeis eis ta ōta hymōn tous logous toutous: ho gar huios tou anthrōpou mellei paradidosthai eis cheiras anthrōpōn.
Aramaic (Syriac): sī-mū 'an-tūn b-'ē-ḏ-nay-khōn me-lē hā-lēn: bar nā-šā gēr m-ha-ḏa-ṯ d-ne-th-ša-lam b-'ī-ḏay ba-n-yay nā-šā.

GREATNESS AND THE CHILD

Luke 9:48 | Jesus teaching on humility by placing a child by His side
Jesus's Words: "Whoever receives this little child in my name receives me. Whoever receives me receives him who sent me. For whoever is least among you all, this person will be great."

Koine Greek: hos ean dexētai touto to paidion epi tō onomati mou eme dechetai, kai hos an eme dexētai dechetai ton aposteilanta me: ho gar mikroteros en pasin hymin hyparchōn houtos estin megas.
Aramaic (Syriac): ma-n d-ma-qa-bel ṭal-yā hā-nā b-ša-m-y l-y m-qa-bel: wa-ma-n d-l-y m-qa-bel m-qa-bel l-ma-n d-ša-la-ḥa-n-y: ma-n d-za’-ūr gēr b-khū-l-khōn haw n-h-wē ra-bā.

HE WHO IS NOT AGAINST US

Luke 9:50 | Jesus responding to John concerning someone casting out demons in His name
Jesus's Words: "Don’t forbid him, for he who is not against us is for us."
Koine Greek: mē kōlyete, hos gar ouk estin kath’ hymōn hyper hymōn estin.
Aramaic (Syriac): lā thē-k-lūn: ma-n gēr d-lā hū lū-q-ḇal-khōn ḥ-lā-p̄ay-khōn hū.

THE SAMARITAN VILLAGE

Luke 9:55-56 | Jesus rebuking James and John for wanting to call down fire on a Samaritan village
Jesus's Words: "You don’t know of what kind of spirit you are. For the Son of Man didn’t come to destroy men’s lives, but to save them."
Koine Greek: ouk oidate poiou pneumatos este hymeis: ho gar huios tou anthrōpou ouk ēlthen psychas anthrōpōn apolesai alla sōsai.
Aramaic (Syriac): lā yā-ḏ-‘īn ’an-tūn d-’ay-ḏā rū-ḥā ’ī-thay-khōn: bar nā-šā gēr lā ’ē-thā l-ma-w-bā-ḏū na-p̄-šā-thā ’ēl-lā l-ma-ḥā-yū.

THE COST OF FOLLOWING JESUS

Luke 9:58 | Jesus responding to a man who offered to follow Him everywhere
Jesus's Words: "The foxes have holes, and the birds of the sky have nests, but the Son of Man has no place to lay his head."
Koine Greek: hai alōpekes phōleous echousin kai ta peteina tou ouranou kataskēnōseis, ho de huios tou anthrōpou ouk echei pou tēn kephalēn klinē.
Aramaic (Syriac): th-’-lē ’ī-th l-hōn n-qū-pē: wa-p̄ā-rā-thā d-š-ma-yā ma-ṭ-la-lē: l-ḇar nā-šā dēn layth lēh ’ay-kā d-nē-s-mūkh rē-šēh.

Luke 9:60 | Jesus responding to a man who wanted to first bury his father
Jesus's Words: "Leave the dead to bury their own dead, but you go and announce the Kingdom of God."
Koine Greek: aphes tous nekrous thapsai tous heautōn nekrous, sy de apelthōn diangelle tēn basileian tou theou.
Aramaic (Syriac): š-ḇūq mī-thē qā-ḇ-rīn mī-thay-hōn: wa-’at zel sa-bar mal-khū-thēh d-’a-lā-hā.

Luke 9:62 | Jesus responding to a man who wanted to first say goodbye to his family
Jesus's Words: "No one, having put his hand to the plow, and looking back, is fit for the Kingdom of God."
Koine Greek: oudeis epibalōn tēn cheira ep’ arotron kai blepōn eis ta opisō euthetos estin tē basileia tou theou.
Aramaic (Syriac): lā ’ā-nāš ra-mē ’ī-ḏēh ‘al s-ka-thā wa-ḥā-zē l-ḇa-thar wa-m-ṭay-yaḇ l-mal-khū-thēh d-’a-lā-hā.

COMMISSIONING THE SEVENTY-TWO

Luke 10:2-12 | Jesus instructing the seventy-two disciples as He sends them out in pairs
Jesus's Words: "The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest. Go your ways. Behold, I send you out as lambs among wolves. Carry no purse, nor wallet, nor sandals. Greet no one on the way. Into whatever house you enter, first say, ‘Peace be to this house.’ If a son of peace is there, your peace will rest on him; but if not, it will return to you. Remain in that same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Don’t go from house to house. Into whatever city you enter, and they receive you, eat the things that are set before you. Heal the sick who are there, and tell them, ‘The Kingdom of God has come near to you.’ But into whatever city you enter, and they don’t receive you, go out into its

streets and say, ‘Even the dust from your city that clings to us, we wipe off against you. Nevertheless know this, that the Kingdom of God has come near to you.’ I tell you, it will be more tolerable in that day for Sodom than for that city."
Koine Greek: ho men therismos polys, hoi de ergatai oligoi: deēthēte oun tou kyriou tou therismou hopōs ergatas ekbalē eis ton therismon autou. hypagete: idou apostellō hymas hōs arnas en mesō lykōn. mē bastazete ballantion, mē pēran, mē hypodēmata, kai mēdena kata tēn hodon aspasēsthe. eis hēn d’ an eiselthēte oikian prōton legete: eirēnē tō oikō toutō. kai ean ekei ē huios eirēnēs, epanapausetai ep’ auton hē eirēnē hymōn: ei de mēge, eph’ hymas anakampsei. en autē de tē oikia menete, esthiontes kai pinontes ta par’ autōn: axios gar ho ergatēs tou misthou autou. mē metabainete ex oikias eis oikian. kai eis hēn an polin eisperchēsthe kai dechōntai hymas, esthiete ta paratithemena hymin, kai therapeuete tous en autē astheneis, kai legete autois: ēggiken eph’ hymas hē basileia tou theou. eis hēn d’ an polin eiselthēte kai mē dechōntai hymas, exelthontes eis tas plateias autēs eipate: kai ton koniorton ton kollēthenta hymin ek tēs poleōs hymōn eis tous podas apomassometha hymin: plēn touto ginōskete hoti ēggiken hē basileia tou theou. legō hymin hoti Sodomois en tē hēmerā ekeinē anektoteron estai ē tē polei ekeinē.
Aramaic (Syriac): ḥa-ṣā-ḏā sa-gī: wa-p̄ā-’lē qa-lī-l: b-’aw hā-khīl min mā-rē ḥa-ṣā-ḏā d-na-p̄eq pā-’lē l-ḥa-ṣā-ḏēh. zel-lū: hā ’ē-nā m-ša-la-ḥ ’ē-nā l-khōn ’ay-kh ’ēm-rē bēth dē-’ḇē. lā thē-š-q-lūn l-khōn kī-sē: wa-lā za-q-tā: wa-lā m-sa-’nē: wa-ḇ-’ū-r-khā l-’ā-nāš lā thē-š-’ē-lūn b-š-lā-mā. wa-l-’ay-ḏā ba-y-thā d-‘ā-’-līn ’an-tūn: lū-q-ḏam ’ē-m-rū š-lā-mā l-ḇay-thā hā-nā. wa-’ēn ’ī-th th-ma-n bar š-lā-mā: nē-th-nī-ḥ ‘a-lū-hī š-lā-ma-khōn: ’ēn dēn lā: ‘a-lay-khōn nē-thūḇ. b-haw dēn ba-y-thā h-waw: wa-’e-khū-lū wa-š-thaw min d-ḏī-l-hōn: ’a-khī-ḏ gēr pā-’lā ’a-gh-rēh. wa-lā thē-š-a-nūn min ba-y-thā l-ḇay-thā. wa-l-’ay-ḏā m-ḏī-n-thā d-‘ā-’-līn ’an-tūn wa-m-qa-b-līn l-khōn: ’e-khū-lū me-ḏem d-mē-tha-sīm l-khōn. wa-’a-s-yaw l-’ay-lēn d-kh-rī-hīn bāh: wa-’ē-m-rū l-hōn: q-rē-ḇath l-khōn mal-khū-thēh d-’a-lā-hā. l-’ay-ḏā m-ḏī-n-thā dēn d-‘ā-’-līn ’an-tūn wa-lā m-qa-b-līn l-khōn: pū-qū l-šū-qēh wa-’ē-m-rū: ’ā-p̄ ḥe-lā d-na-qīp̄ l-na-p̄-š-n min m-ḏī-n-th-khōn po-ṣīn ’ē-nā l-khōn: b-ram hā-ḏē d-thē-ḏ-‘ūn: d-q-rē-ḇath l-khōn mal-khū-thēh d-’a-lā-hā. ’ā-mar ’ē-nā l-khōn: d-l-ṣū-ḏūm b-haw yaw-mā n-h-wē n-yā-ḥ ya-thīr min l-ma-ḏī-n-thā haw.

WOES TO THE UNREPENTANT CITIES

Luke 10:13-15 | Jesus rebuking the cities of Galilee where most of His miracles were performed
Jesus's Words: "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon in the judgment than for you. You, Capernaum, who are exalted to heaven, will be brought down to Hades."
Koine Greek: ouai soi, Chorazin: ouai soi, Bēthsaida: hoti ei en Tyrō kai Sidōni egenēthēsan hai dynameis hai genomenai en hymin, palai an en sakkō kai spodō kathēmenoi metenoēsan. plēn Tyrō kai Sidōni anektoteron estai en tē krisei ē hymin. kai sy, Kapharnaoum, mē heōs ouranou hypsōthēsē? heōs tou hadou katabibasthēsē.
Aramaic (Syriac): wāy l-khī Khū-rā-zīn: wāy l-khī Bēth-ṣā-y-ḏā: d-’ēn b-ṣūr wa-ḇ-ṣī-ḏān h-waw ḥay-lē d-ha-waw b-khēn: ka-ḇī-rā min ka-ḏū b-sa-qē wa-ḇ-qa-ṭ-mā thā-ḇ h-way. b-ram l-ṣūr wa-l-ṣī-ḏān n-h-wē n-yā-ḥ b-ḏī-nā ya-thīr min d-l-khēn. wa-’at-y Ka-p̄ar-nā-ḥūm hī d-‘a-ḏ-mā l-š-ma-yā ’ē-tha-rī-ma-th: ‘a-ḏ-mā l-š-yūl thē-ḥ-thīn.

THE REPRESENTATIVE AUTHORITY

Luke 10:16 | Jesus establishing the link between His messengers, Himself, and the Father
Jesus's Words: "He who hears you hears me, and he who rejects you rejects me; and he who rejects me rejects him who sent me."
Koine Greek: ho akouōn hymōn emou akouei, kai ho athetōn hymas eme athetei: ho de eme athetōn athetei ton aposteilanta me.
Aramaic (Syriac): ma-n d-l-khōn šā-mā-’ l-y šā-mā-’: wa-ma-n d-l-khōn ṭā-lem l-y ṭā-lem: wa-ma-n d-l-y ṭā-lem ṭā-lem l-ma-n d-ša-la-ḥa-n-y.

THE RETURN OF THE SEVENTY-TWO

Luke 10:18-20 | Jesus responding to the disciples' joy over their authority over demons
Jesus's Words: "I saw Satan having fallen like lightning from heaven. Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you. Nevertheless, don’t rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

Koine Greek: etheōroun ton Satanan hōs astrapēn ek tou ouranou pesonta. idou dedōka hymin tēn exousian tou patein epanō opheōn kai skorpiōn, kai epi pasan tēn dynamin tou echthrou, kai ouden hymas ou mē adikēsē. plēn en toutō mē chairete hoti ta pneumata hymin hypotassetai, chairete de hoti ta onomata hymōn engēgraptai en tois ouranois.
Aramaic (Syriac): ḥā-zē h-wayth lēh l-Sā-ṭā-nā d-ne-p̄al ʾay-kh bar-qā min š-ma-yā. hā ya-b̲-th l-khōn šū-l-ṭā-nā d-thē-d-šūn ḥ-wa-wā-thā wa-ʿē-q-ar-b̲ē: wa-kh-ū-lēh ḥay-lēh d-b̲-ʾel-d-b̲ā-b̲ā: wa-me-ḏem lā nē-h-ar l-khōn. b-ram b-hā-ḏē lā thē-ḥ-dūn d-ḏay-wē mē-tha-š-ʾa-b-ḏīn l-khōn: ḥ-ḏaw dēn d-ša-mā-hay-khōn ʾē-th-k-thē-b̲ b-š-ma-yā.

JESUS'S PRAYER OF THANKSGIVING

Luke 10:21 | Jesus rejoicing in the Holy Spirit and praising the Father
Jesus's Words: "I thank you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and revealed them to little children. Yes, Father, for so it was well-pleasing in your sight."
Koine Greek: exomologoumai soi, pater, kyrie tou ouranou kai tēs gēs, hoti apekrypsas tauta apo sophōn kai synetōn kai apekalypsas auta nēpiois: nai ho patēr, hoti houtōs eudokia egeneto emprosthen sou.
Aramaic (Syriac): maw-ḏē ʾē-nā lāk ʾā-b̲-y mā-rē š-ma-yā wa-ʾar-ʾā: d-ka-sī-th hā-lēn min ḥa-kī-mē wa-sa-kū-l-thā-nē: wa-gh-lay-th-hēn l-ya-lū-ḏē: ʾīn ʾā-b̲-y d-hā-kha-nā h-wā ṣē-b̲-yā-nā q-ḏā-mayk.

THE UNIQUE RELATIONSHIP

Luke 10:22 | Jesus declaring His relationship with the Father
Jesus's Words: "All things have been delivered to me by my Father. No one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whom the Son desires to reveal him."
Koine Greek: panta moi paredothē hypo tou patros mou, kai oudeis ginōskei tis estin ho huios ei mē ho patēr, kai tis estin ho patēr ei mē ho huios kai hō ean boulētai ho huios apokalypsai.
Aramaic (Syriac): khū-l me-ḏem ʾē-š-tha-lam l-y min ʾā-b̲-y: wa-lā ʾā-nāš yā-ḏa-ʾ ma-n-y b-rā ʾēl-lā ʾēn ʾā-b̲ā: wa-ma-n-y ʾā-b̲ā ʾēl-lā ʾēn b-rā: wa-l-ma-n d-ṣā-b̲ē b-rā d-ne-gh-lē.

PRIVILEGE OF THE DISCIPLES

Luke 10:23-24 | Jesus privately addressing His disciples regarding their unique witness
Jesus's Words: "Blessed are the eyes which see the things that you see, for I tell you that many prophets and kings desired to see the things which you see, and didn't see them, and to hear the things which you hear, and didn't hear them."
Koine Greek: makarioi hoi ophthalmoi hoi blepontes ha blepete. legō gar hymin hoti polloi prophētai kai basileis ēthelēsan idein ha hymeis blepete kai ouk eidan, kai akousai ha akouete kai ouk ēkousan.
Aramaic (Syriac): ṭū-b̲ay-h l-ʾay-nē d-ḥā-zyān me-ḏem d-ʾan-tūn ḥā-zēn. ʾā-mar ʾē-nā l-khōn gēr: d-sa-gī-ʾē n-b̲ī-yē wa-m-la-khē ṣ-b̲aw d-ne-ḥ-zūn me-ḏem d-ʾan-tūn ḥā-zēn wa-lā ḥ-zaw: wa-l-me-š-ma-ʾ me-ḏem d-ʾan-tūn šā-m-ʿīn wa-lā š-ma-ʾ.

THE PARABLE OF THE GOOD SAMARITAN

Luke 10:26 | Jesus questioning a lawyer regarding the requirements of the Law
Jesus's Words: "What is written in the law? How do you read it?"
Koine Greek: en tō nomō ti gegraptai? pōs anaginōskeis?
Aramaic (Syriac): ba-n-ā-mū-sā mā-nā k-thīb̲? ʾay-k-an qā-rē ʾat?

Luke 10:28 | Jesus confirming the lawyer's correct answer
Jesus's Words: "You have answered correctly. Do this, and you will live."
Koine Greek: orthōs apekrithēs: touto poiei kai zēsē.
Aramaic (Syriac): tha-rī-ṣā-ʾīth ʾē-m-art: hā-ḏē ʿē-b̲ad wa-th-ḥē.

Luke 10:30-35 | Jesus telling the parable of the traveler and the Samaritan
Jesus's Words: "A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. By chance a certain priest was going down that way. When he saw

him, he passed by on the other side. In the same way a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he traveled, came where he was. When he saw him, he was moved with compassion, came to him, and bound up his wounds, pouring on oil and wine. He set him on his own animal, and brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, and gave them to the host, and said to him, ‘Take care of him. Whatever you spend beyond that, I will repay you when I return."
Koine Greek: anthrōpos tis katebainen apo Ierousalēm eis Ierichō kai lēstais periepesen, hoi kai ekdysantes auton kai plēgas epithentes apēlthon aphentes hēmithanē. kata synkyrian de hiereus tis katebainen en tē hodō ekeinē, kai idōn auton antiparēlthen. homoiōs de kai Leuites genomenos kata ton topon elthōn kai idōn antiparēlthen. Samaritēs de tis hodeuōn ēlthen kat’ auton kai idōn esplanchnisthē, kai proselthōn katedēsen ta traumata autou epicheōn elaion kai oinon, epibibasas de auton epi to idion ktēnos ēgagen auton eis pandocheion kai epemelēthē autou. kai epi tēn aurion ekbalōn dyo dēnaria edōken tō pandochei kai eipen: epimelēthēti autou, kai ho ti an prosdapanēsēs egō en tō epanerchesthai me apodōsō soi.
Aramaic (Syriac): ga-ḇ-rā ḥ-ḏā nā-ḥēth h-wā min ’ū-rī-š-lem l-’ī-rī-ḥū: wa-n-p̄al b-’ī-ḏay gā-ya-sē: wa-š-la-ḥū-hī wa-m-ḥā-w-hī wa-š-ḇa-qū-hī kaḏ qa-līl qay-yām hū: wa-’ē-zal. wa-gh-ḏaš khā-h-nā ḥ-ḏā nā-ḥēth h-wā b-’ū-r-khā hāy: wa-ḥ-zā-y-hī wa-‘-ḇar. wa-hā-kha-nā ’ā-p̄ lē-wā-yā: kaḏ ’ē-thā l-hā-wa dūk-thā ḥ-zā-y-hī wa-‘-ḇar. Sam-rā-yā dēn kaḏ r-ḏē h-wā ’ē-thā l-wā-thēh: wa-ḥ-zā-y-hī wa-’e-th-ra-ḥam ‘a-lū-hī. wa-q-rēḇ wa-’ē-ṣa-ḇ-thēn ma-ḥ-wā-thēh: wa-’ē-š-a-ḏ ‘a-lay-hēn ḥam-rā wa-me-š-ḥā: wa-’a-r-k-ḇēh ‘al ḥ-mā-rēh: wa-’ay-th-y-hī l-p̄ū-th-qā wa-’e-th-ra-ḥam ‘a-lū-hī. wa-l-ṣa-p̄-rēh d-yaw-mā ’a-p̄eq th-rayn dēn-ā-rīn ya-ḇ l-p̄ū-th-qā-yā: wa-’ā-mar lēh: ya-ṣēp̄ lēh: wa-’ēn me-ḏem ya-thīr thē-p-ūq: mā d-the-ḇ-th ’ē-nā ’e-p-ra’-āk.

Luke 10:36-37 | Jesus defining true neighborliness
Jesus's Words: "Which of these three do you think seemed to be a neighbor to him who fell among the robbers? (The lawyer said, 'He who showed mercy on him.') Go, and do likewise."
Koine Greek: tis toutōn tōn triōn plēsion dokei soi gegonenai tou empesontos eis tous lēstas? poreuou kai sy poiei homoiōs.
Aramaic (Syriac): ma-n hā-khīl min hā-lēn tlā-thā mē-th-ḥ-zē lāk d-h-wā q-rī-ḇā l-haw d-ne-p̄al b-’ī-ḏay gā-ya-sē? zel ’ā-p̄ ’at hā-kha-nā ‘ē-ḇad.

MARTHA AND MARY

Luke 10:41-42 | Jesus responding to Martha’s complaint about her sister Mary
Jesus's Words: "Martha, Martha, you are anxious and troubled about many things, but one thing is needed. Mary has chosen the good part, which will not be taken away from her."
Koine Greek: Martha Martha, merimnas kai thorybazē peri polla, henos de estin chreia: Mariam gar tēn agathēn merida exelexato hētis ouk aphairethēsetai autēs.
Aramaic (Syriac): Mār-thā Mār-thā: ya-ṣī-p̄a-th-y wa-r-hī-ḇa-th-y ‘al sa-gī-’ā-thā. ḥ-ḏā hī dēn d-mē-th-ba-’-yā: Mar-yam dēn me-nā-thā ṭā-ḇ-tā g-ḇāth lāh: hāy d-lā thē-tha-š-qal min-nāh.

THE MODEL PRAYER

Luke 11:2-4 | Jesus teaching His disciples how to pray
Jesus's Words: "When you pray, say, ‘Our Father in heaven, may your name be kept holy. May your Kingdom come. May your will be done on earth, as it is in heaven. Give us day by day our daily bread. Forgive us our sins, for we ourselves also forgive everyone who is indebted to us. Bring us not into temptation, but deliver us from the evil one."
Koine Greek: hotan proseuchēsthe, legete: pater [hēmōn ho en tois ouranois], hagiasthen tō onoma sou: elthetō hē basileia sou: [genēthētō to thelēma sou, hōs en ouranō kai epi tēs gēs:] ton arton hēmōn ton epiousion didou hymin to kath’ hēmeran: kai aphes hymin tas hamartias hēmōn, kai gar autoi aphiemen panti opheilonti hymin: kai mē eisenenkēs hēmas eis peirasmon, [alla rhysai hēmas apo tou ponērou].
Aramaic (Syriac): ’ā-mar l-hōn: hā-kha-nā h-waw m-ṣal-lēn: ’ā-ḇūn d-ḇa-š-ma-yā: nē-th-qa-daš š-māk: thē-thā mal-khū-thāk: n-h-wē ṣē-ḇ-yā-nāk ’ay-k-an d-ḇa-š-ma-yā hā-kha-nā ’ā-p̄ b-’ar-’ā. haḇ la-n la-ḥ-mā d-sūn-qā-nan khū-l yaw-m. wa-š-ḇūq la-n ḥ-ṭā-hay-n: ’ā-p̄ gēr ’ē-na-ḥ-nā š-ḇaq-n l-khū-l ḥay-yā-ḇay-n: wa-lā thē-’a-la-n l-ne-s-yū-nā: ’ēl-lā pa-ṣā-n min bī-šā.

PERSISTENCE IN PRAYER

Luke 11:5-8 | Jesus telling the parable of the friend at midnight
Jesus's Words: "Which of you, if you go to a friend at midnight, and tell him, 'Friend, lend me three loaves of bread, for a friend of mine has come to me from a journey, and I have nothing to set before him,' and he from within will answer and say, 'Don't trouble me. The door is now shut, and my children are with me in bed. I can't rise up and give it to you'? I tell you, although he will not rise and give it to him because he is his friend, yet because of his persistence he will get up and give him as many as he needs."
Koine Greek: tis ex hymōn exei philon kai poreusetai pros auton mesonyktiou kai eipē autō: phile, chrēson moi treis artous, epeidē philos mou paregeneto ex hodou pros me kai ouk echō ho parathēsō autō: kakeinos esōthen apokritheis eipē: mē moi kopous pareche: ēdē hē thyra kekleistai kai ta paidia mou met' emou eis tēn koitēn eisin: ou dynamai anastas dounai soi. legō hymin, ei kai ou dōsei autō anastas dia to einai philon autou, dia ge tēn anaideian autou egertheis dōsei autō hosōn chrēzei.
Aramaic (Syriac): ma-n min-khōn d-'ī-th lēh rā-ḥ-mā: wa-nē-zel l-wā-thēh b-p̄al-ghēh d-lē-l-yā wa-nē-mar lēh: rā-ḥ-m-y 'a-z-ī-p̄ay-n-y tlā-thā g-rī-ṣā-thā: mē-ṭūl d-rā-ḥ-mā 'ē-thā l-wā-th-y min 'ū-r-khā: wa-layth l-y me-ḏem d-'ē-sīm lēh. wa-haw rā-ḥ-mēh min l-ghaw nē-nē wa-nē-mar lēh: lā thē-ḏ-ū-ša-n-y: d-hā tha-r-'ā 'a-ḥī-ḏ hū: wa-b̲-nay 'am-y b-'e-s-p-lī-ḏā: lā mē-š-ka-ḥ 'ē-nā d-'ē-qūm wa-'e-tel lāk. 'ā-mar 'ē-nā l-khōn: d-'ēn mē-ṭūl rā-ḥ-mū-thā lā ne-tel lēh: mē-ṭūl ḥū-ṣā-pēh n-qūm wa-ne-tel lēh kh-mā d-mē-tha-b̲-'ē lēh.

ASK, SEEK, AND KNOCK

Luke 11:9-10 | Jesus encouraging confidence in the Father's response to prayer
Jesus's Words: "I tell you, keep asking, and it will be given you. Keep seeking, and you will find. Keep knocking, and it will be opened to you. For everyone who asks receives. He who seeks finds. To him who knocks it will be opened."
Koine Greek: kagō hymin legō: aiteite kai dothēsetai hymin, zēteite kai heurēsete, krouete kai anoigēsetai hymin. pas gar ho aitōn lambanei kai ho zētōn heuriskei kai tō krouonti anoigēsetai.
Aramaic (Syriac): 'ā-p̄ 'ē-nā 'ā-mar 'ē-nā l-khōn: š-'ē-lū wa-nē-tha-hēb̲ l-khōn: b̲-'aw wa-th-ēš-kh-ḥūn: qū-šū wa-nē-th-p-tha-ḥ l-khōn. khū-l gēr d-šā-'ēl lā-b̲eḏ: wa-ma-n d-b̲ā-'-ē me-š-ka-ḥ: wa-l-ma-n d-nā-qēš mē-th-p-tha-ḥ lēh.

THE GOOD FATHER

Luke 11:11-13 | Jesus contrasting earthly fathers with the Heavenly Father
Jesus's Words: "Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won't give him a snake instead of a fish, will he? Or if he asks for an egg, he won't give him a scorpion, will he? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him?"
Koine Greek: tina de ex hymōn ton patera aitēsei ho huios [arton, mē lithon epidōsei autō? ē kai] ichthyn, mē anti ichthyuos ophin autō epidōsei? ē kai aitēsei ōon, mē epidōsei autō skorpion? ei oun hymeis ponēroi hyparchontes oidate domata agatha didonai tois teknois hymōn, posō mallon ho patēr [ho] ex ouranou dōsei pneuma hagion tois aitousin auton.
Aramaic (Syriac): 'ay-nā gēr min-khōn 'ā-b̲ā d-ne-š-'lī-w-hī b-rēh la-ḥ-mā: d-l-mā kē-p̄ā ya-hēb̲ lēh? wa-'ēn nū-nā nē-š-'lī-w-hī: d-l-mā ḥ-wa-yā ḥ-lā-p̄ nū-nā ya-hēb̲ lēh? wa-'ēn bar-th-ā-'-thā nē-š-'lī-w-hī: d-l-mā 'ē-q-ar-b̲ā ya-hēb̲ lēh? wa-'ēn 'an-tūn d-b̲ī-šē 'ī-thay-khōn: yā-ḏ-'īn 'an-tūn maw-h-b̲ā-thā ṭā-b̲ā-thā l-ma-tal l-b̲-nay-khōn: kh-mā ya-thīr-ā-'īth 'ā-b̲ū-khōn min š-ma-yā ne-tel rū-ḥā d-qūḏ-šā l-'ay-lēn d-ša-'līn lēh.

A KINGDOM DIVIDED

Luke 11:17-20 | Jesus defending Himself against the accusation of casting out demons by Beelzebul
Jesus's Words: "Every kingdom divided against itself is brought to desolation. A house divided against a house falls. If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. If I by Beelzebul cast out demons, by whom do your sons cast them out? Therefore they will be your judges. But if I by the finger of God cast out demons, then the Kingdom of God has come to you."
Koine Greek: pasa basileia eph' heautēn diameristheisa erēmoutai, kai oikos epi oikon piptei. ei de kai ho Satanas eph' heauton diemeristhē, pōs stathēsetai hē basileia autou? hoti legete en Beelzeboul ekballein me ta daimonia. ei de egō en

Beelzeboul ekballō ta daimonia, hoi huioi hymōn en tini ekballousin? dia touto autoi hymōn kritai esontai. ei de en daktulō theou [egō] ekballō ta daimonia, ara ephthasen eph’ hymas hē basileia tou theou.
Aramaic (Syriac): khū-l mal-khū-thā d-p̄al-ghā ‘al na-p̄-šāh: khā-r-ḇā: wa-ḇay-thā d-p̄al-ghā ‘al ba-y-thā nā-p̄el. wa-’ēn Sā-ṯā-nā ‘al na-p̄-šēh mē-th-p-lag: ’ay-k-an qā-y-mā mal-khū-thēh? d-’ā-m-rīn ’an-tūn d-ḇa-ḇ-’ēl-z-ḇūḇ ma-p̄eq ’ē-nā ḏay-wē. wa-’ēn ’ē-nā b-ḇ-’ēl-z-ḇūḇ ma-p̄eq ’ē-nā ḏay-wē: ba-n-yay-khōn b-ma-n ma-p̄-qīn? mē-ṭūl hā-nā hē-nōn n-h-wūn l-khōn da-yā-nē. ’ēn dēn b-ṣe-ḇ-’ā d-’a-lā-hā ma-p̄eq ’ē-nā ḏay-wē: q-rē-ḇath lāh ‘a-lay-khōn mal-khū-thēh d-’a-lā-hā.

THE STRONG MAN ARMED

Luke 11:21-22 | Jesus illustrating the defeat of the powers of darkness
Jesus's Words: "When the strong man, fully armed, guards his own dwelling, his goods are safe. But when someone stronger attacks him and overcomes him, he takes from him his whole armor in which he trusted, and divides his spoils."
Koine Greek: hotan ho ischyros kathōplismenos phylassē tēn heautou aulēn, en eirēnē estin ta hyparchonta autou: epan de ischyroteros autou epelthōn nikēsē auton, tēn panoplian autou airei eph’ hē epepoithei, kai ta skyla autou diadidōsin.
Aramaic (Syriac): mā d-ḥa-sī-nā kaḏ m-zay-yan na-ṭar dā-r-thēh: b-š-lā-mā hū qē-n-yā-nēh. mā dēn d-nē-thā d-ḥa-sīn min-nēh n-ē-z-khē-w-hī: khū-lēh zay-nēh šā-qel haw d-th-khīl h-wā ‘a-lū-hī: wa-ḇ-ī-ze-thēh m-p̄al-legh.

HE WHO IS NOT WITH ME

Luke 11:23 | Jesus declaring the necessity of commitment to His mission
Jesus's Words: "He who is not with me is against me. He who doesn’t gather with me scatters."
Koine Greek: ho mē ōn met’ emou kat’ emou estin, kai ho mē synagōn met’ emou skorpizei.
Aramaic (Syriac): ma-n d-lā hū ‘am-y lū-q-ḇal-y hū: wa-ma-n d-lā ka-neš ‘am-y m-ḇad-dā-rū m-ḇad-dar.

THE RETURN OF THE UNCLEAN SPIRIT

Luke 11:24-26 | Jesus warning against a temporary or superficial spiritual change
Jesus's Words: "The unclean spirit, when he has gone out of the man, passes through waterless places, seeking rest, and finding none, he says, ‘I will turn back to my house from which I came out.’ When he returns, he finds it swept and put in order. Then he goes, and takes seven other spirits more evil than himself, and they enter in and dwell there. The last state of that man becomes worse than the first."
Koine Greek: hotan to akatharton pneuma exelthē apo tou anthrōpou, dierchetai di’ anydrōn topōn zētoun anapausin, kai mē heuriskon [tote] legei: hypostrepsō eis ton oikon mou hothen exēlthon: kai elthon heuriskei [scholazonta] sesarōmenon kai kekosmēmenon. tote poreuetai kai paralambanei hetera pneumata ponērotera heautou hepta, kai eiselthonta katoikei ekei, kai ginetai ta eschata tou anthrōpou ekeinou cheirona tōn prōtōn.
Aramaic (Syriac): rū-ḥā dēn ṭan-p̄-thā mā d-ne-p̄al-ath min bar nā-šā: ’ā-z-lā mē-tha-k-ra-khā b-’ath-ra-wā-thā d-ma-yā layth b-hōn: wa-ḇā-y-’ā n-yā-ḥā: wa-mā d-lā ’ē-š-kha-ḥ-ath ’ā-m-rā: ’ē-thūḇ l-ḇay-th-y min ’ay-kā d-ne-p̄-qeth. wa-’ēn ’ē-thāth ’ē-š-kha-ḥ-ath lēh d-kh-mīš wa-m-ṣab-ba-ṯ. hāy-dēn ’ā-z-lā da-ḇ-rā š-ḇa’ rū-ḥīn ’-ḥ-rā-nyān d-ḇī-šān min-nāh: wa-‘ā-’lān wa-’ā-m-rān th-ma-n: wa-h-w-yā ḥa-r-tha-thēh d-haw ga-ḇ-rā bī-šā min qa-ḏ-ma-y-thēh.

TRUE BLESSEDNESS

Luke 11:28 | Jesus responding to a woman in the crowd who praised His mother
Jesus's Words: "On the contrary, blessed are those who hear the word of God, and keep it."
Koine Greek: menounge makarioi hoi akouontes ton logon tou theou kai phylassontes.
Aramaic (Syriac): ’īn ṭū-ḇay-h l-’ay-lēn d-šā-m-‘īn me-le-th-’a-lā-hā wa-nā-ṭ-rīn lāh.

THE SIGN OF JONAH

Luke 11:29-32 | Jesus addressing the crowds who sought a sign from heaven
Jesus's Words: "This generation is an evil generation. It seeks after a sign, and no sign will be given to it but the sign of Jonah the prophet. For even as Jonah became a sign to the Ninevites, so will also the Son of Man be to this generation. The Queen of the South will rise up in the judgment with the men of this generation, and will condemn them: for she came

from the ends of the earth to hear the wisdom of Solomon; and behold, one greater than Solomon is here. The men of Nineveh will stand up in the judgment with this generation, and will condemn it: for they repented at the preaching of Jonah; and behold, one greater than Jonah is here."
Koine Greek: hē genea hautē genea ponēra estin: sēmeion zētei, kai sēmeion ou dothēsetai autē ei mē to sēmeion Iōna. kathōs gar egeneto Iōnas tois Nineuitais sēmeion, outōs estai kai ho huios tou anthrōpou tē genea tautē. basilissa notou egerthēsetai en tē krisei meta tōn andrōn tēs geneas tautēs kai katakrinei autous: hoti ēlthen ek tōn peratōn tēs gēs akousai tēn sophian Solomonos, kai idou pleion Solomonos hōde. andres Nineuitai anastēsontai en tē krisei meta tēs geneas tautēs kai katakrinousin autēn: hoti metenoēsan eis to kērygma Iōna, kai idou pleion Iōna hōde.
Aramaic (Syriac): dā-rā hā-nā bī-šā hū: ’ā-thā ḇā-’-ē: wa-’ā-thā lā thē-th-p-ra-’ lēh: ’ēl-lā ’ā-thēh d-Yawnān n-ḇī-yā. ’ay-k-an gēr d-h-wā Yawnān ’ā-thā l-Nī-n-wā-yē: hā-kha-nā n-h-wē ’ā-p̄ bar nā-šā l-ḏā-rā hā-nā. mal-ka-thā d-tay-m-nā th-qūm b-ḏī-nā ‘am nā-šā d-ḏā-rā hā-nā wa-th-ḥa-y-ḇ-ī-n-hōn: d-’ē-thāth min ‘e-ḇ-rā-thā d-’ar-’ā d-the-š-ma-’ ḥe-kh-m-thēh d-Š-lē-mūn: wa-hā ya-thīr min Š-lē-mūn hā-r-kā. ga-ḇ-rē Nī-n-wā-yē n-qū-mūn b-ḏī-nā ‘am dā-rā hā-nā wa-n-ḥay-ḇū-hī: d-thāḇ b-kha-rā-zū-thēh d-Yawnān: wa-hā ya-thīr min Yawnān hā-r-kā.

THE LIGHT OF THE BODY

Luke 11:33-36 | Jesus teaching on spiritual perception and clarity
Jesus's Words: "No one, when he has lit a lamp, puts it in a cellar or under a basket, but on a stand, that those who come in may see the light. The lamp of the body is your eye. When your eye is single, your whole body also is full of light; but when it is evil, your body also is full of darkness. Therefore see whether the light that is in you isn’t darkness. If therefore your whole body is full of light, having no part dark, it will be wholly full of light, as when the lamp with its bright shining gives you light."
Koine Greek: oudeis lychnon hapsas eis kryptēn tithēsin [oude hypo ton modion] all’ epi tēn lychnian, hina hoi eisporeuomenoi to phengos blepōsin. ho lychnos tou sōmatos estin ho ophthalmos sou. hotan ho ophthalmos sou haplous ē, kai holon to sōma sou phōteinon estin: epan de ponēros ē, kai to sōma sou skoteinon. skopei oun mē to phōs to en soi skotos estin. ei oun to sōma sou holon phōteinon, mē echon meros ti skoteinon, estai phōteinon holon hōs hotan ho lychnos tē astrapē phōtizē se.
Aramaic (Syriac): lā ’ā-nāš ma-n-ha-r š-rā-ghā wa-sa-m b-k-as-yā: ’aw thē-ḥēth s-’ā-thā: ’ēl-lā ‘al m-nā-r-thā: d-’ay-lēn d-‘ā-’-līn ne-ḥ-zūn nū-h-rēh. š-rā-ghēh d-p̄agh-rāk ’ī-thē-h ’ay-nāk. mā dēn d-’ay-nāk p-šī-ṭā: ’ā-p̄ khū-lēh pa-gh-rāk n-h-wē n-hīr: ’ēn dēn th-h-wē ḇī-šā: ’ā-p̄ pa-gh-rāk n-h-wē ḥ-šū-khā. ’ē-z-da-har hā-khīl d-l-mā nū-h-rā d-ḇāk ḥ-šū-khā hū. ’ēn dēn pa-gh-rāk khū-lēh n-hīr: wa-layth bēh me-na-thā me-ḏem ḥ-šū-khā-y-thā: n-h-wē n-hīr khū-lēh: ’ay-kh d-ša-gh-rā b-na-hī-rū-thēh m-na-har lāk.

WOES TO THE PHARISEES

Luke 11:39-41 | Jesus addressing the Pharisee's inward uncleanness despite outward washing
Jesus's Words: "Now you Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. You foolish ones, didn’t he who made the outside make the inside also? But give for gifts to the needy those things which are within, and behold, all things will be clean to you."
Koine Greek: nyn hymeis hoi Pharisaioi to exōthen tou potēriou kai tou pinakos katharizete, to de esōthen hymōn gemei harpagēs kai ponērias. aphrones, ouch ho poiēsas to exōthen kai to esōthen epoiēsen? plēn ta enonta dote eleēmosynēn, kai idou panta kathara hymin estin.
Aramaic (Syriac): hā-šā ’an-tūn P-rī-šē ba-r-’ā d-khā-sā wa-ḏ-p̄ī-n-kā m-dak-kēn ’an-tūn: l-ghaw dēn min-khōn m-lē ḥ-ṭū-p̄-yā wa-ḇī-šū-thā. ḥa-sī-rē ra-’-yā-nā: lā hū haw d-’e-ḇad ba-r-’ā ’ā-p̄ l-ghaw ‘-ḇad? b-ram me-ḏem d-’ī-th ha-ḇū za-ḏ-qa-thā: wa-hā khū-l me-ḏem d-khē l-khōn.

Luke 11:42 | Jesus rebuking the legalistic priorities of the Pharisees
Jesus's Words: "But woe to you Pharisees! For you tithe mint and rue and every herb, but you bypass justice and the love of God. You ought to have done these, and not to have left the other undone."
Koine Greek: alla ouai hymin tois Pharisaiois, hoti apodekatoute to hēduosmon kai to pēganon kai pan lachanon, kai parerchesthe tēn krisin kai tēn agapēn tou theou: tauta [de] edei poiēsai kakeina mē pareinai.
Aramaic (Syriac): wāy l-khōn P-rī-šē: d-ma-’s-rīn ’an-tūn na-’-nā-’ wa-p-ī-gh-nā wa-kh-ū-l ya-r-qā: wa-‘ā-ḇ-rīn ’an-tūn ‘al d-ḏī-nā wa-‘al ḥū-bā d-’a-lā-hā: hā-lēn dēn wā-lē h-wā d-the-’-ḇ-ḏūn: wa-ha-lēn lā thē-š-ḇ-qūn.

WOES TO THE PHARISEES AND LAWYERS

Luke 11:43 | Jesus rebuking the desire for public honor among the Pharisees
Jesus's Words: "Woe to you Pharisees! For you love the best seats in the synagogues, and the greetings in the marketplaces."
Koine Greek: ouai hymin tois Pharisaiois, hoti agapate tēn prōtokathedrian en tais synagōgais kai tous aspasmous en tais agorais.
Aramaic (Syriac): wāy l-khōn P-rī-šē: d-ra-ḥ-mīn ’an-tūn rē-š m-thā-ḇē b-kh-nū-šā-thā: wa-š-lā-mā b-šū-qē.

Luke 11:44 | Jesus comparing the Pharisees to unseen graves
Jesus's Words: "Woe to you! For you are like hidden graves, and the men who walk over them don’t know it."
Koine Greek: ouai hymin, hoti este hōs ta mnēmeia ta adēla, kai hoi anthrōpoi [hoi] peripatountes epanō ouk oidasin.
Aramaic (Syriac): wāy l-khōn: d-’ī-thay-khōn ’ay-kh qa-ḇ-rē d-lā mē-th-ḥ-zēn: wa-nā-šā d-m-ha-l-khīn ‘a-lay-hōn lā yā-ḏ-‘īn.

Luke 11:46 | Jesus rebuking the lawyers for the burdens they place on others
Jesus's Words: "Woe to you lawyers also! For you load men with burdens that are difficult to carry, and you yourselves won’t even lift one finger to help carry those burdens."
Koine Greek: kai hymin tois nomikois ouai, hoti phortizete tous anthrōpous phortia dysbastakta, kai autoi heni tōn daktulōn hymōn ou psaute tois phortiois.
Aramaic (Syriac): ’ā-p̄ l-khōn sā-p̄-rē wāy: d-ma-ṭ-’-nīn ’an-tūn l-ba-n-yay nā-šā mā-w-ḇlē ya-qī-rā-thā: wa-’an-tūn b-ḥa-ḏā min ṣ-ē-ḇ-’ā-th-khōn lā qa-r-ḇīn ’an-tūn l-hēn l-mā-w-ḇlē.

Luke 11:47-48 | Jesus addressing the building of prophetic tombs as a testimony of guilt
Jesus's Words: "Woe to you! For you build the tombs of the prophets, and your fathers killed them. So you testify and consent to the works of your fathers. For they killed them, and you build their tombs."
Koine Greek: ouai hymin, hoti oikodomeite ta mnēmeia tōn prophētōn, hoi de pateres hymōn apekteinan autous. ara martyres este kai syneudokeite tois ergois tōn paterōn hymōn, hoti autoi men apekteinan autous hymeis de oikodomeite.
Aramaic (Syriac): wāy l-khōn: d-ḇā-nēn ’an-tūn qa-ḇ-rē d-n-ḇī-yē: ’a-ḇā-ha-th-khōn dēn qa-ṭ-lū-hōn. sa-h-ḏīn ’an-tūn hā-khīl wa-ṣā-ḇēn ’an-tūn b-’e-ḇā-ḏē d-’a-ḇā-ha-th-khōn: d-hē-nōn qa-ṭ-lū-hōn wa-’an-tūn ḇā-nēn ’an-tūn qa-ḇ-ray-hōn.

Luke 11:49-51 | Jesus on the wisdom of God and the accountability of the current generation
Jesus's Words: "Therefore also the wisdom of God said, ‘I will send to them prophets and apostles; and some of them they will kill and persecute, that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary.’ Yes, I tell you, it will be required of this generation."
Koine Greek: dia touto kai hē sophia tou theou eipen: apostelō eis autous prophētas kai apostolous, kai ex autōn apoktenousin kai diōxousin, hina ekzētēthē to haima pantōn tōn prophētōn to ekkechymenon apo katabolēs kosmou apo tēs geneas tautēs, apo haimatos Abel heōs haimatos Zachariou tou apolomenou metaxy tou thysiastēriou kai tou oikou: nai legō hymin, ekzētēthēsetai apo tēs geneas tautēs.
Aramaic (Syriac): mē-ṭūl hā-nā ’ā-m-rā ḥe-kh-m-thā d-’a-lā-hā: d-hā ’ē-š-la-ḥ l-hōn n-ḇī-yē wa-š-lī-ḥē: min-hōn n-qa-ṭ-lūn wa-n-r-ḏ-p̄ūn. d-ne-th-t-ḇ-’ē d-mā d-khū-l-hōn n-ḇī-yē d-’ē-š-tha-p̄-akh min d-’ē-th-r-mī ‘ā-l-mā min dā-rā hā-nā: min d-mēh d-’Ā-ḇēl ‘a-ḏ-mā l-ḏ-mēh d-Za-kharyā haw d-’ā-ḇaḏ bēth hay-k-lā l-maḏ-b-ḥā: ’īn ’ā-mar ’ē-nā l-khōn: d-mē-th-t-ḇ-’ē min dā-rā hā-nā.

Luke 11:52 | Jesus rebuking the lawyers for taking away the key of knowledge
Jesus's Words: "Woe to you lawyers! For you took away the key of knowledge. You didn’t enter in yourselves, and those who were entering in, you hindered."
Koine Greek: ouai hymin tois nomikois, hoti ērate tēn kleida tēs gnōseōs: autoi ouk eisēlthate kai tous eiserchomenous ekōlysate.
Aramaic (Syriac): wāy l-khōn sā-p̄-rē: d-š-qal-thūn q-lī-ḏē d-ī-ḏa-’-thā: ’an-tūn lā ‘e-la-thūn: wa-l-’ay-lēn d-‘ā-’-līn k-lā-thūn.

WARNING AGAINST HYPOCRISY

Luke 12:1-3 | Jesus warning His disciples against the leaven of the Pharisees
Jesus's Words: "Beware of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up that will not be revealed, nor hidden that will not be known. Therefore whatever you have said in the darkness will be heard in the light; and what you have spoken in the ear in the inner rooms will be proclaimed on the housetops."
Koine Greek: prosechete heautois apo tēs zumēs tōn Pharisaiōn, hētis estin hypokrisis. ouden de synkekalummenon estin ho ouk apokalypthēsetai, kai krypton ho ou gnōsthēsetai. anth' hōn hosa en tē skotia eipate en tō phōti akousthēsetai, kai ho pros to ous elalēsate en tois tameiois kērychthēsetai epi tōn dōmatōn.
Aramaic (Syriac): ʾē-z-da-har b-na-p̄-š-khōn min ḥ-mī-rā dēn d-P-rī-šē: d-ʾī-th-aw-hī na-sā-ḇ b-ʾap-pē. layth gēr me-ḏem d-k-as-yā d-lā nē-th-g-lē: wa-lā me-ṭ-ša-ʾ d-lā nē-th-ī-ḏa-ʾ. khū-l gēr d-ḇa-ḥ-šū-khā ʾē-m-artūn b-na-hī-rā nē-š-th-ma-ʾ: wa-ma-n d-ḇ-tha-wā-nē b-ʿē-ḏ-nā la-ḥ-eš-tūn nē-th-ka-raz ʿal ʾeg-gā-rē.

WHOM TO FEAR

Luke 12:4-5 | Jesus teaching on the fear of God versus the fear of men
Jesus's Words: "I tell you, my friends, don't be afraid of those who kill the body, and after that have no more that they can do. But I will warn you whom you should fear: Fear him who, after he has killed, has power to cast into Gehenna. Yes, I tell you, fear him."
Koine Greek: legō de hymin tois philois mou: mē phobēthēte apo tōn apokteinontōn to sōma kai meta tauta mē echontōn perissoteron ti poiēsai. hypodeixō de hymin tina phobēthēte: phobēthēte ton meta to apokteinai echonta exousian emballein eis tēn geennan: nai legō hymin, touton phobēthēte.
Aramaic (Syriac): ʾā-mar ʾē-nā l-khōn dēn l-rā-ḥ-may: lā thē-ḏ-ḥ-lūn min ʾay-lēn d-qa-ṭ-līn pa-gh-rā: wa-ḇā-thar-kha-n me-ḏem ya-thīr layth l-hōn l-ma-ʾ-ḇad. ʾe-ḥā-wē-khōn dēn min-ma-n thē-ḏ-ḥ-lūn: min haw d-mā d-qa-ṭ-al ʾī-th lēh šū-l-ṭā-nā l-ma-r-mā-yū b-ghē-ha-nā: ʾīn ʾā-mar ʾē-nā l-khōn d-min hā-nā d-ḥa-lū.

SPARROWS AND HAIRS

Luke 12:6-7 | Jesus illustrating God's providential care for His followers
Jesus's Words: "Aren't five sparrows sold for two assaria coins? Not one of them is forgotten by God. But the very hairs of your head are all numbered. Therefore don't be afraid. You are of more value than many sparrows."
Koine Greek: ouchi pente strouthia pōlountai assariōn dyo? kai hen ex autōn ouk estin le lēsmenon enōpion tou theou. alla kai hai triches tēs kephalēs hymōn pasai ērithmēntai: mē phobeisthe: pollōn strouthiōn diapherete.
Aramaic (Syriac): lā ḥa-meš ṣep̄-rīn mē-za-b-nān b-th-rayn ʾa-sā-rīn? wa-ḥ-ḏā min-hēn lā ṭā-ʾ-yā q-ḏām ʾa-lā-hā. d-ḏī-l-khōn dēn ʾā-p̄ me-na-thā d-sa-ʾ-rā d-rē-ša-khōn khū-l-hēn me-n-yān ʾī-thay-hēn: lā hā-khīl thē-ḏ-ḥ-lūn: d-min sa-gī-ʾā-thā ṣep̄-rīn ya-thīr ʾī-thay-khōn.

CONFESSING CHRIST

Luke 12:8-9 | Jesus on the eternal consequences of acknowledging or denying Him
Jesus's Words: "I tell you, everyone who confesses me before men, him will the Son of Man also confess before the angels of God; but he who denies me before men will be denied before the angels of God."
Koine Greek: legō de hymin: pas hos an homologēsē en emoi emprosthen tōn anthrōpōn, kai ho huios tou anthrōpou homologēsei en autō emprosthen tōn angelōn tou theou: ho de arnēsamenos me enōpion tōn anthrōpōn aparnēthēsetai enōpion tōn angelōn tou theou.
Aramaic (Syriac): ʾā-mar ʾē-nā l-khōn dēn: d-khū-l d-na-w-ḏē b-y q-ḏām ba-n-yay nā-šā: ʾā-p̄ bar nā-šā na-w-ḏē bēh q-ḏām ma-l'a-kh-aw-hī d-'a-lā-hā. haw dēn d-kā-p̄er b-y q-ḏām ba-n-yay nā-šā: nē-th-k-p̄ar bēh q-ḏām ma-l'a-kh-aw-hī d-'a-lā-hā.

THE UNPARDONABLE SIN

Luke 12:10 | Jesus distinguishing between speaking against the Son of Man and the Holy Spirit

Jesus's Words: "Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme against the Holy Spirit will not be forgiven."
Koine Greek: kai pas hos erei logon eis ton huion tou anthrōpou, aphethēsetai autō: tō de eis to hagion pneuma blasphēmēsanti ouk aphethēsetai.
Aramaic (Syriac): wa-kh-ū-l d-nē-mar me-le-thā ʿal bar nā-šā: nē-š-th-ḇeq lēh. ma-n dēn d-ʿal rū-ḥā d-qūḏ-šā n-gha-ḏēp̄: lā nē-š-th-ḇeq lēh.

ASSISTANCE OF THE SPIRIT

Luke 12:11-12 | Jesus promising spiritual aid for disciples during persecution
Jesus's Words: "When they bring you before the synagogues, the rulers, and the authorities, don't be anxious how or what you will answer, or what you will say; for the Holy Spirit will teach you in that same hour what you must say."
Koine Greek: hotan de eispherōsin hymas epi tas synagōgas kai tas archas kai tas exousias, mē merimnēsēte pōs [ē ti] apologēsēsthe ē ti eipēte: to gar hagion pneuma didaxei hymas en autē tē hōrā ha dei eipein.
Aramaic (Syriac): mā d-ma-q-r-ḇīn l-khōn dēn l-kh-nū-šā-thā l-wā-th rē-šā-nē wa-š-lī-ṭā-nē: lā thē-ṣ-p̄ūn ʾay-k-an thē-p-qūn rū-ḥā ʾaw mā-nā thē-m-rūn. rū-ḥā gēr d-qūḏ-šā n-ʾal-p̄-khōn b-hāy šā-ʾ-thā mā d-wā-lē d-thē-m-rūn.

THE PARABLE OF THE RICH FOOL

Luke 12:13-14 | Jesus refusing to mediate an inheritance dispute
Jesus's Words: "Man, who made me a judge or an arbitrator over you?"
Koine Greek: anthrōpe, tis me katestēsen kritēn ē meristēn eph' hymas?
Aramaic (Syriac): ga-ḇ-rā ma-n ʾa-qī-ma-n-y ʿa-lay-khōn da-yā-nā wa-m-p̄al-ghā-nā?

Luke 12:15 | Jesus warning against the sin of covetousness
Jesus's Words: "Beware, and keep yourselves from covetousness, for a man's life doesn't consist of the abundance of the things which he possesses."
Koine Greek: horate kai phylassesthe apo pasēs pleonexias, hoti ouk en tō perisseuein tini hē zōē autou estin ek tōn hyparchontōn autō.
Aramaic (Syriac): ʾē-z-da-har min khū-lēh ya-ʾ-nū-thā: mē-ṭūl d-lā hū b-ya-thī-r-ū-thā d-qē-n-yā-nā ʾī-thay-hōn ḥa-yē.

Luke 12:16-21 | Jesus telling the parable of the rich man who built greater barns
Jesus's Words: "The ground of a certain rich man brought forth abundantly. He reasoned within himself, saying, 'What will I do, because I don't have room to store my crops?' He said, 'This is what I will do. I will pull down my barns, and build bigger ones, and there I will store all my grain and my goods. I will tell my soul, "Soul, you have many goods laid up for many years. Take your ease, eat, drink, and be merry."' But God said to him, 'You foolish one, tonight your soul is required of you. The things which you have prepared; whose will they be?' So is he who lays up treasure for himself, and is not rich toward God."
Koine Greek: anthrōpou tinos plousiou euphhorēsen hē chōra. kai dielogizeto en heautō legōn: ti poiēsō, hoti ouk echō pou synaxō tous karpous mou? kai eipen: touto poiēsō: kathelō mou tas apothēkas kai meizonas oikodomēsō, kai synaxō ekei panta ton siton kai ta agatha mou, kai erō tē psychē mou: psychē, echeis polla agatha keimena eis etē polla: anapauou, phage, pie, euphrainou. eipen de autō ho theos: aphrōn, tautē tē nykti tēn psychēn sou apaitousin apo sou: ha de hētoimasas, tini estai? houtōs ho thēsaurizōn heautō kai mē eis theon ploutōn.
Aramaic (Syriac): ga-ḇ-rā ḥ-ḏā ʿa-thī-rā ʾe-l-let lēh ʾar-ʾēh ʿē-la-l-thā sa-gī-ʾathā. wa-m-ra-n-ē h-wā b-na-p̄-šēh wa-ʾā-mar: mā-nā ʾē-ʾ-ḇad d-layth l-y ʾay-kā d-ʾe-kh-nūš ʿē-la-l-th-y? wa-ʾā-mar: hā-ḏē ʾē-ʾ-ḇad: ʾē-s-thūr bēth qa-p-sy wa-ʾē-ḇ-nē wa-ʾar-rē-ḇ-ī-hōn: wa-ʾe-kh-nūš th-ma-n khū-lēh ʿē-ḇū-r-y wa-ṭā-ḇā-th-y. wa-ʾē-mar l-na-p̄-š-y: na-p̄-š-y: ʾī-th lē-kh ṭā-ḇā-thā sa-gī-ʾā-thā d-sī-mān l-š-nay-yā sa-gī-ʾā-thā: ʾē-th-nī-ḥ-y: ʾe-khū-l-y: ʾē-š-thā-y: ʾē-th-ba-s-m-y. ʾā-mar lēh dēn ʾa-lā-hā: ḥa-sī-r ra-ʾ-yā-nā: b-hā-nā lē-l-yā na-p̄-šāk bā-ʾ-ēn min-nāk: wa-ha-lēn d-ṭay-yabt l-ma-n n-h-wūn? hā-kha-nā hū ma-n d-sa-īm lēh sī-mā-thā: wa-ḇ-ʾa-lā-hā lā ʿa-thīr.

ANXIETY AND PROVIDENCE

Luke 12:22-26 | Jesus teaching His disciples not to be anxious about physical needs

Jesus's Words: "Therefore I tell you, don't be anxious for your life, what you will eat, nor yet for your body, what you will wear. Life is more than food, and the body is more than clothing. Consider the ravens: they don't sow, they don't reap, they have no warehouse or barn, and God feeds them. How much more valuable are you than birds! Which of you by being anxious can add a cubit to his stature? If then you aren't able to do even the least things, why are you anxious about the rest?"
Koine Greek: dia touto legō hymin: mē merimnate tē psychē ti phagēte, mēde tō sōmati [hymōn] ti endusēsthe. hē gar psychē pleion estin tēs trophēs kai to sōma tou endymatos. katanoēsate tous korakas hoti ou speirousin oude therizousin, hois ouk estin tameion oude apothēkē, kai ho theos trephei autous: posō mallon hymeis diapherete tōn peteinōn. tis de ex hymōn merimnōn dunatai epi tēn hēlikian autou prostheinai pēchun? ei oun oude elachiston dunasthe, ti peri tōn loipōn merimnate?
Aramaic (Syriac): mē-ṭūl hā-nā ʾā-mar ʾē-nā l-khōn: lā thē-ṣ-pūn l-na-p̄-ša-khōn mā th-ʾe-kh-lūn: wa-lā l-p̄agh-ra-khōn mā thē-l-ḇ-šūn. na-p̄-šā gēr ya-thīr hī min say-bar-thā: wa-p̄agh-rā min l-ḇū-šā. ʾē-th-ba-qaw b-na-ʾḇē d-lā zā-r-ʿīn wa-lā ḥā-ṣ-ḏīn: wa-layth l-hōn tha-wā-nē wa-ḇēth qa-p-sē: wa-ʾa-lā-hā m-thar-sē l-hōn. kh-mā hā-khīl ya-thīr ʾan-tūn min pā-rā-thā. ma-n dēn min-khōn kaḏ ya-ṣīp̄: mē-š-ka-ḥ l-ma-w-sa-p̄ū ʿal qā-m-thēh ʾam-m-thā ḥ-ḏā? ʾēn dēn ʾā-p̄ lā zaʾ-ū-r-thā mē-š-ka-ḥīn ʾan-tūn: mā-nā ʿal šar-kā ya-ṣī-p̄īn ʾan-tūn?

THE LILIES OF THE FIELD

Luke 12:27-28 | Jesus using the beauty of flowers to illustrate God's care
Jesus's Words: "Consider the lilies, how they grow. They don't toil, neither do they spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if this is how God clothes the grass in the field, which today exists, and tomorrow is cast into the oven, how much more will he clothe you, O you of little faith?"
Koine Greek: katanoēsate ta krina pōs auxanei: ou kopia oude nēthei: legō de hymin, oude Solomōn en pasē tē doxē autou periebaleto hōs hen toutōn. ei de en agrō ton chorton onta sēmeron kai aurion eis klibanon ballomenon ho theos outōs amphiennusin, posō mallon hymas, oligopistoi.
Aramaic (Syriac): ʾē-th-ba-qaw b-šū-ša-nē ʾay-k-an ra-ḇ-yān: d-lā ʾā-m-lān wa-lā ʿā-z-lān. ʾā-mar ʾē-nā l-khōn dēn: d-ʾā-p̄-lā Š-lē-mūn b-khū-lēh šū-ḇ-ḥēh ʾē-th-k-sī ʾay-kh ḥ-ḏā min-hēn. ʾēn dēn l-ʾā-mī-rā d-yaw-mā ʾī-th-aw-hī b-ḥaq-lā wa-m-ḥār nā-p̄el b-tha-n-ū-rā: ʾa-lā-hā hā-kha-nā m-la-bēš: kh-mā ya-thīr l-khōn z-ʾūr-ay hay-mā-nū-thā.

SEEKING THE KINGDOM

Luke 12:29-31 | Jesus directing the disciples' focus toward eternal priorities
Jesus's Words: "Don't seek what you will eat or what you will drink, and don't be anxious. For the nations of the world seek after all these things, but your Father knows that you need these things. But seek God's Kingdom, and all these things will be added to you."
Koine Greek: kai hymeis mē zēteite ti phagēte kai ti piēte, kai mē meteōrizesthe: tauta gar panta ta ethnē tou kosmou epizētousin, hymōn de ho patēr oiden hoti chrēzete toutōn. plēn zēteite tēn basileian autou, kai tauta prostethēsetai hymin.
Aramaic (Syriac): ʾā-p̄ ʾan-tūn lā thē-ḇ-ʾūn mā th-ʾe-kh-lūn wa-mā thē-š-thūn: wa-lā n-hī-r n-h-wē ra-ʾ-yā-na-khōn b-hā-lēn. hā-lēn gēr khū-l-hēn ʿam-mē h-way d-ʿā-l-mā ḇā-ʾ-ēn: ʾā-ḇū-khōn dēn yā-ḏa-ʾ d-mē-tha-ḇ-ʾyān l-khōn hā-lēn. b-ram ḇ-ʾaw mal-khū-thēh d-ʾa-lā-hā: wa-ha-lēn khū-l-hēn m-tha-w-s-p-ān l-khōn.

TREASURE IN HEAVEN

Luke 12:32-34 | Jesus encouraging the "little flock" to invest in eternal riches
Jesus's Words: "Don't be afraid, little flock, for it is your Father's good pleasure to give you the Kingdom. Sell that which you have, and give gifts to the needy. Make for yourselves purses which don't grow old, a treasure in the heavens that doesn't fail, where no thief approaches, neither moth destroys. For where your treasure is, there will your heart be also."
Koine Greek: mē phobou, to mikron poimnion, hoti eudokēsen ho patēr hymōn dounai hymin tēn basileian. pōlēsate ta hyparchonta hymōn kai dote eleēmosynēn: poiēsate heautois ballantia mē palaioumena, thēsauron anekleipton en tois ouranois, hopou kleptēs ouk engizei oude sēs diaphtheirei: hopou gar estin ho thēsauros hymōn, ekei kai hē kardia hymōn estai.

Aramaic (Syriac): lā thē-ḏ-ḥal ga-l-yā za’-ū-rā: d-ṣ-ḇā ’ā-ḇū-khōn d-ne-tel l-khōn mal-khū-thā. za-b-nū qē-n-yā-na-khōn wa-ha-ḇū za-ḏ-qa-thā: ‘ē-ḇa-dtū l-khōn kī-sē d-lā bā-lēn: wa-sī-m-thā d-lā gā-z-yā b-š-ma-yā: ’ay-kā d-ga-nā-ḇā lā qā-rēḇ: wa-sa-syā lā m-ḥab-bel. ’ay-kā gēr d-’ī-thē-h sī-m-tha-khōn: th-ma-n n-h-wē ’ā-p̄ le-ba-khōn.

WATCHFUL SERVANTS

Luke 12:35-38 | Jesus using the imagery of a wedding feast to teach readiness
Jesus's Words: "Let your waist be girded and your lamps burning. Be like men watching for their lord, when he returns from the marriage feast; that, when he comes and knocks, they may immediately open to him. Blessed are those servants whom the lord will find watching when he comes. Most certainly I tell you, that he will dress himself, and make them recline, and will come and serve them. They will be blessed if he comes in the second or third watch, and finds them so."
Koine Greek: estōsan hymōn hai osphyes periezōsmenai kai hoi lychnoi kaiomenoi: kai hymeis homoioi anthrōpois prosdechomenois ton kyrion heautōn pote analy sē ek tōn gamōn, hina elthontos kai krousantos euthews anoixōsin autō. makarioi hoi douloi ekeinoi, hous elthōn ho kyrios heurēsei grēgorountas: amēn legō hymin hoti perizōsetai kai anaklinei autous kai parelthōn diakonēsei autois. kan en tē deuterā kan en tē tritē phylakē elthē kai heurē outōs, makarioi eisin ekeinoi.
Aramaic (Syriac): n-h-wūn ḥa-ṣa-khōn ’ē-sī-rīn: wa-š-rā-gha-khōn m-na-h-rīn. wa-’an-tūn d-mā-w l-’ā-nā-šā d-ma-sa-khēn l-mā-r-hōn: d-’ē-ma-th nē-thūḇ min ḇēth me-š-thū-thā: d-mā d-’ē-thā wa-n-qaš: m-ḥa-ḏā n-p-tha-ḥūn lēh. ṭū-ḇay-h l-‘a-ḇ-ḏē ha-nōn: d-’ē-ma-th d-’ā-thē mā-r-hōn ’ē-š-kha-ḥ-hōn kaḏ ‘ī-rīn. ’ā-mēn ’ā-mar ’ē-nā l-khōn: d-ne-’sūr ḥa-ṣaw wa-n-sa-m-khī-hōn: wa-n-ē-’-bar n-šam-meš-ī-hōn. wa-’ēn b-ma-ṭ-ra-thā d-tha-r-thēn ’aw d-tha-lā-th nē-thā wa-n-ē-š-kha-ḥ hā-kha-nā: ṭū-ḇay-h l-‘a-ḇ-ḏē ha-nōn.

THE UNEXPECTED THIEF

Luke 12:39-40 | Jesus comparing His return to the arrival of a thief
Jesus's Words: "But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not allowed his house to be broken into. Therefore be ready also, for the Son of Man is coming in an hour that you don’t expect him."
Koine Greek: touto de ginōskete hoti ei ēdei ho oikodespotēs poia hōrā ho kleptēs erchetai, egrēgorēsen an kai ouk aphēken diorychthēnai ton oikon autou. kai hymeis ginesthe hetoimoi, hoti hē hōrā ou dokeite ho huios tou anthrōpou erchetai.
Aramaic (Syriac): hā-ḏē dēn d-thē-ḏ-‘ūn: d-’ēn yā-ḏa-’ h-wā mā-rē ba-y-thā b-’ay-ḏā ma-ṭ-ra-thā ’ā-thē ga-nā-ḇā: ‘ī-r h-wā wa-lā š-ā-ḇeq h-wā mē-tha-p-laš ba-y-thēh. ’ā-p̄ ’an-tūn hā-khīl h-waw m-ṭay-y-ḇē: d-ḇa-šā-’-thā d-lā sa-b-rīn ’an-tūn ’ā-thē bar nā-šā.

THE FAITHFUL AND WISE STEWARD

Luke 12:42-44 | Jesus responding to Peter’s question about the scope of the parables
Jesus's Words: "Who then is the faithful and wise steward, whom his lord will set over his household, to give them their portion of food at the right time? Blessed is that servant whom his lord will find doing so when he comes. Truly I tell you, that he will set him over all that he has."
Koine Greek: tis ara estin ho pistos oikonomos ho phronimos, hon katastēsei ho kyrios epi tēs therapeias autou tou didonai en kairō [to] sitometrion? makarios ho doulos ekeinos, hon elthōn ho kyrios autou heurēsei poiounta outōs: alēthōs legō hymin hoti epi pasin tois hyparchousin autou katastēsei auton.
Aramaic (Syriac): ma-n hū hā-khīl ra-ḇ ba-y-thā hay-mā-nā wa-ḥa-kī-mā: d-na-qī-mī-w-hī mā-rēh ‘al m-ša-m-šā-nū-thēh: d-ne-tel se-y-bar-thā b-za-ḇ-nā? ṭū-ḇaw l-haw ‘ab-dā: d-nē-thā mā-rēh n-ēš-kh-ḥī-w-hī d-‘ā-ḇeḏ hā-kha-nā. š-rā-rā-’ith ’ā-mar ’ē-nā l-khōn: d-na-qī-mī-w-hī ‘al khū-lēh qē-n-yā-nēh.

THE UNFAITHFUL SERVANT

Luke 12:45-48 | Jesus warning of the judgment upon those who abuse their authority
Jesus's Words: "But if that servant says in his heart, ‘My lord is delaying his coming,’ and begins to beat the menservants and the maidservants, and to eat and drink, and to be drunken, then the lord of that servant will come in a day when he

isn't expecting him, and in an hour that he doesn't know, and will cut him in two, and place his portion with the unfaithful. That servant, who knew his lord's will, and didn't prepare, nor do what he wanted, will be beaten with many stripes, but he who didn't know, and did things worthy of stripes, will be beaten with few stripes. To whomever much is given, of him will much be required; and to whom much was entrusted, of him more will be asked."
Koine Greek: ean de eipē ho doulos ekeinos en tē kardia autou: chronizei ho kyrios mou erchesthai, kai arxētai typtein tous paidas kai tas paidiskas, esthiein te kai pinein kai methyskesthai, hēxei ho kyrios tou doulou ekeinou en hēmerā hē ou prosdoka kai en hōrā hē ou ginōskei, kai dichotomēsei auton kai to meros autou meta tōn apistōn thēsei. ekeinos de ho doulos ho gnous to thelēma tou kyriou autou kai mē hetoimasas ē poiēsas pros to thelēma autou darēsetai pollas: ho de mē gnous, poiēsas de axia plēgōn darēsetai oligas. panti de hō edothē poly, poly zētēthēsetai par' autou, kai hō parethento poly, perissoteron aitēsousin auton.
Aramaic (Syriac): ʾēn dēn nē-mar ʿab-dā haw b-le-bēh: d-ma-w-ḥar mā-r-y l-mē-thā: wa-n-ša-rē l-ma-m-ḥā l-ʿab-ḏē wa-l-ʾam-hā-thēh d-mā-rēh: wa-n-ša-rē l-mē-kh-al wa-l-mē-š-thā wa-l-mē-r-wā. n-ē-thā mā-rēh d-ʾab-dā haw b-yaw-mā d-lā sa-bar: wa-ḇ-šā-ʾ-thā d-lā yā-ḏa-ʾ: wa-n-p-al-ghī-w-hī: wa-n-sa-m me-na-thēh ʿam ha-nōn d-lā hay-mā-nīn. ʿab-dā dēn haw d-yā-ḏa-ʾ ṣē-ḇ-yā-nā d-mā-rēh: wa-lā ṭay-yeḇ lēh ʾay-kh ṣē-ḇ-yā-nēh: nē-ḇ-la-ʾ sa-gī-ʾā-thā. haw dēn d-lā yā-ḏa-ʾ: wa-ʾe-ḇad me-ḏem d-ʾā-khīḏ l-ma-ḥ-wā-thā: nē-ḇ-la-ʾ q-lī-l. khū-l gēr d-ʾē-š-tha-lam lēh sa-gī: sa-gī nē-th-t-ḇ-ʾē min-nēh: wa-l-haw d-ʾa-p-qē-ḏū lēh sa-gī: ya-thī-rā-ʾīth nē-š-ʾ-lūn-hī.

FIRE ON THE EARTH

Luke 12:49-50 | Jesus speaking of His mission and the baptism of suffering
Jesus's Words: "I came to throw fire on the earth. I wish it were already kindled. But I have a baptism to be baptized with, and how distressed I am until it is accomplished!"
Koine Greek: pyr elthon balein epi tēn gēn, kai ti thelō ei ēdē anēphthē. baptisma de echō baptisthēnai, kai pōs synechomai heōs hotou telesthē.
Aramaic (Syriac): nū-rā ʾē-thī-th d-ʾar-mē b-ʾar-ʾā: wa-ṣā-ḇē ʾē-nā ʾēn hā-šā n-hī-r h-wā. wa-ma-ʾ-mū-ḏī-thā ʾī-th l-y d-ʾē-ṣ-ṭa-b-ʾā: wa-sa-gī ʾā-l-ēṣ ʾē-nā ʿa-ḏ-mā d-mē-š-tha-m-l-yā.

DIVISION NOT PEACE

Luke 12:51-53 | Jesus declaring the divisive effect of His message within families
Jesus's Words: "Do you think that I have come to give peace in the earth? I tell you, no, but rather division. For from now on, there will be five in one house divided, three against two, and two against three. They will be divided, father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."
Koine Greek: dokeite hoti eirēnēn paregenomēn dounai en tē gē? ouchi, legō hymin, all' ē diamerismon. esontai gar apo tou nyn pente en henō oikō diamemerismenoi, treis epi dysin kai dyo epi trisin, diameristhesontai patēr epi huiō kai huios epi patri, mētēr epi tē thygatri kai thygatēr epi tē mētri, penthera epi tēn nymphēn autēs kai nymphē epi tēn pentheran.
Aramaic (Syriac): sa-b-rīn ʾan-tūn d-šay-nā ʾē-thī-th d-ʾar-mē b-ʾar-ʾā? ʾā-mar ʾē-nā l-khōn: d-lā: ʾēl-lā pū-lā-ghā. min hā-šā gēr n-h-wūn ḥa-meš b-ḇay-thā ḥ-ḏā d-p-lī-ghīn: tlā-thā ʿal th-rayn: wa-th-rayn ʿal tlā-thā. nē-th-pa-lag gēr ʾā-ḇā ʿal b-rēh: wa-ḇ-rā ʿal ʾā-ḇū-hī. ʾē-mā ʿal bar-thā: wa-ḇar-thā ʿal ʾē-mēh. ḥ-mā-thā ʿal kal-thā: wa-khal-thā ʿal ḥ-mā-thāh.

DISCERNING THE TIMES

Luke 12:54-56 | Jesus rebuking the crowds for their inability to discern the spiritual season
Jesus's Words: "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it happens. When a south wind blows, you say, 'There will be a scorching heat,' and it happens. You hypocrites! You know how to interpret the appearance of the earth and the sky, but how is it that you don't interpret this time?"
Koine Greek: hotan idēte [tēn] nephelēn anatellousan epi dysmōn, eutheōs legete hoti ombros erchetai, kai ginetai houtōs: kai hotan noton pneonta, legete hoti kausōn estai, kai ginetai. hypokritai, to prosōpon tēs gēs kai tou ouranou oidate dokimazein, ton kairon de touton pōs ouk oidate dokimazein?
Aramaic (Syriac): mā d-ḥā-zēn ʾan-tūn ʿē-na-nā d-ḏā-n-ḥā min ma-ʾ-r-ḇā: bar šā-ʾ-thē ʾā-m-rīn ʾan-tūn d-me-ṭ-rā ʾā-thē: wa-h-wē hā-kha-nā. wa-mā d-na-š-ḇā tay-m-nā: ʾā-m-rīn ʾan-tūn d-ḥū-mā h-wē: wa-h-wē. na-sā-ḇ b-ʾap-pē: par-ṣ-ū-pā d-ʾar-ʾā wa-ḏ-š-ma-yā yā-ḏ-ʿīn ʾan-tūn d-the-ḇ-qūn: wa-za-ḇ-nā hā-nā ʾay-k-an lā pā-r-šīn ʾan-tūn?

SETTLING WITH AN ADVERSARY

Luke 12:57-59 | Jesus teaching on the urgency of reconciliation
Jesus's Words: "Why don't you judge for yourselves what is right? For when you are going with your adversary before the magistrate, try diligently on the way to be released from him, lest perhaps he drag you to the judge, and the judge deliver you to the officer, and the officer throw you into prison. I tell you, you will by no means get out of there until you have paid the very last mite."
Koine Greek: ti de kai aph' heautōn ou krinete to dikaion? hōs gar hypageis meta tou antidikou sou ep' archonta, en tē hodō dos ergasian apēllachthai ap' autou, mēpote katasyrē se pros ton kritēn, kai ho kritēs se paradōsei tō praktori, kai ho praktōr se balei eis phylakēn. legō soi, ou mē exelthēs ekeithen heōs kai to eschaton lepton apodōs.
Aramaic (Syriac): mā-nā dēn 'ā-p̄ min na-p̄-š-khōn lā dā-nīn 'an-tūn qū-š-thā? mā gēr d-'ā-zel 'at 'am ba-'el-d-b̲ā-b̲āk l-wā-th 'ar-khū-nā: b-'ū-r-khā hab̲ 'e-m-lā d-the-th-p-ra-' min-nēh: d-lā n-ē-ḏa-b̲-rāk l-wā-th da-yā-nā: wa-ḏa-yā-nā n-ša-l-māk l-gha-b̲ā-yā: wa-gha-b̲ā-yā n-ar-mē-kh bēth '-sī-rē. 'ā-mar 'ē-nā lāk: d-lā th-p-ūq min th-ma-n: 'a-ḏ-mā d-the-tel šam-mū-nā '-ḥ-ra-yā.

REPENT OR PERISH

Luke 13:2-3 | Jesus addressing the report of the Galileans killed by Pilate
Jesus's Words: "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered such things? I tell you, no, but unless you repent, you will all perish in the same way."
Koine Greek: dokeite hoti hoi Galilaioi outoi hamartōloi para pantas tous Galilaious egenonto, hoti tauta peponthasin? ouchi, legō hymin, all' ean mē metanoēte pantes homoiōs apoleisthe.
Aramaic (Syriac): sa-b-rīn 'an-tūn d-hā-lēn G-lī-lā-yē ḥa-ṭā-yē h-way ya-thīr min khū-l-hōn G-lī-lā-yē: d-hā-kha-nā h-wā l-hōn? lā: 'ā-mar 'ē-nā l-khōn dēn: d-'ā-p̄ 'an-tūn khū-l-khōn 'ēn lā th-thū-b̲ūn hā-kha-nā th-aw-b̲-ḏūn.

Luke 13:4-5 | Jesus referring to the disaster at the tower of Siloam
Jesus's Words: "Or those eighteen, on whom the tower in Siloam fell, and killed them; do you think that they were worse offenders than all the men who dwell in Jerusalem? I tell you, no, but unless you repent, you will all perish in the same way."
Koine Greek: ē ekeinoi hoi dekaoktō eph' hous epesen ho pyrgos en tō Silōam kai apekteinen autous, dokeite hoti autoi opheiletai egenonto para pantas tous anthrōpous tous katoikountas Ierousalēm? ouchi, legō hymin, all' ean mē metanoēte pantes homoiōs apoleisthe.
Aramaic (Syriac): 'aw ha-nōn tlā-thā-'-sar d-ne-p̄al 'a-lay-hōn m-ghū-ḏ-lā b-Šī-lū-ḥā wa-q-ṭal-hōn: sa-b-rīn 'an-tūn d-ḥay-yā-b̲ē h-way ya-thīr min khū-l-hōn ba-n-yay nā-šā d-'ā-m-rīn b-'ū-rī-š-lem? lā: 'ā-mar 'ē-nā l-khōn dēn: d-'ēn lā th-thū-b̲ūn: khū-l-khōn hā-kha-nā th-aw-b̲-ḏūn.

PARABLE OF THE BARREN FIG TREE

Luke 13:6-9 | Jesus using a fig tree to illustrate God's patience and coming judgment
Jesus's Words: "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. He said to the vine dresser, 'Behold, these three years I have come seeking fruit on this fig tree, and I find none. Cut it down. Why does it waste the ground?' He answered, 'Lord, leave it alone this year also, until I dig around it and fertilize it. If it bears fruit, fine; but if not, after that you can cut it down."
Koine Greek: syken eichen tis pephuteumenēn en tō ampelōni autou, kai ēlthen zētōn karpon en autē kai ouk heuren. eipen de pros ton ampelourgon: idou tria etē aph' hou erchomai zētōn karpon en tē sykē tautē kai ouch heuriskō: ekkopson [oun] autēn: hinati kai tēn gēn katargei? ho de apokritheis legei autō: kyrie, aphes autēn kai touto to etos, heōs hotou skapsō peri autēn kai balō kopria: kan men poiēsē karpon eis to mellon: ei de mēge, ekkopseis autēn.
Aramaic (Syriac): thē-thā 'ī-th h-way l-'ā-nāš d-ne-ṣī-b̲ā b-kharmēh: wa-'ē-thā b̲-'ā bāh pī-rē wa-lā 'ē-š-kha-ḥ. wa-'ā-mar l-p̄ā-'lā: hā tlā-th š-nīn hā d-'ā-thē 'ē-nā b̲ā-'-ē 'ē-nā pī-rē b-thē-thā hā-ḏē wa-lā me-š-kha-ḥ 'ē-nā: pas-q-ī-h: l-mā-nā m-b̲a-ṭ-lā b-'ar-'ā? 'ā-mar lēh pā-'lā: mār-y: š-b̲ūq-ī-h 'ā-p̄ l-hā-ḏē šan-thā: 'a-ḏ-mā d-'e-p̄al-ḥī-h wa-'ar-mē lāh ze-b̲-lā: wa-'ēn '-b̲a-dath pī-rē: wa-'ēn lā: l-ma-'-b̲ar th-pas-q-ī-h.

HEALING ON THE SABBATH

Luke 13:15-16 | Jesus defending the healing of a woman bent double for eighteen years
Jesus's Words: "You hypocrites! Doesn't each one of you free his ox or his donkey from the stall on the Sabbath, and lead him away to water? Ought not this woman, being a daughter of Abraham, whom Satan had bound; eighteen years!; to have been freed from this bond on the Sabbath day?"
Koine Greek: hypokritai, hekastos hymōn tō sabbatō ou luei ton boun autou ē ton onon apo tēs phatnēs kai apagagōn potizei? tautēn de thygatera Abraam ousan, hēn edēsen ho Satanas idou dekaoktō etē, ouk edei luthēnai apo tou desmou toutou tē hēmerā tou sabbatou?
Aramaic (Syriac): na-sā-ḇ b-'ap-pē: 'ā-nāš min-khōn b-ša-ba-thā lā šā-rē thaw-rēh 'aw ḥ-mā-rēh min 'ū-r-yā wa-'ā-zel ma-š-qē? hā-ḏē dēn bar-thēh d-'A-ḇ-rā-hām: d-'a-s-rā-h Sā-ṭā-nā hā th-mā-nē-'-sar š-nīn: lā wā-lē h-wā d-the-š-th-rē min hā-nā 'ē-sa-rā b-yaw-mā d-ša-ba-thā?

THE PARABLE OF THE MUSTARD SEED

Luke 13:18-19 | Jesus using a mustard seed to illustrate the growth of the Kingdom
Jesus's Words: "What is the Kingdom of God like? To what shall I compare it? It is like a grain of mustard seed, which a man took, and put into his own garden. It grew, and became a large tree, and the birds of the sky lodged in its branches."
Koine Greek: tini homoia estin hē basileia tou theou, kai tini homoiōsō autēn? homoia estin kokkō sinapeōs, hon labōn anthrōpos ebalen eis kēpon heautou, kai ēuxēsen kai egeneto eis dendron, kai ta peteina tou ouranou kateskēnōsen en tois kladois autou.
Aramaic (Syriac): l-mā-nā dā-m-yā mal-khū-thēh d-'a-lā-hā: wa-l-mā-nā 'ē-ḏam-y-ī-h? dā-m-yā l-p̄er-det d-ḥar-d-lā: d-š-qal ga-ḇ-rā 'ar-m-y-ā-h b-gha-n-thēh: wa-r-ḇāth wa-h-wāth 'ī-lā-nā ra-bā: wa-p̄ā-rā-thā d-š-ma-yā q-na-y b-sa-w-kh-aw-hī.

THE PARABLE OF THE LEAVEN

Luke 13:20-21 | Jesus using leaven to illustrate the pervasive influence of the Kingdom
Jesus's Words: "To what shall I compare the Kingdom of God? It is like yeast, which a woman took and hid in three measures of flour, until it was all leavened."
Koine Greek: tini homoiōsō tēn basileian tou theou? homoia estin zumē, hēn labousa gynē ekrypsen eis aleurou sata tria heōs hou ezumōthē holon.
Aramaic (Syriac): l-mā-nā 'ē-ḏam-y-ī-h l-mal-khū-thēh d-'a-lā-hā? dā-m-yā l-ḥ-mī-rā: d-š-qal-ath 'an-thā ṭ-ma-r-ath b-tlā-thā sa-'īn d-qa-m-ḥā: 'a-ḏ-mā d-khū-lēh ḥ-ma'

THE NARROW DOOR

Luke 13:24-30 | Jesus teaching on the difficulty of entering the Kingdom
Jesus's Words: "Strive to enter in by the narrow door, for many, I tell you, will seek to enter in, and will not be able. When once the master of the house has risen up, and has shut the door, and you begin to stand outside, and to knock at the door, saying, 'Lord, Lord, open to us!' then he will answer and tell you, 'I don't know you or where you come from.' Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' He will say, 'I tell you, I don't know where you come from. Depart from me, all you workers of iniquity.' There will be weeping and gnashing of teeth, when you see Abraham, Isaac, Jacob, and all the prophets, in the Kingdom of God, and yourselves being thrown outside. They will come from the east, west, north, and south, and will recline in the Kingdom of God. Behold, there are some who are last who will be first, and there are some who are first who will be last."
Koine Greek: agōnizesthe eiselthein dia tēs stenēs thuras, hoti polloi, legō hymin, zētēsousin eiselthein kai ouk ischusousin. aph' hou an egerthē ho oikodespotēs kai apokleisē tēn thuran, kai arxēsthe exō hestanai kai krouein tēn thuran legontes: kyrie, anoixon hymin, kai apokritheis erei hymin: ouk oida hymas pothen este. tote arxēsthe legein: ephagomen enōpion sou kai epiomen, kai en tais plateiais hēmōn edidaxas: kai erei legōn hymin: ouk oida pothen este: apostēte ap' emou, pantes ergatai adikias. ekei estai ho klauthmos kai ho brygmos tōn odontōn, hotan opsēsthe Abraam kai Isaac kai Iakōb kai pantas tous prophētas en tē basileia tou theou, hymas de ekballomenous exō. kai hēxousin apo

anatolōn kai dysmōn kai apo borra kai notou kai anaklithēsontai en tē basileia tou theou. kai idou eisin eschatoi hoi esontai prōtoi, kai eisin prōtoi hoi esontai eschatoi.
Aramaic (Syriac): ’ē-tha-k-ta-š-ū l-mē-’-al b-thar-’ā ’ā-lī-ṣā: ’ā-mar ’ē-nā l-khōn gēr: d-sa-gī-’ē n-ḇ-’ūn l-mē-’-al wa-lā nē-š-k-ḥūn. min šā-’-thā d-n-qūm mā-rē ba-y-thā wa-n-ē-’-ḥūḏ tha-r-’ā: wa-th-h-wūn qā-mīn l-ḇar wa-n-ā-q-šīn b-tha-r-’ā wa-’ā-m-rīn: mā-ra-n mā-ra-n p-tha-ḥ la-n. wa-nē-nē wa-nē-mar l-khōn: ’ā-mar ’ē-nā l-khōn d-lā yā-ḏa-’ ’ē-nā l-khōn ’ay-kā ’ī-thay-khōn. wa-th-šar-rūn l-mē-mar: q-ḏā-mayk ’ē-k-al-n wa-’ē-š-thī-n: wa-ḇ-šū-qa-nay-n ’al-leṗ-th. wa-nē-mar l-khōn: lā yā-ḏa-’ ’ē-nā l-khōn ’ay-kā ’ī-thay-khōn: ’a-r-ḥē-qū min-y khū-l-khōn pā-’lē d-‘a-w-lā. th-ma-n n-h-wē be-kh-yā wa-ḥū-rā-q se-nē: mā d-ḥā-zēn ’an-tūn l-’A-ḇ-rā-hām wa-l-’Ī-ṣ-ḥāq wa-l-Ya-’-qūḇ wa-l-khū-l-hōn n-ḇī-yē b-mal-khū-thēh d-’a-lā-hā: ’an-tūn dēn mē-tha-p-qīn ’an-tūn l-ḇar. wa-nē-thūn min ma-ḏ-n-ḥā wa-min ma-’-r-ḇā: wa-min tay-m-nā wa-min gar-ḇ-yā: wa-n-sa-m-khūn b-mal-khū-thēh d-’a-lā-hā. wa-hā ’ī-th ’-ḥ-rā-yē d-n-h-wūn qa-ḏ-mā-yē: wa-’ī-th qa-ḏ-mā-yē d-n-h-wūn ’-ḥ-ra-yē.

MESSAGE TO HEROD ANTIPAS

Luke 13:32-33 | Jesus responding to the Pharisees who warned Him that Herod wanted to kill Him
Jesus's Words: "Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I complete my mission. Nevertheless I must go on my way today and tomorrow and the next day, for it can’t be that a prophet perish outside of Jerusalem."
Koine Greek: poreuthentes eipate tē alōpeki tautē: idou ekballō daimonia kai iaseis apotelō sēmeron kai aurion kai tē tritē teleioumai. plēn dei me sēmeron kai aurion kai tē echomenē poreuesthai, hoti ouk endechetai prophētēn apolesthai exō Ierousalēm.
Aramaic (Syriac): zel-lū ’ē-m-rū l-tha-’-lā hā-nā: d-hā ma-p̄eq ’ē-nā ḏay-wē: wa-ḥ-ḇū-l-yā-thā ‘ā-ḇeḏ ’ē-nā yaw-mā wa-m-ḥār: wa-l-yaw-mā d-tlā-thā mē-š-tha-m-la-’ ’ē-nā. b-ram wā-lē l-y d-yaw-mā wa-m-ḥār ’ē-za-l: wa-l-yaw-mā d-ba-thar-y: d-lā mē-š-ka-ḥ d-ne-’baḏ n-ḇī-yā l-ḇar min ’ū-rī-š-lem.

LAMENT OVER JERUSALEM

Luke 13:34-35 | Jesus mourning the city that rejects God’s messengers
Jesus's Words: "Jerusalem, Jerusalem, that kills the prophets, and stones those who are sent to her! How often I wanted to gather your children together, like a hen gathers her own brood under her wings, and you refused! Behold, your house is left to you desolate. I tell you, you will not see me, until you say, ‘Blessed is he who comes in the name of the Lord!"
Koine Greek: Ierousalēm Ierousalēm, hē apokteinousa tous prophētas kai lithobolousa tous apestalmenous pros autēn, posakis ēthelēsa episynagagein ta tekna sou hon tropon ornis tēn heautēs nossian hypo tas pterygas, kai ouk ēthelēsate. idou aphīetai hymin ho oikos hymōn. legō [de] hymin, ou mē idēte me heōs [hēxei hote] eipēte: eulogēmenos ho erchomenos en onomati kyriou.
Aramaic (Syriac): ’Ū-rī-š-lem ’Ū-rī-š-lem: qā-ṭ-lath n-ḇī-yē wa-rā-gh-math l-’ay-lēn d-ša-lī-ḥīn l-wā-thāh: kh-mā za-ḇ-nīn ṣ-ḇīth d-’ē-kha-neš b-nay-khī: ’ay-kh tha-r-n-ghū-l-thā d-kha-n-šā ya-l-dē-h thē-ḥēth gē-p-pē-h: wa-lā ṣ-ḇay-thūn. hā mē-š-tha-ḇ-aq l-khōn ba-y-tha-khōn: ’ā-mar ’ē-nā l-khōn gēr: d-lā thē-ḥ-zūn-an-y ‘a-ḏ-mā d-thē-m-rūn: b-rīkh hū d-’ā-thē b-ša-mēh d-mār-yā.

Luke 14:3 | Jesus questioning the lawyers and Pharisees before healing on the Sabbath
Jesus's Words: "Is it lawful to heal on the Sabbath, or not?"
Koine Greek: exestin tō sabbatō therapeusai ē ou?
Aramaic (Syriac): ša-lī-ṭ b-ša-ba-thā l-ma-’s-yū ’aw lā?

Luke 14:5 | Jesus justifying the healing after the man was cured
Jesus's Words: "Which of you, if your son or an ox fell into a well, wouldn't immediately pull him out on a Sabbath day?"
Koine Greek: tinos hymōn huios ē bous eis phrear peseitai, kai ouk euthews anaspasei auton en hēmerā tou sabbatou?
Aramaic (Syriac): ma-n min-khōn d-nē-p̄el b-rēh ’aw thaw-rēh b-ḇē-rā b-yaw-mā d-ša-ba-thā: wa-lā bar šā-’-thē ma-p̄eq lēh?

HUMILITY AT THE FEAST

Luke 14:8-11 | Jesus teaching on social humility through a parable of a wedding feast
Jesus's Words: "When you are invited by anyone to a marriage feast, don't sit in the best seat, since perhaps someone more honorable than you might have been invited by him, and he who invited both of you would come and tell you, 'Make room for this person.' Then you would begin, with shame, to take the lowest place. But when you are invited, go and sit in the lowest place, so that when he who has invited you comes, he may tell you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at the table with you. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."
Koine Greek: hotan klēthēs hypo tinos eis gamous, mē kataklithēs eis tēn prōtoklisian, mēpote entimoteros sou ē keklēmenos hyp' autou, kai elthōn ho se kai auton kalesas erei soi: dos toutō topon, kai tote arxē meta aischunēs ton eschaton topon katechein. all' hotan klēthēs poreutheis anapese eis ton eschaton topon, hina hotan elthē ho keklēkos se erei soi: phile, prosanabēthi anōteron: tote estai soi doxa enōpion pantōn tōn synanakeimenōn soi. hoti pas ho hupsōn heauton tapeinōthēsetai kai ho tapeinōn heauton hupsōthēsetai.
Aramaic (Syriac): mā d-mē-th-q-rē 'at min 'ā-nāš l-ḇēth me-š-thū-thā: lā thē-zel thē-s-mūkh b-rē-š s-mā-khē: d-lā n-h-wē q-rē th-ma-n 'ā-nāš d-ya-qīr min-nāk. wa-nē-thā haw d-lāk wa-lēh q-rā wa-nē-mar lāk: haḇ dūk-thā l-hā-nā: wa-th-h-wē lāk bē-h-th-thā mā d-qā-'em 'at wa-'ā-ḥēḏ 'at dūk-thā '-ḥ-ra-y-thā. 'ēl-lā mā d-'ē-th-q-rīth: zel s-mūkh b-ḥa-r-thā: d-mā d-'ē-thā haw d-q-rāk nē-mar lāk: rā-ḥ-m-y 'ē-š-tha-n-y l-'ē-l: wa-th-h-wē lāk thē-š-bū-ḥ-thā q-ḏām khū-l-hōn d-sa-m-khīn 'amāk. ma-n d-ma-rīm gēr na-p̄-šēh: nē-tha-m-ka-kh: wa-ma-n d-ma-m-ka-kh na-p̄-šēh: nē-th-rīm.

THE GUESTS TO INVITE

Luke 14:12-14 | Jesus teaching His host on the virtue of disinterested hospitality
Jesus's Words: "When you make a dinner or a supper, don't call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, lest they also return the favor, and a repayment be made to you. But when you make a feast, invite the poor, the maimed, the lame, or the blind; and you will be blessed, because they don't have the resources to repay you. For you will be repaid in the resurrection of the righteous."
Koine Greek: hotan poiēs ariston ē deipnon, mē phōnei tous philous sou mēde tous adelphous sou mēde tous syngeneis sou mēde geitonas plousious, mēpote kai autoi antikalesōsin se kai genētai antapodoma soi. all' hotan dochēn poiēs, kalei ptōchous, anapērous, chōlous, typhlous: kai makarios esē, hoti ouk echousin antapodounai soi, antapodothēsetai gar soi en tē anastasei tōn dikaiōn.
Aramaic (Syriac): mā d-'ā-ḇeḏ 'at šā-rū-thā 'aw me-š-thū-thā: lā thē-q-rē rā-ḥ-mayk: wa-lā 'a-ḥayk: wa-lā 'a-ḥ-yā-nayk: wa-lā š-ḇā-ḇayk 'a-thī-rē: d-lā 'ā-p̄ hē-nōn n-q-rūn-āk wa-n-h-wē lāk pū-r-'ā-nā hā-nā. 'ēl-lā mā d-'ā-ḇeḏ 'at khū-ḇā: q-rē ptō-khē wa-s-ghī-pē wa-ḥ-ghī-rē wa-s-ma-yā. wa-ṭū-ḇay-kh d-layth l-hōn d-ne-p-r-'ūnāk: nē-th-p-ra-' lāk gēr b-qa-yā-m-thā d-za-dī-qē.

THE PARABLE OF THE GREAT BANQUET

Luke 14:16-24 | Jesus telling the parable of the rejected invitation
Jesus's Words: "A certain man made a great supper, and he invited many. He sent out his servant at supper time to tell those who were invited, 'Come, for everything is now ready.' They all as one began to make excuses. The first said to him, 'I have bought a field, and I must go and see it. Please have me excused.' Another said, 'I have bought five yoke of oxen, and I must go try them out. Please have me excused.' Another said, 'I have married a wife, and therefore I can't come.' That servant came, and told his lord these things. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in the poor, maimed, blind, and lame.' The servant said, 'Lord, it is done as you commanded, and there is still room.' The lord said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I tell you that none of those men who were invited will taste of my supper."
Koine Greek: anthrōpos tis epoiei deipnon mega, kai ekalesen pollous, kai apesteilen ton doulon autou tē hōrā tou deipnou eipein tois keklēmenois: erchesthe, hoti ēdē hetoima estin. kai ērxanto apo mias pantes paraiteisthai. ho prōtos eipen autō: agron ēgorasa kai echō anankēn exelthōn idein auton: erōtō se, eche me parētēmenon. kai heteros eipen: zeugē boōn ēgorasa pente kai poreuomai dokimasai auta: erōtō se, eche me parētēmenon. kai heteros eipen: gynaika egēma kai dia touto ou dynamai elthein. kai paragenomenos ho doulos apēngeilen tō kyriō autou tauta. tote orgistheis ho oikodespotēs eipen tō doulō autou: exelthe tacheōs eis tas plateias kai rhumas tēs poleōs, kai tous ptōchous kai anapērous

kai typhlous kai chōlous eisagage hōde. kai eipen ho doulos: kyrie, gegonen ho epetaxas, kai eti topos estin. kai eipen ho kyrios pros ton doulon: exelthe eis tas hodous kai phragmous kai anankason eiselthein, hina gemisthē mou ho oikos: legō gar hymin hoti oudeis tōn andrōn ekeinōn tōn keklēmenōn geusetai mou tou deipnou.
Aramaic (Syriac): ga-ḇ-rā ḥ-ḏā ‘-ḇad me-š-thū-thā ra-ḇ-thā: wa-q-rā sa-gī-’ē. wa-ša-la-ḥ ‘ab-dēh b-za-ḇ-nā d-me-š-thū-thā: d-nē-mar l-’ay-lēn d-qa-r-yān h-waw: d-hā khū-l me-ḏem m-ṭay-yaḇ l-khōn: ’ē-thaw. wa-ša-r-ī-w min ḥ-ḏā khū-l-hōn l-mē-š-tha-’lū. prō-ṭā ’ā-mar lēh: qa-rī-thā ze-ḇ-neth: wa-’ā-līṣ ’ē-nā d-’ē-p-ūq ’ē-ḥ-zē-y-h: ḇā-’-ē ’ē-nā min-nāk š-ḇū-qa-n-y d-ma-š-’a-l ’ē-nā. ’-ḥ-rā-nā ’ā-mar: ḥa-mšā zaw-ghīn thaw-rē ze-ḇ-neth: wa-’ā-zel ’ē-nā ’ē-ḇ-qē-hōn: ḇā-’-ē ’ē-nā min-nāk š-ḇū-qa-n-y d-ma-š-’a-l ’ē-nā. ’-ḥ-rā-nā ’ā-mar: ’an-thā da-ḇ-reth: wa-mē-ṭūl hā-nā lā mē-š-ka-ḥ ’ē-nā d-’ē-thā. wa-’ē-thā haw ‘ab-dā wa-’ē-m-ar l-mā-rēh hā-lēn. hāy-dēn r-gha-z mā-rē ba-y-thā wa-’ā-mar l-‘ab-dēh: pūq bar šā-’-thē l-šū-qē wa-l-p-rī-sa-thā d-ma-ḏī-n-thā: wa-’ay-thā l-hā-r-kā ptō-khē wa-s-ghī-pē wa-ḥ-ghī-rē wa-s-ma-yā. wa-’ā-mar ‘ab-dā: mā-r-y: h-wā ’ay-kh d-p-qa-dt: wa-’ī-th th-ma-n dūk-thā. wa-’ā-mar mā-rā l-‘ab-dēh: pūq l-’ū-r-khā-thā wa-ḇēth se-yā-ghē: wa-’a-līṣ l-hōn d-nē-’-lūn: d-nē-th-m-lē ba-y-th-y. ’ā-mar ’ē-nā l-khōn gēr: d-’ā-p-lā ḥ-ḏā min ha-nōn ga-ḇ-rē d-qa-r-yān h-waw n-ṭā-’em me-š-thū-th-y.

THE COST OF DISCIPLESHIP

Luke 14:26-27 | Jesus teaching the multitudes on the radical priority of His kingdom
Jesus's Words: "If anyone comes to me, and doesn’t disregard his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he cannot be my disciple. Whoever doesn’t bear his own cross, and come after me, cannot be my disciple."
Koine Greek: ei tis erchetai pros me kai ou misei ton patera heautou kai tēn mētera kai tēn gynaika kai ta tekna kai tous adelphous kai tas adelphas eti te kai tēn psychēn heautou, ou dynatai einai mou mathētēs. hostis ou bastazei ton stauron heautou kai erchetai opisō mou, ou dynatai einai mou mathētēs.
Aramaic (Syriac): ma-n d-’ā-thē l-wā-th-y: wa-lā sa-nē l-’ā-ḇū-hī wa-l-’ē-mēh: wa-l-’a-ḥ-aw-hī wa-l-’a-ḥ-wā-thēh: wa-l-’an-thēh wa-l-ḇ-na-w-hī: ’ā-p̄ dēn l-na-p̄-šēh: lā mē-š-ka-ḥ d-n-h-wē l-y ma-l-p̄ā-nā. wa-ma-n d-lā šā-qel ṣ-lī-ḇēh wa-’ā-thē ba-thar-y: lā mē-š-ka-ḥ d-n-h-wē l-y ma-l-p̄ā-nā.

COUNTING THE COST

Luke 14:28-32 | Jesus using the parables of the tower and the king to illustrate preparation
Jesus's Words: "For which of you, desiring to build a tower, doesn’t first sit down and count the cost, to see if he has enough to complete it? Lest perhaps, after he has laid a foundation, and is not able to finish, all who see it begin to mock him, saying, ‘This man began to build, and was not able to finish.’ Or what king, as he goes to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? Or else, while the other is yet a great way off, he sends an envoy, and asks for conditions of peace."
Koine Greek: tis gar ex hymōn thelōn pyrgon oikodomēsai ouchi prōton kathisas psēphizei tēn dapanēn, ei echei eis apartismon? hina mēpote thentos autou themelion kai mē ischuontos ektelesai pantes hoi theōrountes arxōntai autō empaizein legontes hoti houtos ho anthrōpos ērxato oikodomein kai ouk ischusen ektelesai. ē tis basileus poreuomenos heterō basilei symballein eis polemon ouchi kathisas prōton bouleusetai ei dunatos estin en deka chiliasin hypantēsai tō meta eikosi chiliadōn erchomenō ep’ auton? ei de mēge, eti autou porrō ontos presbeian aposteilas erōtā ta pros eirēnēn.
Aramaic (Syriac): ma-n-y gēr min-khōn d-ṣā-ḇē d-ne-ḇ-nē m-ghū-ḏ-lā: wa-lā lū-q-ḏam yā-thēḇ ḥā-šēḇ ne-p̄-qā-thēh: ’ēn ’ī-th lēh l-mē-š-tha-m-l-mā-nū-thēh? d-lā kaḏ nē-r-mē š-thē-s-thā wa-lā nē-š-ka-ḥ l-mē-š-tha-l-mū: khū-l d-ḥā-zēn n-h-wūn m-ḇaz-ḥīn bēh. wa-n-ē-m-rūn: d-hā ga-ḇ-rā hā-nā šar-rī l-mē-ḇ-nā: wa-lā ’ē-š-kha-ḥ l-mē-š-tha-l-mū. ’aw ’ay-nā mal-khā d-’ā-zel l-ma-’-ḇad q-rā-ḇā ‘am mal-khā ḥ-ā-ḇ-rēh: wa-lā lū-q-ḏam yā-thēḇ mē-tha-ḥa-š-ša-ḇ: ’ēn mē-š-ka-ḥ b-‘ē-s-rā ’al-p̄īn l-’ū-r-’ā d-haw d-’ā-thē ‘a-lū-hī b-‘e-s-rīn ’al-p̄īn? wa-’ēn lā: kaḏ hū ra-ḥī-q min-nēh: m-ša-la-ḥ ’ī-ze-gha-ḏē wa-ḇā-’-ē ‘al š-lā-mā.

FORSAKING ALL

Luke 14:33 | Jesus concluding the teaching on discipleship
Jesus's Words: "So therefore, whoever of you who doesn’t renounce all that he has, he cannot be my disciple."
Koine Greek: houtōs oun pas ex hymōn hos ouk apotassetai pasin tois heautou hyparchousin ou dunatai einai mou mathētēs.

Aramaic (Syriac): hā-kha-nā khū-l nāš min-khōn d-lā šā-ḇeq khū-lēh qē-n-yā-nēh: lā mē-š-ka-ḥ d-n-h-wē l-y ma-l-p̄ā-nā.

SALT WITHOUT SAVOR

Luke 14:34-35 | Jesus using salt as a metaphor for the usefulness of a disciple
Jesus's Words: "Salt is good, but if the salt has lost its flavor, with what will it be seasoned? It is fit neither for the soil nor for the manure pile. It is thrown out. He who has ears to hear, let him hear."
Koine Greek: kalon oun to halas: ean de kai to halas mōranthē, en tini artythēsetai? oute eis gēn oute eis koprian eutheton estin: exō ballousin auto. ho echōn ōta akouein akouetō.
Aramaic (Syriac): ša-p-ī-rā hī me-l-ḥā: ’ēn dēn ’ā-p̄ me-l-ḥā n-p̄e-kh-lāth: b-mā-nā thē-th-m-la-ḥ? lā l-’ar-’ā wa-lā l-ze-ḇ-lā ’ī-thē-h ḥ-ša-ḥ-thā: l-ḇar ra-mēn lāh. ma-n d-’ī-th lēh ‘ē-ḏ-nē d-ne-š-ma-’ ne-š-ma-’.

THE PARABLE OF THE LOST SHEEP

Luke 15:4-7 | Jesus responding to the Pharisees and scribes who murmured because He received sinners
Jesus's Words: "Which of you, having a hundred sheep, and having lost one of them, doesn’t leave the ninety-nine in the wilderness, and go after the one that is lost, until he finds it? When he has found it, he lays it on his shoulders, rejoicing. When he comes home, he calls together his friends and his neighbors, saying, ‘Rejoice with me, for I have found my sheep which was lost!’ I tell you that even so there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous people who need no repentance."
Koine Greek: tis anthrōpos ex hymōn echōn hekaton probata kai apolesas ex autōn hen ou kataleipei ta ennenēkonta ennea en tē erēmō kai poreuetai epi to apolōlos heōs heurē auto? kai heurōn epitithēsin epi tous ōmous autou chairōn, kai elthōn eis ton oikon synkalei tous philous kai tous geitonas, legōn autois: syncharēte moi hoti heuron to probaton mou to apolōlos. legō hymin hoti houtōs chara en tō ouranō estai epi heni hamartōlō metanoounti ē epi ennenēkonta ennea dikaiois hoitines ou chreian echousin metanoias.
Aramaic (Syriac): ma-n-y min-khōn ga-ḇ-rā d-’ī-th lēh mā-’ ‘e-r-bīn: wa-’ēn na-w-bēḏ ḥ-ḏā min-hōn: lā šā-ḇeq thē-š-’īn wa-thē-š-’ā b-ḥū-r-ḇā: wa-’ā-zel ḇā-’-ē l-haw d-’ā-ḇaḏ ‘a-ḏ-mā d-ne-š-kh-ḥī-w-hī? wa-mā d-’ē-š-kh-ḥēh: ra-mē lēh ‘al ka-t-p̄ā-thēh wa-ḥā-ḏē. wa-’ā-thē l-ḇay-thēh wa-qā-rē l-rā-ḥ-m-aw-hī wa-l-š-ḇā-ḇ-aw-hī wa-’ā-mar l-hōn: ḥ-ḏaw ‘am-y: d-’ē-š-kh-ḥēth ‘ē-r-b-y d-’ā-ḇaḏ h-wā. ’ā-mar ’ē-nā l-khōn: d-hā-kha-nā th-h-wē ḥa-ḏū-thā b-š-ma-yā ‘al ḥa-ḏā ḥa-ṭā-yā d-thāḇ: ya-thīr min ‘al thē-š-’īn wa-thē-š-’ā za-dī-qē d-lā mē-th-ba-’-yā l-hōn th-yā-ḇū-thā.

THE PARABLE OF THE LOST COIN

Luke 15:8-10 | Jesus illustrating the value of a single soul to God
Jesus's Words: "Or what woman, if she had ten drachma coins, if she lost one drachma coin, doesn’t light a lamp, sweep the house, and seek diligently until she finds it? When she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the drachma which I had lost.’ Even so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."
Koine Greek: ē tis gynē drachmas echousa deka, ean apolesē drachmēn mian, ouchi haptei lychnon kai saroi tēn oikian kai zētei epimelōs heōs hou heurē? kai heurousa synkalei tas philas kai geitonas legousa: syncharēte moi hoti heuron tēn drachmēn hēn apōlesa. houtōs, legō hymin, ginetai chara enōpion tōn angelōn tou theou epi heni hamartōlō metanoounti.
Aramaic (Syriac): ’aw ’ay-ḏā ’an-thā d-’ī-th lāh ‘e-s-rā zū-zē: wa-th-aw-bēḏ ḥ-ḏā min-hōn: wa-lā ma-n-h-rā š-rā-ghā wa-kh-a-m-šā ba-y-thā wa-ḇā-y-’ā lēh ba-ṭī-lā-’īth ‘a-ḏ-mā d-the-š-kh-ḥī-w-hī? wa-mā d-’ē-š-kh-ḥ-athēh: qā-r-yā l-rā-ḥ-mā-thāh wa-l-š-ḇā-ḇā-thāh wa-’ā-m-rā l-hēn: ḥ-ḏaw ‘am-y: d-’ē-š-kh-ḥēth zū-z-y d-’ā-ḇaḏ h-wā. ’ā-mar ’ē-nā l-khōn: d-hā-kha-nā th-h-wē ḥa-ḏū-thā q-ḏām ma-l’a-kh-aw-hī d-’a-lā-hā ‘al ḥa-ḏā ḥa-ṭā-yā d-thāḇ.

The Parable of the Lost Son (The Prodigal Son)

Luke 15:11-12 | The request of the younger son
Jesus's Words: "A certain man had two sons. The younger of them said to his father, ‘Father, give me my share of the property.’ So he divided his livelihood between them."
Koine Greek: anthrōpos tis eichen dyo huious. kai eipen ho neōteros autōn tō patri: pater, dos moi to epiballon meros tēs ousias. ho de diēilen autois ton bion.

Aramaic (Syriac): ga-ḇ-rā ḥ-ḏā ʾī-th h-way lēh th-rayn b-nīn. wa-ʾā-mar lēh b-rēh zaʾ-ū-rā l-ʾā-ḇū-hī: ʾā-ḇy: haḇ l-y me-na-thā d-ʾā-th-yā l-y min qē-n-yā-nāk. wa-p-la-gh l-hōn qē-n-yā-nēh.

Luke 15:13-16 | The squandering and the famine
Jesus's Words: "Not many days after, the younger son gathered everything together and traveled into a far country. There he wasted his property with riotous living. When he had spent everything, a severe famine arose in that country, and he began to be in need. He went and joined himself to one of the citizens of that country, and he sent him into his fields to feed pigs. He wanted to fill his belly with the husks that the pigs were eating, but no one gave him anything."
Koine Greek: kai met' ou pollas hēmeras synagagōn panta ho neōteros huios apedēmēsen eis chōran makran, kai ekei dieskorpisen tēn ousian autou zōn asōtōs. dapanēsantos de autou panta egeneto limos ischyra kata tēn chōran ekeinēn, kai autos ērxato hystereisthai. kai poreutheis ekollēthē heni tōn politōn tēs chōras ekeinēs, kai epempsen auton eis tous agrous autou boskein choirous: kai epethumei chortasthēnai ek tōn keratiōn hōn esthion hoi choiroi, kai oudeis edidou autō.
Aramaic (Syriac): wa-ḇā-thar yaw-mā-thā q-lī-lā kh-naš b-rēh haw zaʾ-ū-rā khū-l me-ḏem d-ʾē-thā lēh: wa-ʾē-zal l-ʾa-th-rā ra-ḥī-qā: wa-th-ma-n bad-dar qē-n-yā-nēh kaḏ ḥā-yē ʾā-sū-ṯā-ʾīth. wa-kh-ḏaḏ g-mar khū-l me-ḏem d-ʾī-th h-wā lēh: h-wā kha-p̄-nā ra-bā b-ʾa-th-rā haw: wa-ša-rī lēh l-mē-ḥ-sar. wa-ʾē-zal na-qēp̄ lēh l-ḥa-ḏ min ba-n-yay ma-ḏī-n-thā d-haw ʾa-th-rā: wa-haw šad-rēh l-ḥaq-lā l-mer-ʾā kh-zī-rē. wa-mē-tha-r-gh-rā h-wā l-mē-m-lā kar-sēh min ḥ-rū-ḇē ha-nōn d-ʾā-kh-līn h-way kh-zī-rē: wa-lā ʾā-nāš ya-hēḇ h-wā lēh.

Luke 15:17-19 | The repentance and the plan
Jesus's Words: "But when he came to himself, he said, 'How many hired servants of my father's have bread enough to spare, and I'm dying with hunger! I will get up and go to my father, and will tell him, "Father, I have sinned against heaven, and in your sight. I am no longer worthy to be called your son. Make me as one of your hired servants.""
Koine Greek: eis heauton de elthōn ephē: posoi misthioi tou patros mou perisseuontai artōn, egō de limō hōde apollymai. anastas poreusomai pros ton patera mou kai erō autō: pater, hēmarton eis ton ouranon kai enōpion sou, ouketi eimi axios klēthēnai huios sou: poiēson me hōs hena tōn misthiōn sou.
Aramaic (Syriac): wa-kh-ḏaḏ ʾē-thā l-wa-th na-p̄-šēh ʾā-mar: kh-mā ʾā-ghī-rē ʾī-th b-ḇēth ʾā-ḇy d-ya-thīr l-hōn la-ḥ-mā: wa-ʾē-nā hā-r-kā l-kha-p̄-n-y ʾā-ḇeḏ ʾē-nā. ʾē-qūm ʾē-zel l-wā-th ʾā-ḇy wa-ʾē-mar lēh: ʾā-ḇy: ḥ-ṭēth b-š-ma-yā wa-q-ḏā-mayk: wa-lā mē-th-kay-yan ʾē-nā d-the-ūḇ thē-q-rē-yan-y b-rāk: 'ē-ḇa-ḏay-n-y ʾay-kh ḥa-ḏ min ʾā-ghī-rayk.

Luke 15:20-24 | The return and the celebration
Jesus's Words: "He arose, and came to his father. But while he was still far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. The son said to him, 'Father, I have sinned against heaven, and in your sight. I am no longer worthy to be called your son.' But the father said to his servants, 'Bring out the best robe, and put it on him. Put a ring on his hand, and shoes on his feet. Bring the fattened calf, kill it, and let's eat, and celebrate; for this, my son, was dead, and is alive again. He was lost, and is found.' They began to celebrate."
Koine Greek: kai anastas ēlthen pros ton patera heautou. eti de autou makran apechontos eiden auton ho patēr autou kai esplanchnisthē kai dramōn epepesen epi ton trachēlon autou kai katephilēsen auton. eipen de ho huios autō: pater, hēmarton eis ton ouranon kai enōpion sou, ouketi eimi axios klēthēnai huios sou. eipen de ho patēr pros tous doulous autou: tachu exenekate stolēn tēn prōtēn kai endysate auton, kai dote daktulion eis tēn cheira autou kai hypodēmata eis tous podas, kai pherete ton moschon ton siteuton, thusate kai phagontes euphranthōmen, hoti houtos ho huios mou nekrosēn kai anezēsen, ēn apolōlos kai heurethē. kai ērxanto euphrainesthai.
Aramaic (Syriac): wa-qām ʾē-thā l-wā-th ʾā-ḇū-hī. wa-kh-aḏ hū ra-ḥī-q: ḥ-zā-y-hī ʾā-ḇū-hī wa-ʾe-th-ra-ḥam 'a-lū-hī: wa-r-heṭ n-p̄al 'al ṣaw-rēh wa-n-ša-qēh. wa-ʾā-mar lēh b-rēh: ʾā-ḇy: ḥ-ṭēth b-š-ma-yā wa-q-ḏā-mayk: wa-lā mē-th-kay-yan ʾē-nā d-the-ūḇ thē-q-rē-yan-y b-rāk. ʾā-mar dēn ʾā-ḇū-hī l-'a-ḇ-ḏaw-hī: ʾa-p-ū-qū ʾē-s-ṭ-lā rē-šā-y-thā wa-l-ḇī-šū-hī: wa-sa-mū 'ē-ze-q-thā b-ʾī-ḏēh wa-m-sa-ʾnē b-regh-law-hī. wa-ʾay-thaw ṭaw-rā d-p-ē-ṯ-mā wa-p-kha-sū-h: wa-n-ē-khūl wa-n-ē-th-ba-sam. mē-ṭūl d-hā-nā b-r-y mī-thā h-wā wa-ḥ-yā: wa-ʾā-ḇ-ḏā h-wā wa-ʾē-š-th-kha-ḥ. wa-ša-r-ī-w l-mē-th-ba-s-mū.

Luke 15:25-32 | The elder brother's resentment and the father's plea
Jesus's Words: "Now his elder son was in the field. As he came near to the house, he heard music and dancing. He called one of the servants to him, and asked what was going on. He said to him, 'Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.' But he was angry, and would not go in. Therefore his father came out, and begged him. But he answered his father, 'Behold, these many years I have served you,

and I never disobeyed a commandment of yours, but you never gave me a goat, that I might celebrate with my friends. But when this, your son, came, who has devoured your living with prostitutes, you killed the fattened calf for him.' He said to him, 'Son, you are always with me, and all that is mine is yours. But it was appropriate to celebrate and be glad, for this, your brother, was dead, and is alive again. He was lost, and is found."
Koine Greek: ēn de ho huios autou ho presbuteros en agrō: kai hōs erchomenos ēngisen tē oikia, ēkousen symphōnias kai chorōn, kai proskalesamenos hena tōn paidōn epynthaneto ti eiē tauta. ho de eipen autō hoti ho adelphos sou hēkei, kai ethusen ho patēr sou ton moschon ton siteuton, hoti hygiainonta auton apelaben. ōrgisthē de kai ouk ēthelen eiselthein. ho de patēr autou exelthōn parekalei auton. ho de apokritheis eipen tō patri autou: idou tosauta etē douleuō soi kai oudepote entolēn sou parēlthon, kai emoi oudepote edōkas eriphon hina meta tōn philōn mou euphranthō: hote de ho huios sou houtos ho kataphagōn sou ton bion meta pornōn ēlthen, ethusas autō ton moschon ton siteuton. ho de eipen autō: teknon, sy pantote met' emou ei, kai panta ta ema sa estin: euphranthēnai de kai charēnai edei, hoti ho adelphos sou houtos nekros ēn kai ezēsen, kai apolōlos kai heurethē.
Aramaic (Syriac): b-rēh dēn qa-šī-šā b-ḥaq-lā h-wā: wa-kh-aḏ ʾē-thā wa-q-rēḇ l-wā-th ba-y-thā: š-ma-ʾ qā-lā d-ze-mā-rā wa-ḏ-re-q-ḏā. wa-q-rā l-ḥa-ḏ min ṭ-la-yē wa-ša-ʾlēh mā-nā-w hā-nā. ʾā-mar lēh: ʾa-ḥūk ʾē-thā: wa-p-khas ʾā-ḇū-kh ṭaw-rā d-p-ē-ṭ-mā: d-ša-l-mā qa-b-lēh. wa-r-ghaz wa-lā ṣ-ḇā h-wā l-mē-ʾ-al: wa-n-p̄aq ʾā-ḇū-hī ḇā-ʾ-ē h-wā min-nēh. haw dēn ʿ-nā wa-ʾā-mar l-ʾā-ḇū-hī: hā kh-mā š-nīn pā-ʾēḏ ʾē-nā lāk wa-lā me-th-ūm pū-q-ḏā-nāk ʿ-ḇa-reth: wa-l-y me-th-ūm ʾem-rā lā ya-ḇt l-y: d-ʾe-th-ba-sam ʿam rā-ḥ-m-y. l-hā-nā dēn b-rāk: d-kh-aḏ ʾa-kh-al qē-n-yā-nāk ʿam zan-yā-thā ʾē-thā: p-kha-st lēh ṭaw-rā d-p-ē-ṭ-mā. ʾā-mar lēh: b-r-y: ʾat b-khū-l za-ḇ-n ʿam-y ʾat: wa-kh-ū-l me-ḏem d-ʾī-th l-y d-ḏī-lāk hū. l-mē-th-ba-s-mū dēn wā-lē h-wā la-n wa-l-me-ḥ-ḏā: d-hā-nā ʾa-ḥūk mī-thā h-wā wa-ḥ-yā: wa-ʾā-ḇ-ḏā h-wā wa-ʾē-š-th-kha-ḥ.

The Parable of the Unjust Steward

Luke 16:1-8 | Jesus telling the parable of the shrewd manager
Jesus's Words: "There was a certain rich man who had a manager. An accusation was brought to him that this man was wasting his possessions. He called him, and said to him, 'What is this that I hear about you? Give an accounting of your management, for you can no longer be manager.' The manager said within himself, 'What will I do, seeing that my lord is taking away the management from me? I don't have strength to dig. I am ashamed to beg. I know what I will do, so that when I am removed from management, they may receive me into their houses.' Calling each one of his lord's debtors to him, he said to the first, 'How much do you owe my lord?' He said, 'A hundred batos of oil.' He said to him, 'Take your bill, and sit down quickly and write fifty.' Then he said to another, 'How much do you owe?' He said, 'A hundred koros of wheat.' He said to him, 'Take your bill, and write eighty.' His lord commended the dishonest manager because he had done wisely, for the children of this world are, in their own generation, wiser than the children of the light."
Koine Greek: anthrōpos tis ēn plousios hos eichen oikonomon, kai houtos dieblēthē autō hōs diaskorpizōn ta hyparchonta autou. kai phōnēsas auton eipen autō: ti touto akouō peri sou? apodos ton logon tēs oikonomias sou, ou gar dunē eti oikonomein. eipen de en heautō ho oikonomos: ti poiēsō hoti ho kyrios mou aphaireitai tēn oikonomian ap' emou? skaptein ouk ischuō, epaitein aischunomai. egnōn ti poiēsō, hina hotan metastathō ek tēs oikonomias dexōntai me eis tous oikous heautōn. kai proskalesamenos hena hekaston tōn chreopheiletōn tou kyriou heautou elegen tō prōtō: poson opheileis tō kyriō mou? ho de eipen: hekaton batous elaiou. ho de eipen autō: dexai sou ta grammata kai kathisas tacheōs grapson pentēkonta. epeita heterō eipen: sy de poson opheileis? ho de eipen: hekaton korous sitou. legei autō: dexai sou ta grammata kai grapson ogdoēkonta. kai epēnesen ho kyrios ton oikonomon tēs adikias hoti phronimōs epoiēsen: hoti hoi huioi tou aiōnos toutou phronimōteroi hyper tous huious tou phōtos eis tēn genean tēn heautōn eisin.
Aramaic (Syriac): ʾā-mar h-wā dēn ʾā-p̄ l-wā-th ma-l-p̄ā-naw-hī: ga-ḇ-rā ḥ-ḏā ʾī-th h-wā ʿa-thī-rā: wa-ʾī-th h-wā lēh ra-ḇ ba-y-thā: wa-ʾe-th-ʾa-k-al lēh d-qa-n-yā-nēh m-ḇad-dar. wa-q-rā-y-hī mā-rēh wa-ʾā-mar lēh: mā-nā-w hā-nā d-šā-m-ʾ ʾē-nā ʿa-layk? haḇ l-y ḥe-š-bā-nā d-ra-ḇ-ba-y-thū-thāk: lā gēr mē-š-ka-ḥ ʾat thē-ūḇ ra-ḇ ba-y-thā l-me-h-wā l-y. ʾā-mar ra-ḇ ba-y-thā b-na-p̄-šēh: mā-nā ʾē-ʾ-ḇad d-mā-r-y šā-qel min-y ra-ḇ-ba-y-thū-thā? l-me-ḥ-p̄ar lā mē-š-ka-ḥ ʾē-nā: wa-l-me-ḥ-dar bā-hēth ʾē-nā. yā-ḏa-ʾ ʾē-nā mā-nā ʾē-ʾ-ḇad: d-mā d-p-na-y min ra-ḇ-ba-y-thū-thā: n-qa-b-lūn-an-y b-ḇā-thay-hōn. wa-q-rā ḥ-ḏā ḥ-ḏā min ḥay-yā-ḇē d-mā-rēh: wa-ʾā-mar l-qa-ḏ-ma-yā: kh-mā ḥay-yāḇ ʾat l-mā-r-y? ʾā-mar lēh: mā-ʾ ma-š-ḥīn me-š-ḥā. ʾā-mar lēh: sa-ḇ k-thā-ḇāk wa-thē-ḇ bar šā-ʾ-thē k-thūḇ ḥa-m-šīn. wa-ʾā-mar l-ʾ-ḥ-rā-nā: wa-ʾat kh-mā ḥay-yāḇ ʾat? ʾā-mar lēh: mā-ʾ k-rī-n q-a-m-ḥā. ʾā-mar lēh: sa-ḇ k-thā-ḇāk wa-th-ēḇ k-thūḇ th-mā-nīn. wa-š-ba-ḥ mā-rā l-ra-ḇ ba-y-thā d-ʿa-w-lā d-ḥa-kī-mā-ʾīth ʿ-ḇad: d-ḇ-nay ʿā-l-mā hā-nā ḥa-kī-mīn e-nōn min b-nay nū-h-rā b-ḏā-ra-hōn hā-nā.

Luke 16:9-13 | Jesus teaching on the use of worldly wealth and true faithfulness
Jesus's Words: "I tell you, make for yourselves friends by means of unrighteous mammon, so that when you fail, they may receive you into the eternal habitations. He who is faithful in a very little is faithful also in much. He who is unrighteous in a very little is unrighteous also in much. If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? If you have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You cannot serve God and Mammon."
Koine Greek: kai egō hymin legō: heautois poiēsate philous ek tou mamōna tēs adikias, hina hotan eklipē dexōntai hymas eis tas aiōnious skēnas. ho pistos en elachistō kai en pollō pistos estin, kai ho en elachistō adikos kai en pollō adikos estin. ei oun en tō adikō mamōna pistoi ouk egenesthe, to alēthinon tis hymin pisteusei? kai ei en tō allotriō pistoi ouk egenesthe, to hūmeteron tis dōsei hymin? oudeis oiketēs dunatai dusi kyriois douleuein: ē gar ton hena misēsei kai ton heteron agapēsei, ē henos anthexetai kai tou heterou kataphronēsei. ou dunasthe theō douleuein kai mamōna.
Aramaic (Syriac): ʾā-p̄ ʾē-nā ʾā-mar ʾē-nā l-khōn: ʿē-b̲a-ḏ̲ū l-khōn rā-ḥ-mē min mā-mū-nā d-ʿa-w-lā: d-mā d-gh-mar n-qa-b-lūn-khōn l-ma-š-k-na-y-hōn d-l-ʿā-l-m. ma-n d-b̲-qa-lī-l hay-mān: ʾā-p̄ b-sa-gī hay-mā-n hū. wa-ma-n d-b̲-qa-lī-l ʿā-wal: ʾā-p̄ b-sa-gī ʿā-wal hū. ʾēn hā-khīl b-mā-mū-nā d-ʿa-w-lā hay-mā-nē lā h-way-thūn: š-rā-rā l-ma-n n-hay-me-n-khōn? wa-ʾēn b-ḏ̲ī-lā d-ʾā-nāš lā ʾē-š-th-kha-ḥ-thūn hay-mā-nē: d-ḏ̲ī-l-khōn ma-n ne-tel l-khōn? layth ʿab-dā d-mē-š-ka-ḥ l-th-rayn mā-ra-wā-n l-p̄a-lā-ḥū: ʾēn gēr l-ḥa-ḏ̲ nē-s-nē wa-l-ʾ-ḥ-rā-nā ne-ra-ḥam: ʾaw l-ḥa-ḏ̲ n-ya-qar wa-l-ʾ-ḥ-rā-nā n-šūṭ. lā mē-š-ka-ḥīn ʾan-tūn l-p̄a-lā-ḥū l-ʾa-lā-hā wa-l-mā-mū-nā.

Luke 16:15 | Jesus rebuking the Pharisees for their self-justification
Jesus's Words: "You are those who justify yourselves in the sight of men, but God knows your hearts. For that which is exalted among men is an abomination in the sight of God."
Koine Greek: hymeis este hoi dikaiountes heautous enōpion tōn anthrōpōn, ho de theos ginōskei tas kardias hymōn: hoti to en anthrōpois hupsēlon bdelygma enōpion tou theou.
Aramaic (Syriac): ʾan-tūn e-nōn d-ma-z-d-qīn na-p̄-š-khōn q-ḏ̲ām ba-n-yay nā-šā: ʾa-lā-hā dēn yā-ḏ̲a-ʾ le-ba-khōn: d-me-ḏ̲em d-ram l-wā-th ba-n-yay nā-šā: q-ḏ̲ām ʾa-lā-hā š-qū-zā hū.

The Law and the Prophets

Luke 16:16-17 | Jesus declaring the transition from the old era to the Kingdom
Jesus's Words: "The law and the prophets were until John. From that time the Kingdom of God is preached, and everyone is forcing his way into it. But it is easier for heaven and earth to pass away, than for one tiny stroke of a letter of the law to fail."
Koine Greek: ho nomos kai hoi prophētai mechri Iōannou: apo tote hē basileia tou theou euangelizetai kai pas eis autēn biazetai. eukopōteron de estin ton ouranon kai tēn gēn parelthein ē tou nomou mian keraian pesein.
Aramaic (Syriac): nā-mū-sā wa-n-b̲ī-yē ʿa-ḏ̲-mā l-Yū-ḥa-nan: min hā-y-dēn mal-khū-thā d-ʾa-lā-hā mē-tha-s-b-rā: wa-kh-ū-l nāš l-wā-thāh ʾā-lēṣ. p-šī-q hū dēn d-š-ma-yā wa-ʾar-ʾā n-ē-ʾ-b̲-rūn: ʾaw ʾā-thū-thā ḥ-ḏ̲ā min nā-mū-sā th-ē-ʾ-bar.

On Marriage and Divorce

Luke 16:18 | Jesus's definitive statement on the sanctity of marriage
Jesus's Words: "Everyone who divorces his wife, and marries another, commits adultery; and he who marries one who is divorced from a husband commits adultery."
Koine Greek: pas ho apoluōn tēn gynaika autou kai gamōn heteran moicheuei, kai ho apolelumenēn apo andros gamōn moicheuei.
Aramaic (Syriac): khū-l ma-n d-šā-rē ʾan-thēh wa-nā-sa-b̲ ʾ-ḥ-rā-n-thā: gā-ʾer: wa-kh-ū-l ma-n d-nā-sa-b̲ š-b̲ī-qa-thā: gā-ʾer.

The Rich Man and Lazarus

Luke 16:19-23 | Jesus describing the earthly lives and the deaths of the two men
Jesus's Words: "Now there was a certain rich man, and he was clothed in purple and fine linen, living in luxury every day. A certain beggar, named Lazarus, was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell

from the rich man's table. Yes, even the dogs came and licked his sores. It happened that the beggar died, and that he was carried away by the angels to Abraham's bosom. The rich man also died, and was buried. In Hades, he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus at his bosom."
Koine Greek: anthrōpos de tis ēn plousios, kai enedidusketo porphyran kai busson euphrainomenos kath' hēmeran lamprōs. ptōchos de tis onomati Lazaros ebeblēto pros ton pulōna autou heilōmenos kai epithumōn chortasthēnai apo tōn piptontōn apo tēs trapezēs tou plousiou: alla kai hoi kunes erchomenoi apeleichon ta helkē autou. egeneto de apothanein ton ptōchon kai apenechthēnai auton hypo tōn angelōn eis ton kolpon Abraam: apethanen de kai ho plousios kai etaphē. kai en tō hadē eparas tous ophthalmous autou, hyparchōn en basanois, hora Abraam apo makrothen kai Lazaron en tois kolpois autou.
Aramaic (Syriac): ga-ḇ-rā dēn ḥ-ḏā ʿa-thī-rā ʾī-th h-wā: wa-l-ḇēš h-wā bū-ṣā wa-ʾar-gh-wa-nā: wa-kh-ū-l yaw-m mē-th-ba-sam h-wā ga-ʾyā-ʾīth. wa-m-s-kē-nā ḥ-ḏā ʾī-th h-wā d-ša-mēh Lā-za-r: wa-r-mē h-wā l-wā-th tha-r-ʾā d-haw ʿa-thī-rā kaḏ m-ma-ḥ-ē. wa-mē-tha-r-gh-rā h-wā d-ne-m-lē kar-sēh min par-thū-thē d-nā-p-p̄līn min pā-thū-rēh d-haw ʿa-thī-rā: ʾā-p̄ kal-bē dēn ʾā-thēn h-way m-la-k-khīn ma-ḥ-wā-thēh. h-wā dēn wa-mīth haw m-s-kē-nā: wa-ʾay-th-y-h-ī ma-lʾa-khē l-ʾū-ba-y-h d-ʾA-ḇ-rā-hām. mīth dēn ʾā-p̄ haw ʿa-thī-rā wa-ʾe-th-q-ḇar. wa-kh-aḏ mē-š-tha-n-aq b-š-yūl: ʾa-rēm ʾay-naw-hī min rū-ḥ-qā: wa-ḥ-zā l-ʾA-ḇ-rā-hām wa-l-Lā-za-r b-ʾū-ba-y-h.

Luke 16:24-26 | The dialogue between the rich man and Abraham
Jesus's Words: "He cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue! For I am in anguish in this flame.' But Abraham said, 'Son, remember that you, in your lifetime, received your good things, and Lazarus, in like manner, bad things. But now here he is comforted and you are in anguish. Besides all this, between us and you there is a great gulf fixed, that those who want to pass from here to you may not be able, and that no one may cross over from there to us."
Koine Greek: kai autos phōnēsas eipen: pater Abraam, eleēson me kai pempson Lazaron hina bapsē to akron tou daktulou autou hudatos kai katapsuxē tēn glōssan mou, hoti odunōmai en tē phlogi tautē. eipen de Abraam: teknon, mnēsthēti hoti apelabes ta agatha sou en tē zōē sou, kai Lazaros homoiōs ta kaka: nyn de hōde parakaleitai su de odunasai. kai epi pasin toutois metaxū hēmōn kai humōn chasma mega estēriktai, hopōs hoi thelontes diabēnai enthen pros humas mē dunōntai, mēde ekeithen pros hēmas diaperōsin.
Aramaic (Syriac): wa-q-rā b-qā-lā rā-mā wa-ʾā-mar: ʾā-ḇy ʾA-ḇ-rā-hām: ʾe-th-ra-ḥam ʿa-lay wa-ša-dar l-Lā-za-r: d-ne-ṣ-baʾ rēš ṣē-ḇ-ʾēh b-ma-yā wa-n-ra-ṭeḇ l-y l-šā-n-y: d-hā mē-š-tha-n-aq ʾē-nā b-ša-l-h-ḇī-thā hā-ḏē. ʾā-mar lēh ʾA-ḇ-rā-hām: b-r-y: ʾē-th-ḏ-kha-r d-qa-b-el-t ṭā-ḇā-thāk b-ḥa-yayk: wa-Lā-za-r bī-šā-thēh. wa-hā-šā hā-r-kā mē-th-ba-y-ʾ wa-ʾat mē-š-tha-n-aq. wa-ʿam khū-l-hēn hā-lēn: haw-thā ra-b-thā sī-mā bay-nayn wa-l-khōn: d-ʾay-lēn d-ṣā-ḇēn d-nē-ʾ-b-rūn min hā-r-kā l-wā-th-khōn lā nē-š-k-ḥūn: wa-ʾā-p̄-lā d-me-n th-ma-n n-ē-ʾ-bar l-wā-thayn.

Luke 16:27-31 | The final appeal and the sufficiency of the Law and Prophets
Jesus's Words: "He said, 'I ask you therefore, father, that you would send him to my father's house; for I have five brothers, that he may testify to them, lest they also come into this place of torment.' But Abraham said to him, 'They have Moses and the prophets. Let them listen to them.' He said, 'No, father Abraham, but if one goes to them from the dead, they will repent.' He said to him, 'If they don't listen to Moses and the prophets, neither will they be persuaded if one rises from the dead."
Koine Greek: eipen de: erōtō oun se, pater, hina pempsēs auton eis ton oikon tou patros mou: echō gar pente adelphous: hopōs diamarturētai autois, hina mē kai autoi elthōsin eis ton topon touton tēs basanou. legei de Abraam: echousi Mōusea kai tous prophētas: akousatōsan autōn. ho de eipen: ouchi, pater Abraam, all' ean tis apo nekrōn poreuthē pros autous metanoēsousin. eipen de autō: ei Mōuseōs kai tōn prophētōn ouk akouousin, oud' ean tis ek nekrōn anastē peisthēsontai.
Aramaic (Syriac): ʾā-mar lēh: ḇā-ʾ-ē ʾē-nā min-nāk hā-khīl ʾā-ḇy: d-the-ša-d-rī-w-hī l-ḇēth ʾā-ḇy. ʾī-th l-y gēr ḥa-mšā ʾa-ḥīn: nē-zel nē-sa-haḏ l-hōn: d-lā ʾā-p̄ hē-nōn n-ē-thūn l-ḏū-kh-thā hā-ḏē d-ta-š-nī-qā. ʾā-mar lēh ʾA-ḇ-rā-hām: ʾī-th l-hōn Mū-šē wa-n-ḇī-yē: nē-š-m-ʾūn l-hōn. haw dēn ʾā-mar lēh: lā ʾā-ḇy ʾA-ḇ-rā-hām: ʾēl-lā ʾēn ʾā-nāš min mī-thē nē-zel l-wā-th-hōn thā-ḇ-īn. ʾā-mar lēh ʾA-ḇ-rā-hām: ʾēn l-Mū-šē wa-l-n-ḇī-yē lā šā-m-ʿīn: ʾā-p̄-lā ʾēn ʾā-nāš min mī-thē n-qūm n-hay-m-nū-n-hī.

Warnings and Forgiveness

Luke 17:1-2 | Jesus warning His disciples about causing others to stumble

Jesus's Words: "It is impossible that occasions of stumbling should not come, but woe to him through whom they come! It would be better for him if a millstone were hung around his neck and he were thrown into the sea, rather than that he should cause one of these little ones to stumble."
Koine Greek: anendekton estin tou ta skandala mē elthein, plēn ouai di' hou erchetai: lusitelei autō ei lithos mulikos perikeitai peri ton trachēlon autou kai erriptai eis tēn thalassan ē hina skandalisē tōn mikrōn toutōn hena.
Aramaic (Syriac): lā mē-š-ka-ḥ d-lā nē-th-ūn ma-kh-šū-lē: wāy dēn l-haw d-ḇ-'ī-ḏēh n-ē-th-ūn. p-qā-ḥ h-wā lēh d-ne-r-mē ra-ḥ-yā d-ḥ-mā-rā b-ṣaw-rēh wa-n-ē-p̄el b-ya-mā: wa-lā d-na-kh-šēl l-ḥa-ḏ min ha-lēn za'-ū-rē.

Luke 17:3-4 | Jesus teaching on the necessity of rebuking and forgiving a brother
Jesus's Words: "Be careful. If your brother sins against you, rebuke him. If he repents, forgive him. If he sins against you seven times in the day, and seven times returns, saying, 'I repent,' you shall forgive him."
Koine Greek: prosechete heautois. ean hamartē ho adelphos sou epitimēson autō, kai ean metanoēsē aphes autō: kai ean heptakis tēs hēmeras hamartēsē eis se kai heptakis epistrepsē pros se legōn: metanoō, aphēseis autō.
Aramaic (Syriac): 'ē-z-da-ha-r b-na-p̄-š-khōn. 'ēn n-ē-ḥ-ṭē 'a-ḥūk: k-sī-w-hī: wa-'ēn thā-ḇ: š-ḇūq lēh. wa-'ēn š-ḇa' za-ḇ-nīn b-yaw-mā n-ē-ḥ-ṭē ḇāk: wa-š-ḇa' za-ḇ-nīn b-yaw-mā n-ē-th-p-nē l-wā-thāk wa-n-ē-mar d-thāḇ 'ē-nā: š-ḇūq lēh.

The Power of Faith

Luke 17:6 | Jesus responding to the apostles' request to increase their faith
Jesus's Words: "If you had faith like a grain of mustard seed, you would tell this sycamore tree, 'Be uprooted, and be planted in the sea,' and it would obey you."
Koine Greek: ei echete pistin hōs kokkon sinapeōs, elegote an tē sy kaminō tautē: ekrizōthēti kai phuteuthēti en tē thalassē, kai hypēkousen an hymin.
Aramaic (Syriac): 'ā-mar mā-rā: 'ēn 'ī-th h-wā l-khōn hay-mā-nū-thā 'ay-kh p-rī-ḏ-thā d-ḥar-d-lā: 'ā-m-rīn h-way-thūn l-thū-thā hā-nā d-'e-th-'a-q-ar wa-'e-th-ne-ṣeḇ b-ya-mā: wa-mē-š-tha-ma-' h-wā l-khōn.

The Unprofitable Servant

Luke 17:7-10 | Jesus teaching on the duty of service to God
Jesus's Words: "Who is there among you, having a servant plowing or keeping sheep, that will say when he comes in from the field, 'Come immediately and sit down at the table,' and will not rather tell him, 'Prepare my supper, gird yourself, and serve me, until I have eaten and drunk. Afterward you will eat and drink'? Does he thank that servant because he did the things that were commanded? I think not. Even so you also, when you have done all the things that are commanded you, say, 'We are unworthy servants. We have done our duty."
Koine Greek: tis de ex hymōn doulon echōn arotriōnta ē poimainonta, hos eiselthonti ek tou agrou erei autō: euthews parelthōn anapese, all' ouchi erei autō: hetoimason ti deipnēsō, kai perizōsamenos diakonei moi heōs phagō kai piō, kai meta tauta phagesai kai piesai sy? mē echei charin tō doulō hoti epoiēsen ta diatachthenta? houtōs kai hymeis, hotan poiēsēte panta ta diatachthenta hymin, legete hoti douloi achreioi esmen, ho ōpheilomen poiēsai pepoiēkamen.
Aramaic (Syriac): ma-n-y dēn min-khōn d-'ī-th lēh 'ab-dā d-ḏā-bar pa-ḏā-nā 'aw d-rā-'ē 'e-r-bē: wa-'ēn n-ē-thā min ḥaq-lā: n-ē-mar lēh bar šā-'-thē: zel s-mūkh? 'ēl-lā 'ā-mar lēh: ṭay-yeḇ l-y me-ḏem d-'e-š-tha-m-y: wa-'ē-sūr ḥa-ṣayk šam-me-ša-y-n-y 'a-ḏ-mā d-'ē-khūl wa-'ē-š-thē: wa-ḇā-thar-kha-n 'ā-p̄ 'at th-'e-khūl wa-th-ē-š-thē. l-mā ṭay-bū-thēh m-qa-b-ēl l-haw 'ab-dā d-'-ḇad me-ḏem d-'ē-th-p-qēḏ lēh? lā sa-bar 'ē-nā. hā-kha-nā 'ā-p̄ 'an-tūn: mā d-'ē-ḇad-thūn khū-l-hēn 'ay-lēn d-'ē-th-p-qē-ḏath l-khōn: 'ē-m-rū d-'a-ḇ-ḏē es-nan 'a-kh-ray-yē: d-me-ḏem d-ḥay-yā-ḇīn h-way-n l-ma-'-ḇad '-ḇad-n.

Healing of the Ten Lepers

Luke 17:14 | Jesus giving instructions to the ten lepers who cried out for mercy
Jesus's Words: "Go, show yourselves to the priests."
Koine Greek: poreuthentes epideixate heautous tois hiereusin.
Aramaic (Syriac): zel-lū khaw-wā-w na-p̄-ša-khōn l-khā-h-nē.

Luke 17:17-19 | Jesus responding to the one Samaritan leper who returned to give thanks

Jesus's Words: "Were not the ten cleansed? But where are the nine? Were there none found who returned to give glory to God, except this foreigner? Get up, and go your way. Your faith has healed you."
Koine Greek: ouchi hoi deka ekatharisthēsan? hoi de ennea pou? ouk heurethēsan hypostrepsantes dounai doxan tō theō ei mē ho allogenēs houtos? anastas poreuou: hē pistis sou sesōken se.
Aramaic (Syriac): lā h-way ʻe-s-rā ha-nōn d-ʼē-th-dak-yū? ʼay-kā e-nōn dēn thē-š-ʼā? lā ʼē-š-tha-k-ḥ-ū d-ne-th-p-nūn n-ē-t-lūn thē-š-bū-ḥ-thā l-ʼa-lā-hā: ʼēl-lā hā-nā d-me-n ʻam-mā hū nū-kh-rā-yā? qūm zel: hay-mā-nū-thāk ʼa-ḥ-ya-thāk.

The Coming of the Kingdom

Luke 17:20-21 | Jesus answering the Pharisees concerning when the Kingdom of God would come
Jesus's Words: "The Kingdom of God doesn't come with observation; neither will they say, 'Look, here!' or, 'Look, there!' for behold, the Kingdom of God is within you."
Koine Greek: ouk erchetai hē basileia tou theou meta paratērēseōs, oude erousin: idou hōde ē: ekei: idou gar hē basileia tou theou entos hymōn estin.
Aramaic (Syriac): lā ʼā-th-yā mal-khū-thēh d-ʼa-lā-hā b-ne-ṭ-rā-thā. wa-lā ʼā-m-rīn: hā hā-r-kā: wa-hā th-ma-n: hā gēr mal-khū-thēh d-ʼa-lā-hā l-ghaw min-khōn hī.

The Days of the Son of Man

Luke 17:22-25 | Jesus describing the future to His disciples
Jesus's Words: "The days will come when you will desire to see one of the days of the Son of Man, and you will not see it. They will tell you, 'Look, there!' or 'Look, here!' Don't go away, nor follow after them, for as the lightning, when it flashes out of the one part under the sky, shines to the other part under the sky; so will the Son of Man be in his day. But first, he must suffer many things and be rejected by this generation."
Koine Greek: eleusontai hēmerai hote epithumēsete mian tōn hēmerōn tou huiou tou anthrōpou idein kai ouk opsesthe. kai erousin hymin: idou ekei: [ē] idou hōde: mē apelthēte mēde diōxēte. hōsper gar hē astrapē astraptousa ek tēs hypo ton ouranon eis tēn hypo ton ouranon lampei, outōs estai ho huios tou anthrōpou [en tē hēmerā autou]. prōton de dei auton polla pathein kai apodokimasthēnai apo tēs geneas tautēs.
Aramaic (Syriac): n-ē-thūn yaw-mā-thā d-the-th-ra-gh-r-ghūn l-mē-ḥ-zā ḥa-ḏ min yaw-mā-thēh d-ḇar nā-šā wa-lā thē-ḥ-zūn. wa-ʼēn n-ē-m-rūn l-khōn: hā hā-r-kā: wa-hā th-ma-n: lā thē-z-lūn. ʼay-k-an gēr d-bar-qā bar-q b-š-ma-yā wa-kh-ū-lēh thē-ḥēth š-ma-yā ma-n-ha-r: hā-kha-nā n-h-wē yaw-mēh d-ḇar nā-šā. lū-q-ḏam dēn wā-lē lēh d-sa-gī-ʼā-thā n-ē-ḥaš wa-ne-š-th-lē min dā-rā hā-nā.

As in the Days of Noah and Lot

Luke 17:26-30 | Jesus comparing His return to historical judgments
Jesus's Words: "As it happened in the days of Noah, even so will it be also in the days of the Son of Man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ship, and the flood came and destroyed them all. Likewise, even as it happened in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built; but in the day that Lot went out from Sodom, it rained fire and sulfur from the sky and destroyed them all. It will be the same way in the day that the Son of Man is revealed."
Koine Greek: kai kathōs egeneto en tais hēmerais Nōe, outōs estai kai en tais hēmerais tou huiou tou anthrōpou: ēsthion, epinon, egamous, egamizonto, achri hēs hēmeras eisēlthen Nōe eis tēn kibōton kai ēlthen ho kataklysmos kai apōlesen pantas. homoiōs kathōs egeneto en tais hēmerais Lōt: ēsthion, epinon, ēgorazon, epōloun, ephuteuon, ōkodomoun: hē de hēmerā exēlthen Lōt apo Sodomōn, ebrexen pyr kai theion apʼ ouranou kai apōlesen pantas. kata ta auta estai hē hēmerā ho huios tou anthrōpou apokalyptetai.
Aramaic (Syriac): waʼay-k-an d-h-wā b-yaw-mā-thēh d-Nūḥ: hā-kha-nā n-h-wē b-yaw-mā-thēh d-ḇar nā-šā. d-ʼā-kh-līn h-way wa-šā-thēn wa-nā-s-ḇīn ne-šē wa-m-ya-b-līn l-gha-ḇ-rē ʻa-ḏ-mā l-yaw-mā d-ʼe-la Nūḥ l-qē-ḇū-thā: waʼē-thā ṭā-w-p̄ā-nā waʼaw-bēḏ l-khū-l nāš. waʼay-k-an d-h-wā b-yaw-mā-thēh d-Lūṭ: d-ʼā-kh-līn h-way wa-šā-thēn wa-zā-ḇ-nīn wa-m-za-b-nīn wa-n-ṣī-ḇīn wa-ḇā-nēn. b-yaw-mā dēn d-p̄aq Lūṭ min Sa-ḏūm: ʼar-ḥēp̄ nū-rā wa-k-ē-ḇ-rī-thā min š-ma-yā waʼaw-bēḏ l-khū-l-hōn. hā-kha-nā n-h-wē b-yaw-mā d-mē-th-g-lē bar nā-šā.

The Necessity of Readiness

Luke 17:31-33 | Jesus warning against looking back or clinging to life
Jesus's Words: "In that day, he who will be on the housetop, and his goods in the house, let him not go down to take them away. He who is in the field, let him likewise not turn back. Remember Lot's wife! Whoever seeks to save his life will lose it, but whoever loses his life will preserve it."
Koine Greek: en ekeinē tē hēmerā hos estai epi tou dōmatos kai ta skeuē autou en tē oikia, mē katabatō arai auta, kai ho en agrō homoiōs mē epistrepsatō eis ta opisō. mnēmoneuete tēs gynaikos Lōt. hos ean zētēsē tēn psychēn autou peripoiēsasthai apolesei autēn, hos d' an apolesē zōogonēsei autēn.
Aramaic (Syriac): b-haw yaw-mā ma-n d-ḇ-'eg-gā-rā hū wa-mā-naw-hī b-ḇay-thā: lā nē-ḥ-ūth d-ne-š-qal-hōn: wa-ma-n d-ḇ-ḥaq-lā hū: lā n-ē-th-p-nē l-ḇā-thar-y-hī. 'e-th-ḏ-kha-rū l-'an-thēh d-Lūṭ. ma-n d-ṣā-ḇē d-na-ḥē na-p̄-šēh: na-w-b-ḏī-n-hā: wa-ma-n d-na-w-bēḏ na-p̄-šēh: na-ḥ-ī-n-hā.

The Separation

Luke 17:34-37 | Jesus on the finality of the separation
Jesus's Words: "I tell you, in that night there will be two people in one bed. One will be taken, and the other will be left. There will be two women grinding grain together. One will be taken, and the other will be left. (Two men will be in the field: the one will be taken, and the other left.) Where the body is, there will the vultures also be gathered together."
Koine Greek: legō hymin, tautē tē nukti esontai dyo epi klinēs mias, ho heis paralēmphthēsetai kai ho heteros aphephesetai: esontai dyo lēthousai epi to auto, hē mia paralēmphthēsetai hē de hetera aphephesetai. [duo esontai en tō agrō, ho heis paralēmphthēsetai kai ho heteros aphephesetai.] hopou to sōma, ekei kai hoi aetoi episynachthēsontai.
Aramaic (Syriac): 'ā-mar 'ē-nā l-khōn: d-ḇ-haw lē-l-yā th-rayn n-h-wūn b-ḥa-ḏā 'ar-sā: ḥa-ḏ nē-th-d-ḇar wa-' ḥ-rā-nā ne-š-tha-ḇ-aq. wa-th-rayn n-h-wyān rā-ḥ-yān 'ay-kh ḥ-ḏā: ḥ-ḏā thē-th-d-ḇar wa-' ḥ-rā-n-thā thē-š-tha-ḇ-aq. wa-th-rayn n-h-wūn b-ḥaq-lā: ḥa-ḏ nē-th-d-ḇar wa-' ḥ-rā-nā ne-š-tha-ḇ-aq. 'ay-kā d-p̄agh-rā: th-ma-n n-ē-th-ka-n-šūn ne-š-rē.

The Parable of the Persistent Widow

Luke 18:1-5 | Jesus teaching on the necessity of praying always and not losing heart
Jesus's Words: "In a certain city there was a judge who didn't fear God, and didn't respect man. A widow was in that city, and she often came to him, saying, 'Defend me from my adversary!' He wouldn't for a while, but afterward he said within himself, 'Though I don't fear God, nor respect man, yet because this widow bothers me, I will defend her, lest she wear me out by her continual coming."
Koine Greek: kritēs tis ēn en tini polei ton theon mē phoboumenos kai anthrōpon mē entrepomenos. chēra de ēn en tē polei ekeinē kai ērcheto pros auton legousa: ekdikēson me apo tou antidikou mou. kai ouk ēthelen epi chronon: meta de tauta eipen en heautō: ei kai ton theon ou phoboumai oude anthrōpon entrepomai, dia ge to parechein moi kopon tēn chēran tautēn ekdikēsō autēn, hina mē eis telos erchomenē hypōpiazē me.
Aramaic (Syriac): da-yā-nā ḥ-ḏā h-wā b-ma-ḏī-n-thā ḥ-ḏā: d-me-n 'a-lā-hā lā dā-ḥēl h-wā: wa-me-n ba-n-yay nā-šā lā mē-th-ka-ḥaḏ h-wā. 'ar-m-la-thā dēn ḥ-ḏā 'ī-th h-way b-ma-ḏī-n-thā hā-y: wa-'ā-th-yā h-way l-wā-thēh wa-'ā-m-rā: tha-ḇ-'a-n-y min ba-'el-d-ḇā-ḇ-y. wa-lā ṣ-ḇā h-wā za-ḇ-nā sa-gī-'ā: ba-thar-kha-n dēn 'ā-mar b-na-p̄-šēh: 'ēn min 'a-lā-hā lā dā-ḥēl 'ē-nā: wa-me-n ba-n-yay nā-šā lā mē-th-ka-ḥaḏ 'ē-nā. mē-ṭūl d-ma-l-yā l-y 'e-m-lā 'ar-m-la-thā hā-ḏē: 'e-th-ba-'ī-h: d-lā b-khū-l za-ḇ-n 'ā-th-yā ma-m-'ē-nā lāh l-y.

Luke 18:6-8 | Jesus applying the parable to God's justice and the Son of Man's return
Jesus's Words: "Hear what the unrighteous judge says. Won't God avenge his chosen ones, who are crying out to him day and night, and yet he exercises patience with them? I tell you that he will avenge them quickly. Nevertheless, when the Son of Man comes, will he find faith on the earth?"
Koine Greek: akousate ti ho kritēs tēs adikias legei: ho de theos ou mē poiēsē tēn ekdikēsin tōn eklektōn autou tōn boōntōn autō hēmeras kai nuktos, kai makrothumei ep' autois? legō hymin hoti poiēsei tēn ekdikēsin autōn en tachei. plēn ho huios tou anthrōpou elthōn ara heurēsei tēn pistin epi tēs gēs?
Aramaic (Syriac): š-ma-'ū mā-nā 'ā-mar da-yā-nā d-'a-w-lā. 'a-lā-hā dēn lā ya-thīr n-ē-'-ḇeḏ tha-ḇ-'thā l-gha-ḇ-yaw-hī: d-qā-rēn lēh b-'ī-mā-mā wa-ḇ-lē-l-yā: wa-m-ghar rū-ḥēh 'a-lay-hōn? 'ā-mar 'ē-nā l-khōn: d-ne-'-ḇeḏ tha-ḇ-'th-hōn ba-'-gha-l. b-ram n-ē-thā bar nā-šā: wa-ne-š-kh-ḥ hay-mā-nū-thā b-'ar-'ā?

The Pharisee and the Tax Collector

Luke 18:10-14 | Jesus telling the parable of the two men praying in the temple
Jesus's Words: "Two men went up into the temple to pray; one was a Pharisee, and the other was a tax collector. The Pharisee stood and prayed to himself like this: ‘God, I thank you, that I am not like the rest of men, extortioners, unrighteous, adulterers, or even like this tax collector. I fast twice a week. I give tithes of all that I get.’ But the tax collector, standing far away, wouldn't even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."
Koine Greek: anthrōpoi dyo anebēsan eis to hieron proseuxasthai, ho heis Pharisaios kai ho heteros telōnēs. ho Pharisaios statheis pros heauton tauta prosēucheto: ho theos, eucharistō soi hoti ouk eimi hōsper hoi loipoi tōn anthrōpōn, harpages, adikoi, moichoi, ē kai hōs houtos ho telōnēs: nēsteuō dis tou sabbatou, apodekatō panta hosa ktōmai. ho de telōnēs makrothen hestōs ouk ēthelen oude tous ophthalmous epanarai eis ton ouranon, all’ etupten to stēthos autou legōn: ho theos, hilasthēti moi tō hamartōlō. legō hymin, katebē houtos dedikaiōmenos eis ton oikon autou par’ ekeinon: hoti pas ho hupsōn heauton tapeinōthēsetai, ho de tapeinōn heauton hupsōthēsetai.
Aramaic (Syriac): th-rayn ga-ḇ-rīn s-lē-q-ū l-hay-k-lā l-ma-ṣa-lā-yū: ḥa-ḏ P-rī-šā wa-’ ḥ-rā-nā mā-kh-sā. wa-P-rī-šā qā-’em h-wā bay-na-p̄-šēh wa-ha-lēn m-ṣa-lē h-wā: ’a-lā-hā m-wa-ḏē ’ē-nā lāk: d-lā h-wīth ’ay-kh šar-kā d-ba-n-yay nā-šā: ḥā-ṭū-p̄ē wa-‘ā-l-wā-yē wa-gh-ā-’rē: wa-lā ’ay-kh hā-nā mā-kh-sā. ’ēl-lā ṣā-’em ’ē-nā th-rayn za-ḇ-nīn b-ša-ba-thā: wa-m-’a-sar ’ē-nā khū-l me-ḏem d-qā-nē ’ē-nā. mā-kh-sā dēn qā-’em h-wā min rū-ḥ-qā: wa-lā ṣā-ḇē h-wā ’ā-p̄-lā ‘ay-naw-hī l-š-ma-yā ne-rēm: ’ēl-lā qā-’ēš h-wā ‘al ḥa-ḏ-yēh wa-’ā-mar: ’a-lā-hā ’e-th-ra-ḥam ‘a-lay ḥa-ṭā-yā. ’ā-mar ’ē-nā l-khōn: d-ne-ḥeth hā-nā m-za-d-qā l-ḇay-thēh ya-thīr min haw P-rī-šā. khū-l nāš gēr d-ma-rīm na-p̄-šēh nē-tha-m-ka-kh: wa-ma-n d-ma-m-ka-kh na-p̄-šēh nē-th-rīm.

Jesus and the Little Children

Luke 18:16-17 | Jesus welcoming the children and teaching on the nature of the Kingdom
Jesus's Words: "Allow the little children to come to me, and don’t hinder them, for God’s Kingdom belongs to such as these. Most certainly I tell you, whoever doesn’t receive God’s Kingdom like a little child will in no way enter into it."
Koine Greek: aphete ta paidia erchesthai pros me kai mē kōluete auta, tōn gar toioutōn estin hē basileia tou theou. amēn legō hymin, hos an mē dexētai tēn basileian tou theou hōs paidion, ou mē eiselthē eis autēn.
Aramaic (Syriac): š-ḇū-qū ṭ-la-yē ’ā-thēn l-wā-th-y: wa-lā th-k-lūn-ē-n-hōn. d-’ay-lēn gēr d-hā-kha-nā e-nōn: d-ḏī-l-hōn hī mal-khū-thā d-’a-lā-hā. ’ā-mēn ’ā-mar ’ē-nā l-khōn: d-ma-n d-lā n-qa-bēl mal-khū-thā d-’a-lā-hā ’ay-kh ṭ-la-yā: lā nē-’-ūl lāh.

The Rich Young Ruler

Luke 18:19 | Jesus’s question to the ruler who called Him "Good Teacher"
Jesus's Words: "Why do you call me good? No one is good, except one; God."
Koine Greek: ti me legeis agathon? oudeis agathos ei mē heis ho theos.
Aramaic (Syriac): mā-nā qā-rē ’at l-y ṭā-ḇā? layth ṭā-ḇā ’ēl-lā ḥa-ḏ ’a-lā-hā.

Luke 18:20 | Jesus reciting the commandments for eternal life
Jesus's Words: "You know the commandments: ‘Don’t commit adultery,’ ‘Don’t murder,’ ‘Don’t steal,’ ‘Don’t give false testimony,’ ‘Honor your father and your mother."
Koine Greek: tas entolas oidas: mē moicheusēs, mē phoneusēs, mē klepsēs, mē pseudomartyrēsēs, tima ton patera sou kai tēn mētera.
Aramaic (Syriac): pū-q-ḏā-nē yā-ḏa-’ ’at: lā thē-gh-ūr: lā thē-q-ṭūl: lā thē-gh-nūḇ: lā thē-sa-haḏ sa-h-ḏū-thā d-šū-q-rā: ya-qar l-’ā-ḇūk wa-l-’ē-māk.

Luke 18:22 | Jesus’s invitation to the ruler to follow Him
Jesus's Words: "You still lack one thing. Sell all that you have, and distribute it to the poor. You will have treasure in heaven. Come, follow me."

Koine Greek: eti hen soi leipei: panta hosa echeis pōlēson kai diados ptōchois, kai exeis thēsauron en [tois] ouranois, kai deuro akolouthei moi.
Aramaic (Syriac): ḥ-ḏā ḥ-sar-ath lāk: zel za-bēn khū-l me-ḏem d-’ī-th lāk wa-haḇ l-m-s-kē-nē: wa-th-h-wē lāk sī-m-thā b-š-ma-yā: wa-th-ā ba-thar-y.

The Peril of Riches

Luke 18:24-25 | Jesus teaching on the difficulty for the wealthy to enter the Kingdom
Jesus's Words: "How difficult it is for those who have riches to enter into God’s Kingdom! For it is easier for a camel to enter through a needle’s eye, than for a rich man to enter into God’s Kingdom."
Koine Greek: pōs dusholōs hoi ta chrēmata echontes eis tēn basileian tou theou eisporeuontai. eukopōteron gar estin kamēlon dia trēmatos belonēs eiselthein ē plousion eis tēn basileian tou theou eiselthein.
Aramaic (Syriac): mā-nā ‘a-ṭ-lā l-’ay-lēn d-’ī-th l-hōn n-k-has-yā: d-nē-’-lūn l-mal-khū-thēh d-’a-lā-hā. p-šī-q hū gēr d-ghā-m-lā b-ḥ-rū-rā d-ma-ḥ-ṭā nē-’-bar: ’aw ‘a-thī-rā l-mal-khū-thēh d-’a-lā-hā.

God’s Power and the Disciples' Reward

Luke 18:27 | Jesus on the possibility of salvation through God
Jesus's Words: "The things which are impossible with men are possible with God."
Koine Greek: ta adunata para anthrōpois dunata para tō theō estin.
Aramaic (Syriac): ’ay-lēn d-l-wā-th ba-n-yay nā-šā lā mē-š-k-ḥān: l-wā-th ’a-lā-hā mē-š-k-ḥān.

Luke 18:29-30 | Jesus’s promise to those who have left all for His sake
Jesus's Words: "Most certainly I tell you, there is no one who has left house, or wife, or brothers, or parents, or children, for God’s Kingdom’s sake, who will not receive many times more in this time, and in the world to come, eternal life."
Koine Greek: amēn legō hymin hoti oudeis estin hos aphēken oikian ē gynaika ē adelphous ē goneis ē tekna heneken tēs basileias tou theou, hos ouchi mē apolabē pollaplasiona en tō kairō toutō kai en tō aiōni tō erchomenō zōēn aiōnion.
Aramaic (Syriac): ’ā-mēn ’ā-mar ’ē-nā l-khōn: d-layth ’ā-nāš d-ša-ḇaq ba-y-thā ’aw ’a-ḇā-hē ’aw ’a-ḥē ’aw ’an-thā ’aw b-nē: mē-ṭūl mal-khū-thā d-’a-lā-hā. wa-lā n-qa-bēl b-’a-p-pē sa-gī-’ē b-hā-nā za-ḇ-nā: wa-ḇ-’ā-l-mā d-’ā-thē ḥa-yē d-l-‘ā-l-m.

The Third Prediction of the Passion

Luke 18:31-33 | Jesus privately foretelling His death and resurrection to the twelve
Jesus's Words: "Behold, we are going up to Jerusalem, and all the things that are written through the prophets concerning the Son of Man will be completed. For he will be delivered up to the Gentiles, and will be mocked, shamefully treated, and spit on. They will scourge him and kill him, and on the third day he will rise again."
Koine Greek: idou anabainomen eis Ierousalēm, kai telest hēsetai panta ta gegrammena dia tōn prophētōn tō huiō tou anthrōpou: paradothēsetai gar tois ethnesin kai empaichthēsetai kai hybrist hēsetai kai emptusthēsetai, kai mastigōsantes apoktenousin auton, kai tē hēmerā tē tritē anastēsetai.
Aramaic (Syriac): hā s-lē-q-īn ’ī-nan l-’ū-rī-š-lem: wa-m-ša-l-ma-n khū-l-hēn d-k-thī-ḇān b-n-ḇī-yē ‘al bar nā-šā. nē-š-tha-lam gēr l-‘am-mē: wa-n-ḇaz-ḥūn bēh: wa-n-rū-qūn b-’ap-p-aw-hī. wa-n-na-gh-ḏū-h-ī wa-n-qa-ṭ-lū-h-ī: wa-l-yaw-mā d-tlā-thā n-qūm.

Healing a Blind Man Near Jericho

Luke 18:41-42 | Jesus questioning and healing the blind beggar (Bartimaeus)
Jesus's Words: "What do you want me to do for you? ... Receive your sight. Your faith has healed you."
Koine Greek: ti soi theleis poiēsō? ... anablepson: hē pistis sou sesōken se.
Aramaic (Syriac): mā-nā ṣā-ḇē ’at ’ē-’-ḇad lāk? ... ḥ-zī: hay-mā-nū-thāk ’a-ḥ-ya-thāk.

Zacchaeus the Tax Collector

Luke 19:5 | Jesus calling Zacchaeus down from the sycamore tree
Jesus's Words: "Zacchaeus, hurry and come down, for today I must stay at your house."
Koine Greek: Zakchaie, speusas katabēthi, sēmeron gar en tō oikō sou dei me meinai.
Aramaic (Syriac): Za-kha-y: ’ē-s-t-ar-ha-ḇ ḥ-ūth: yaw-mā gēr b-ḇay-thāk wā-lē l-y d-’ē-h-wē.

Luke 19:9-10 | Jesus declaring salvation for Zacchaeus’s household
Jesus's Words: "Today, salvation has come to this house, because he also is a son of Abraham. For the Son of Man came to seek and to save that which was lost."
Koine Greek: sēmeron sōtēria tō oikō toutō egeneto, kathoti kai autos huios Abraam estin: ēlthen gar ho huios tou anthrōpou zētēsai kai sōsai to apolōlos.
Aramaic (Syriac): yaw-mā h-wā ḥa-yē l-ḇay-thā hā-nā: mē-ṭūl d-’ā-p̄ hā-nā b-rēh hū d-’A-ḇ-rā-hām. ’ē-thā gēr bar nā-šā d-ne-ḇ-’ē wa-na-ḥē haw d-’ā-ḇaḏ h-wā.

The Parable of the Ten Minas

Luke 19:12-13 | The nobleman’s departure and instructions to his servants
Jesus's Words: "A certain nobleman went into a far country to receive for himself a kingdom, and then to return. He called ten of his servants, and gave them ten minas, and told them, ‘Conduct business until I come."
Koine Greek: anthrōpos tis eugenēs eporeuthē eis chōran makran labein heautō basileian kai hypostrepsai. kalesas de deka doulous heautou edōken autois deka mnas kai eipen pros autous: pragmateusasthe en hō erchomai.
Aramaic (Syriac): ga-ḇ-rā ḥ-ḏā bar ṭū-h-mā ra-bā ’ē-zal l-’a-th-rā ra-ḥī-qā d-ne-saḇ lēh mal-khū-thā wa-n-ē-th-p-nē. wa-q-rā ‘e-s-rā ‘ab-ḏaw-hī wa-ya-ḇ l-hōn ‘e-s-rā ma-n-yīn: wa-’ā-mar l-hōn: ’ē-tha-gh-r-ū ‘a-ḏ-mā d-’ā-thē ’ē-nā.

The Accounting of the Minas

Luke 19:15-19 | The reward of the faithful servants
Jesus's Words: "When he had received the kingdom and returned, he commanded those servants to whom he had given the money to be called to him, that he might know how much each had gained by conducting business. The first came before him, saying, ‘Lord, your mina has made ten minas more.’ He said to him, ‘Well done, you good servant! Because you were found faithful in a very little, you shall have authority over ten cities.’ The second came, saying, ‘Your mina, Lord, has made five minas.’ So he said to him, ‘And you are to be over five cities."
Koine Greek: kai egeneto en tō epanelthein auton labonta tēn basileian kai eipen phōnēthēnai autō tous doulous toutous hois dedōkei to argyrion, hina gnoi ti diepragmateusanto. paregeneto de ho prōtos legōn: kyrie, hē mna sou deka pro sērgasto mnas. kai eipen autō: euge, agathe doule, hoti en elachistō pistos egenou, isthi exousian echōn epanō deka poleōn. kai ēlthen ho deuteros legōn: hē mna sou, kyrie, epoiēsen pente mnas. eipen de kai toutō: kai su epanō ginou pente poleōn.
Aramaic (Syriac): wa-kh-aḏ n-saḇ mal-khū-thā wa-p-na: ’ā-mar d-ne-q-rūn lēh l-’ay-lēn ‘ab-ḏaw-hī d-ya-ḇ l-hōn ze-z-p̄ā: d-nē-ḏa-’ mā-nā khū-l ḥa-ḏ min-hōn ’ē-tha-gh-ar. wa-’ē-thā qa-ḏ-mā-yā wa-’ā-mar: mā-r-y: ma-n-yāk ‘e-s-rā ma-n-yīn ’aw-se-p̄. ’ā-mar lēh: ’ī-w: ‘ab-dā ṭā-ḇā: d-ḇ-qa-lī-l ’ē-š-tha-k-ḥt hay-mān: th-h-wē š-lī-ṭ ‘al ‘e-s-rā ma-ḏī-nān. wa-’ē-thā d-tha-rayn wa-’ā-mar: mā-r-y: ma-n-yāk ḥa-mšā ma-n-yīn ‘-ḇad. ’ā-mar ’ā-p̄ l-hā-nā: ’ā-p̄ ’at th-h-wē š-lī-ṭ ‘al ḥa-mšā ma-ḏī-nān.

The Unprofitable Servant

Luke 19:20-24 | The judgment of the fearful servant
Jesus's Words: "Another came, saying, ‘Lord, behold, your mina, which I kept laid up in a cloth, for I feared you, because you are an exacting man. You take up what you didn't lay down, and reap what you didn't sow.’ He said to him, ‘Out of your own mouth I will judge you, you wicked servant! You knew that I am an exacting man, taking up what I didn't lay down, and reaping what I didn't sow. Why then didn't you deposit my money in the bank? Then at my coming, I might have collected it with interest.’ He said to those who stood by, ‘Take the mina away from him, and give it to him who has the ten minas."

Koine Greek: kai heteros ēlthen legōn: kyrie, idou hē mna sou hēn eichon apokeimenēn en soudariō: ephoboumēn gar se, hoti anthrōpos austēros ei, aireis ho ouk ethēkas kai therizeis ho ouk espeiras. legei autō: ek tou stomatos sou krinō se, ponēre doule: ēdeis hoti egō anthrōpos austēros eimi, airōn ho ouk ethēka kai therizōn ho ouk espeira: kai diati ouk edōkas mou to argyrion epi trapezan? kagō elthōn sun tokō an auto epraxa. kai tois parestōsin eipen: arate ap' autou tēn mnan kai dote tō tas deka mnas echonti.
Aramaic (Syriac): wa-'ē-thā '-ḥ-rā-nā wa-'ā-mar: mā-r-y: hā ma-n-yāk haw d-'ī-th h-way l-y kaḏ ṣ-rīr b-sū-ḏā-rā. dā-ḥēl h-wīth gēr min-nāk: d-ga-ḇ-rā 'at qa-š-yā: wa-šā-qel 'at me-ḏem d-lā sa-m-t: wa-ḥā-ṣēḏ 'at me-ḏem d-lā z-ra-'-t. 'ā-mar lēh: min pū-māk 'ē-ḏū-nāk: 'ab-dā bī-šā. yā-ḏa-' h-wayt l-y d-ga-ḇ-rā 'at qa-š-yā: wa-šā-qel 'at me-ḏem d-lā sa-m-t: wa-ḥā-ṣēḏ 'at me-ḏem d-lā z-ra-'-t. l-mā-nā lā ya-ḇt ze-z-p-y 'al pā-thū-rā: wa-'ē-nā 'ā-thē h-wīth wa-thā-ḇe-' h-wīth lēh 'am r-ḇī-thā. wa-'ā-mar l-'ay-lēn d-qā-mīn q-ḏā-m-aw-hī: sa-ḇ-ū min-nēh ma-n-yā: wa-ha-ḇ-ū l-haw d-'ī-th lēh 'e-s-rā ma-n-yīn.

Luke 19:26-27 | The principle of increase and the final destruction of enemies
Jesus's Words: "I tell you that to everyone who has, will more be given; but from him who doesn't have, even that which he has will be taken away from him. But bring those enemies of mine who didn't want me to reign over them here, and kill them before me."
Koine Greek: legō hymin hoti panti tō echonti dot hēsetai, apo de tou mē echontos kai ho echei arthēsetai ap' autou. plēn tous echthrous mou toutous tous mē thelēsantās me basileusai ep' autous agagete hōde kai katasphaxate autous emprosthen mou.
Aramaic (Syriac): 'ā-mar 'ē-nā l-khōn: d-khū-l ma-n d-'ī-th lēh: ne-th-p-rē lēh: wa-ma-n d-layth lēh: 'ā-p̄ haw d-'ī-th lēh nē-š-tha-qal min-nēh. b-ram l-'ay-lēn ba-'el-d-ḇā-ḇ-y ha-nōn: d-lā ṣ-ḇaw d-'ē-m-lek 'a-lay-hōn: 'ay-thaw-hōn wa-p-khas-ū-hōn q-ḏā-may.

The Triumphal Entry

Luke 19:30-31 | Jesus's instructions for finding the colt
Jesus's Words: "Go into the village opposite you. As you enter it, you will find a colt tied, on which no man has ever sat. Untie it, and bring it. If anyone asks you, 'Why are you untying it?' say to him: 'The Lord needs it."
Koine Greek: hypagete eis tēn katenanti kōmēn, en hē eisporeuomenoi heurēsete pōlon dedemenon, eph' hon oudeis pōpote anthrōpōn ekathisen, kai lusantes auton agagete. kai ean tis hymas erōtā: diati luete? houtōs ereite: hoti ho kyrios autou chreian echei.
Aramaic (Syriac): zel-lū l-q-rī-thā hā-y d-lū-q-ḇal-khōn: wa-kh-aḏ mā-'-līn 'an-tūn lāh: thē-š-k-ḥūn 'ī-la-yā d-'a-sīr: d-'ā-nāš me-th-ūm 'a-lū-hī lā r-khēḇ: š-ra-y-ū wa-'ay-thaw-hī. wa-'ēn 'ā-nāš m-ša-'-ēl l-khōn l-mā-nā šā-rēn 'an-tūn: hā-kha-nā 'ē-m-rū lēh: d-l-mā-ra-n mē-tha-ḇ-'ē.

The Stones Will Cry Out

Luke 19:40 | Jesus's response to the Pharisees who asked Him to rebuke His disciples
Jesus's Words: "I tell you that if these were silent, the stones would immediately cry out."
Koine Greek: legō hymin, ean houtoi siōpēsousin, hoi lithoi kraxousin.
Aramaic (Syriac): 'ā-mar 'ē-nā l-khōn: d-'ēn ha-lēn n-ē-š-t-qūn: kē-p̄-pē n-ē-q-yān.

Lament Over Jerusalem

Luke 19:42-44 | Jesus weeping over the city and foretelling its destruction
Jesus's Words: "If you had known in this day, even you, the things which belong to your peace! But now they are hidden from your eyes. For the days will come on you, when your enemies will throw up a barricade against you, surround you, hem you in on every side, and will dash you and your children within you to the ground. They will not leave in you one stone on another, because you didn't know the time of your visitation."
Koine Greek: ei egnōs en tē hēmerā tautē kai sy ta pros eirēnēn: nyn de ekrubē apo ophthalmōn sou. hoti hēxousin hēmerai epi se kai peribalousin hoi echthroi sou charaka soi kai perikyklōsousin se kai syne xousin se pantothen, kai edaphiousin se kai ta tekna sou en soi, kai ouk aphēsousin lithon epi lithon en soi, anth' hōn ouk egnōs ton kairon tēs episkopēs sou.

Aramaic (Syriac): ʾēn yā-ḏ-ʾat h-wayt ʾā-p̄ ʾat: b-yaw-mā hā-nā d-ša-y-nāk: hā-šā dēn ʾē-th-ka-sy min ʿay-nay-khī. n-ē-thūn l-khī dēn yaw-mā-thā: d-na-kh-d-rūn-khī ba-ʾel-d-b̲ā-b̲ay-khī: wa-n-ʾāl-ṣūn-khī min khū-l g-ba-y-n. wa-n-sa-ḥ-p̄ūn-khī wa-l-b̲-na-y-khī b-ghaw-khī: wa-lā ne-š-b̲-qūn b-khī kē-p̄ ʿal kē-p̄: ʿal d-lā yā-ḏ-ʾat-y za-b̲-nā d-sū-ʾ-rā-na-khī.

Cleansing the Temple

Luke 19:46 | Jesus driving out those who sold in the temple
Jesus's Words: "It is written, ‘My house is a house of prayer,’ but you have made it a ‘den of robbers’!"
Koine Greek: gegraptai: kai estai ho oikos mou oikos proseuchēs, hymeis de auton epoiēsate spēlaion lēstōn.
Aramaic (Syriac): k-thīb̲ hū: d-b̲ay-th-y b̲ayth ṣ-lū-thā ʾī-th-aw-hī: ʾan-tūn dēn ʿ-b̲ad-thūn-ā-y-h-ī m-ghā-rath ga-ya-sē.

Authority Questioned

Luke 20:3-4 | Jesus responding to the chief priests and scribes
Jesus's Words: "I will also ask you one question. Tell me: the baptism of John, was it from heaven, or from men?"
Koine Greek: erōtēsō hymas kagō logon, kai eipate moi: to baptisma Iōannou ex ouranou ēn ē ex anthrōpōn?
Aramaic (Syriac): ʾē-š-ʾē-l-khōn ʾā-p̄ ʾē-nā me-le-thā: wa-ʾē-m-rū l-y. ma-ʾ-mū-ḏī-thēh d-Yū-ḥa-nan: min š-ma-yā h-wāth: ʾaw min ba-n-yay nā-šā?

Luke 20:8 | Jesus refusing to answer after their evasion
Jesus's Words: "Neither will I tell you by what authority I do these things."
Koine Greek: oude egō legō hymin en poia exousia tauta poiō.
Aramaic (Syriac): ʾā-p̄-lā ʾē-nā ʾā-mar ʾē-nā l-khōn b-ʾay-ḏā šū-l-ṭā-nā hā-lēn ʿā-b̲eḏ ʾē-nā.

The Parable of the Wicked Tenants

Luke 20:9-16 | Jesus telling the parable of the vineyard owner and the rebellious farmers
Jesus's Words: "A man planted a vineyard, and let it out to farmers, and went into another country for a long time. At the proper season, he sent a servant to the farmers to give him his share of the fruit of the vineyard. But the farmers beat him, and sent him away empty. He sent yet another servant, and they also beat him, and treated him shamefully, and sent him away empty. He sent yet a third, and they also wounded him, and threw him out. The lord of the vineyard said, ‘What shall I do? I will send my beloved son. It may be that they will respect him.’ But when the farmers saw him, they reasoned among themselves, saying, ‘This is the heir. Come, let’s kill him, that the inheritance may be ours.’ They threw him out of the vineyard, and killed him. What therefore will the lord of the vineyard do to them? He will come and destroy these farmers, and will give the vineyard to others."
Koine Greek: anthrōpos ephyteusen ampelōna kai exedoto auton geōrgois, kai apedēmēsen chronous hikanous. kai kairō apesteilen pros tous geōrgous doulon, hina apo tou karpou tou ampelōnos dōsousin autō: hoi de geōrgoi exapesteilan auton deirantes kenon. kai prosetheto heteron pempsai doulon: hoi de kakeinon deirantes kai atimasantes exapesteilan kenon. kai prosetheto triton pempsai: hoi de kai touton traumatisantes exebalon. eipen de ho kyrios tou ampelōnos: ti poiēsō? pempsō ton huion mou ton agapēton: isōs touton [idontes] entrapēsontai. idontes de auton hoi geōrgoi dielogizonto pros allēlous legontes: houtos estin ho klēronomos: apokteinōmen auton, hina hēmōn genētai hē klēronomia. kai ekbalontes auton exō tou ampelōnos apekteinan. ti oun poiēsei autois ho kyrios tou ampelōnos? eleusetai kai apolesei tous geōrgous toutous, kai dōsei ton ampelōna allois.
Aramaic (Syriac): ga-b̲-rā ḥ-ḏā n-ṣab̲ kar-mā: wa-ʾa-h-m-y-hī l-p̄ā-lā-ḥē: wa-ʾē-zal l-ʾa-th-rā ra-ḥī-qā za-b̲-nā sa-gī-ʾā. wa-b̲-za-b̲-nā ša-la-ḥ ʿab-dēh l-wā-th pā-lā-ḥē: d-ne-t-lūn lēh min pē-rē d-kar-mā. pā-lā-ḥē dēn n-gha-ḏū-hī wa-ša-d-rū-hī kaḏ rī-q. wa-ʾaw-sep̄ wa-ša-la-ḥ l-ʿab-dā ʾ-ḥ-rā-nā: hē-nōn dēn ʾā-p̄ l-haw n-gha-ḏū-hī wa-ṣa-ʾ-rū-hī wa-ša-d-rū-hī kaḏ rī-q. wa-ʾaw-sep̄ wa-ša-la-ḥ d-tha-lā-thā: hē-nōn dēn ʾā-p̄ l-hā-nā ṣa-l-p̄ū-hī wa-ʾa-p-qū-h-ī. ʾā-mar mā-rē kar-mā: mā-nā ʾē-ʾ-b̲ad? ʾē-ša-dar b-r-y ḥa-bī-b̲ā: k-b̲ar n-ē-t-ka-ḥ-ḏūn min-nēh. kaḏ ḥ-za-y-hī dēn pā-lā-ḥē: ʾē-th-ḥa-ša-b̲-ū b-na-p̄-š-hōn wa-ʾā-m-rīn: hā-nā-w yā-r-thā: thaw n-qa-ṭ-lī-w-hī wa-th-h-wē d-ḏī-la-n yā-r-thū-thā. wa-ʾa-p-qū-h-ī l-b̲ar min kar-mā wa-q-ṭa-lū-h-ī. mā-nā hā-khīl n-ē-ʾ-b̲eḏ l-hōn mā-rē kar-mā? n-ē-thā wa-na-w-bēḏ l-p̄ā-lā-ḥē ha-nōn: wa-ne-tel kar-mā l-ʾ-ḥ-rā-nē.

The Cornerstone

Luke 20:17-18 | Jesus quoting the Psalms regarding the rejected stone
Jesus's Words: "Then what is this that is written, ‘The stone which the builders rejected, the same was made the chief cornerstone’? Everyone who falls on that stone will be broken to pieces, but on whomever it falls, it will scatter him as dust."
Koine Greek: ti oun estin to gegrammenon touto: lithon hon apedokimasan hoi oikodomountes, houtos egenēthē eis kephalēn gōnias? pas ho pesōn ep’ ekeinon ton lithon synthlasthēsetai: eph’ hon d’ an pesē, likmēsei auton.
Aramaic (Syriac): mā-nā-w hā-khīl haw d-k-thīḇ: d-khē-p̄ā d-’ē-s-l-ī-w ba-nā-yē: hā-ḏē h-wāth l-rē-šā d-ze-wī-thā? khū-l d-nē-p̄el ‘al hāy khē-p̄ā: nē-th-ra-’-a’: wa-kh-ū-l ma-n d-thē-p̄el ‘a-lū-hī: thē-ḏ-r-ī-w-hī.

Taxes to Caesar

Luke 20:22-25 | Jesus responding to the trap regarding Roman taxation
Jesus's Words: "Is it lawful for us to pay taxes to Caesar, or not? ... Show me a denarius. Whose image and inscription are on it? ... Then give to Caesar the things that are Caesar’s, and to God the things that are God’s."
Koine Greek: exestin hēmas Kaisari phoron dounai ē ou? ... deixate moi dēnarion: tinos echei eikona kai epigraphēn? ... toinun apodote ta Kaisaros Kaisari kai ta tou theou tō theō.
Aramaic (Syriac): ša-lī-ṭ la-n d-ne-tel ke-s-p̄ rē-šā l-Qē-sar ’aw lā? ... khaw-wā-w-an-y dē-nā-rā: d-ma-n ’ī-th bēh ṣal-mā wa-kh-thā-ḇā? ... ha-ḇ-ū hā-khīl d-Qē-sar l-Qē-sar: wa-ḏ-’a-lā-hā l-’a-lā-hā.

The Resurrection and Marriage

Luke 20:34-38 | Jesus answering the Sadducees who denied the resurrection
Jesus's Words: "The children of this age marry, and are given in marriage. But those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage. For they can’t die any more, for they are like the angels, and are children of God, being children of the resurrection. But that the dead are raised, even Moses showed at the bush, when he called the Lord ‘the God of Abraham, the God of Isaac, and the God of Jacob.’ Now he is not the God of the dead, but of the living, for all are alive to him."
Koine Greek: hoi huioi tou aiōnos toutou gamousin kai gamiskontai: hoi de kataxiōthentes tou aiōnos ekeinou tychein kai tēs anastaseōs tēs ek nekrōn oute gamousin oute gamizontai: oude gar apothanein eti dunantai, isangeloi gar eisin kai huioi eisin theou, tēs anastaseōs huioi ontes. hoti de egeirontai hoi nekroi kai Mōusēs emēnysen epi tēs batou, hōs legei kyrion ton theon Abraam kai theon Isaac kai theon Iakōb: theos de ouk estin nekrōn alla zōntōn: pantes gar autō zōsin.
Aramaic (Syriac): b-nay ‘ā-l-mā hā-nā nā-s-ḇīn ne-šē: wa-n-še m-ya-b-lān l-gha-ḇ-rē. ha-nōn dēn d-le-haw ‘ā-l-mā š-waw: wa-l-qa-yā-m-thā d-me-n mī-thē: lā nā-s-ḇīn ne-šē: wa-’ā-p̄-lā ne-šē m-ya-b-lān l-gha-ḇ-rē. ’ā-p̄-lā gēr thūḇ l-mē-māt mē-š-k-ḥīn: ’ay-kh ma-l’a-khē e-nōn gēr: wa-ḇ-na-yā e-nōn d-’a-lā-hā: mē-ṭūl d-ha-waw b-na-yā d-qa-yā-m-thā. d-qā-mīn dēn mī-thē: ’ā-p̄ Mū-šē ba-ḏ-q b-sa-n-yā: kaḏ ’ā-mar ‘al mā-r-yā ’a-lā-hēh d-’A-ḇ-rā-hām wa-’a-lā-hēh d-’Ī-ṣ-ḥāq wa-’a-lā-hēh d-Ya-’-qūḇ. ’a-lā-hā dēn lay-th-aw-hī d-mī-thē: ’ēl-lā d-ḥa-yē: khū-l-hōn gēr ḥa-yīn e-nōn lēh.

Whose Son is the Christ?

Luke 20:41-44 | Jesus questioning the scribes regarding the lineage of the Messiah
Jesus's Words: "How do they say that the Christ is David’s son? For David himself says in the book of Psalms, ‘The Lord said to my Lord, “Sit at my right hand, until I make your enemies the footstool of your feet.”’ David therefore calls him ‘Lord,’ so how is he his son?"
Koine Greek: pōs legousin ton christon einai Dauid huion? autos gar Dauid legei en biblō psalmōn: eipen kyrios tō kuriō mou: kathou ek dexiōn mou heōs an thō tous echthrous sou hypopodion tōn podōn sou. Dauid oun kyrion auton kalei, kai pōs autou huios estin?
Aramaic (Syriac): ’ay-k-an ’ā-m-rīn sā-p̄-rē ‘al m-šī-ḥā d-ḇ-rēh hū d-Da-wī-ḏ? wa-hū Da-wī-ḏ ’ā-mar b-kh-thā-ḇā d-ma-z-mū-rē: d-’ā-mar mā-r-yā l-mā-r-y: thēḇ min ya-m-ī-n-y: ‘a-ḏ-mā d-’ē-sī-th ba-’el-d-ḇā-ḇayk th-ḥēth re-gh-layk. ’ēn hā-khīl Da-wī-ḏ mā-rā qā-rē lēh: ’ay-k-an b-rēh ’ī-th-aw-hī?

Warning Against the Scribes

Luke 20:46-47 | Jesus denouncing the hypocrisy of the religious elites
Jesus's Words: "Beware of the scribes, who like to walk in long robes, and love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts; who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation."
Koine Greek: prosechete apo tōn grammateōn tōn thelontōn peripatein en stolais kai philountōn aspasmous en tais agorais kai prōtokathedrias en tais synagōgais kai prōtoklisias en tois deipnois: hoi katesthiousin tas oikias tōn chērōn kai prophasei makra proseuchontai: houtoi lēmpsontai perissoteron krima.
Aramaic (Syriac): ʾē-z-da-ha-rū min sā-p̄-rē: d-ṣā-ḇēn l-mē-ha-l-khū b-ʾē-s-ṭ-lē: wa-r-ḥī-mīn š-lā-mā b-šū-qē: wa-rē-š s-mā-khē b-kh-nū-šā-thā: wa-rē-š s-ma-kh-wā-thā b-šā-r-wa-thā. ha-nōn d-ʾā-kh-līn bā-thē d-ʾar-m-lā-thā b-ʿē-l-thā d-ma-w-r-khīn ṣ-lā-wa-th-hōn: hē-nōn n-qa-b-lūn dī-nā ya-thī-rā.

The Widow's Offering

Luke 21:3-4 | Jesus observing the gifts given at the treasury
Jesus's Words: "Truly I tell you, this poor widow put in more than all of them, for all these put in gifts for God from their abundance, but she, out of her poverty, put in all that she had to live on."
Koine Greek: alēthōs legō hymin hoti hē chēra hē ptōchē autē pleion pantōn ebalen: pantes gar houtoi ek tou perisseuontos autois ebalon eis ta dōra, autē de ek tou hysterēmatos autēs panta ton bion hon eichen ebalen.
Aramaic (Syriac): š-rā-rā ʾā-mar ʾē-nā l-khōn: d-hā-ḏē ʾar-m-la-thā m-s-kē-n-thā: ya-thīr min khū-l-nāš ʾar-m-y-ath. khū-l-hōn gēr ha-lēn min mā d-ya-thīr l-hōn ʾar-m-y-ū b-ḇēth qūr-bā-nā d-ʾa-lā-hā: hā-ḏē dēn min ḥa-sī-rū-thāh: khū-lēh qē-n-yā-nā d-ʾī-th lāh ʾar-m-y-ath-ē.

The Destruction of the Temple Foretold

Luke 21:5-6 | Jesus responding to those admiring the Temple's beauty
Jesus's Words: "As for these things which you see, the days will come in which there will not be left here one stone on another that will not be thrown down."
Koine Greek: tauta ha theōreite, eleusontai hēmerai en hais ouk aphephesetai lithos epi lithō hos ou kataluthēsetai.
Aramaic (Syriac): ha-lēn d-ḥā-zēn ʾan-tūn: n-ē-thūn yaw-mā-thā d-lā ne-š-tha-ḇ-aq b-hōn kē-p̄ ʿal kē-p̄: d-lā thē-š-tha-r-ā.
Signs of the End of the Age

Luke 21:8-11 | Jesus warning about false messiahs and global upheavals
Jesus's Words: "Watch out that you don't get led astray, for many will come in my name, saying, 'I am he,' and, 'The time is at hand.' Don't follow them. When you hear of wars and disturbances, don't be terrified, for these things must happen first, but the end won't come immediately. Nation will rise against nation, and kingdom against kingdom. There will be great earthquakes, famines, and plagues in various places. There will be terrors and great signs from heaven."
Koine Greek: blepete mē planēthēte: polloi gar eleusontai epi tō onomati mou legontes: egō eimi, kai: ho kairos ēngiken. mē poreuthēte opisō autōn. hotan de akousēte polemous kai akatastasias, mē ptoēthēte: dei gar tauta genesthai prōton, all' ouk euthews to telos. egeiretai ethnos epi ethnos kai basileia epi basileian, seismoi te megaloi kai kata topous limoi kai loimoi esontai, phobēthra te kai sēmeia ap' ouranou megala estai.
Aramaic (Syriac): ʾē-z-da-ha-r-ū d-lā thē-ṭ-ʾūn: sa-gī-ʾē gēr n-ē-thūn b-ša-m-y wa-n-ē-m-rūn: d-ʾē-nā ʾē-nā m-šī-ḥā: wa-za-ḇ-nā q-rēḇ. lā thē-z-lūn ba-thar-hōn. wa-mā d-šā-m-ʾīn ʾan-tūn q-rā-ḇē wa-š-ghū-š-yā: lā thē-z-da-ʾ-r-ū: wā-lē hū gēr ha-lēn lū-q-ḏam n-h-w-yān: ʾēl-lā lā-ʾa-ḏē-kēl ḥa-r-thā. n-qūm gēr ʿam-mā ʿal ʿam-mā: wa-ma-l-khū-thā ʿal ma-l-khū-thā. wa-zaw-ʾē ra-ḇ-ḇē n-h-wūn b-ḏūk-thā ḏūk-thā: wa-kha-p̄-nē wa-m-wa-thā: wa-ḏ-ḥī-lā-thā wa-s-ghī-pē: wa-ʾā-th-wa-thā ra-ḇ-ḇā-thā min š-ma-yā n-ē-th-kha-z-yān.

Persecution and Endurance

Luke 21:12-19 | Jesus foretelling the trials of His followers
Jesus's Words: "But before all these things, they will lay their hands on you and will persecute you, delivering you up to synagogues and prisons, bringing you before kings and governors for my name's sake. It will turn out as a testimony for you. Settle it therefore in your hearts not to meditate beforehand how to answer, for I will give you a mouth and wisdom

which all your adversaries will not be able to withstand or to contradict. You will be handed over even by parents, brothers, relatives, and friends. They will put some of you to death. You will be hated by all men for my name's sake, and not a hair of your head will perish. By your endurance, you will win your lives."
Koine Greek: pro de toutōn pantōn epibalousin eph' hymas tas cheiras autōn kai diōxousin, paradidontes eis tas synagōgas kai phylakas, apagomenous epi basileis kai hēgemonas heneken tou onomatos mou: apobēsetai hymin eis martyrion. thete oun en tais kardiais hymōn mē promeletan apologēthēnai: egō gar dōsō hymin stoma kai sophian hē ou dunēsontai antistēnai ē anteipein hapantes hoi antikeimenoi hymin. paradothēsesthe de kai hypo goneōn kai adelphōn kai syngenōn kai philōn, kai thanatōsousin ex hymōn, kai esesthe misoumenoi hypo pantōn dia to onoma mou. kai thrix ek tēs kephalēs hymōn ou mē apolētai. en tē hypomonē hymōn ktēsasthe tas psychas hymōn.
Aramaic (Syriac): q-ḏām dēn ha-lēn khū-l-hēn: n-ē-r-mūn ʿa-lay-khōn ʾī-ḏa-y-ā: wa-n-red-pūn-khōn: wa-n-ša-l-mūn-khōn l-kh-nū-šā-thā wa-l-ḇēth ʾa-sī-rē: wa-n-qa-r-ḇūn-khōn q-ḏām mal-khē wa-hē-gh-mū-nē mē-ṭūl ša-m-y. n-h-wē l-khōn dēn l-sa-h-ḏū-thā. sī-m-ū dēn b-le-ba-khōn: d-lā thē-h-wūn ma-l-p̄īn l-ma-p-p̄aq rū-ḥā. ʾē-nā gēr ʾe-tel l-khōn pū-mā wa-ḥ-kh-me-thā: ʾay-ḏā d-lā nē-š-k-ḥūn l-mē-qām lū-q-ḇalāh khū-l-hōn ba-ʾel-d-ḇā-ḇay-khōn. n-ša-l-mūn-khōn dēn ʾā-p̄ ʾa-ḇā-hay-khōn wa-ʾa-ḥay-khōn wa-ʾa-ḥ-yā-nay-khōn wa-rā-ḥ-may-khōn: wa-n-qa-ṭ-lūn min-khōn. wa-th-h-wūn s-nī-ʾīn min khū-l nāš mē-ṭūl ša-m-y. wa-ma-n-thā min rē-ša-khōn lā th-ē-ʾ-baḏ. b-ma-s-y-ḇ-rā-nū-th-khōn dēn thē-q-nūn na-p̄-ša-khōn.

The Desolation of Jerusalem

Luke 21:20-24 | Jesus foretelling the siege and the times of the Gentiles
Jesus's Words: "But when you see Jerusalem surrounded by armies, then know that its desolation is at hand. Then let those who are in Judea flee to the mountains. Let those who are in the middle of her depart. Let those who are in the country not enter therein. For these are days of vengeance, that all things which are written may be fulfilled. Woe to those who are pregnant and to those who nurse infants in those days! For there will be great distress in the land, and wrath to this people. They will fall by the edge of the sword, and will be led captive into all the nations. Jerusalem will be trampled down by the Gentiles, until the times of the Gentiles are fulfilled."
Koine Greek: hotan de idēte kykloumenēn hypo stratopedōn Ierousalēm, tote gnōte hoti ēngiken hē erēmōsis autēs. tote hoi en tē Ioudaia pheugetōsan eis ta orē, kai hoi en mesō autēs ekchōreitōsan, kai hoi en tais chōrais mē eiserchest hōsan eis autēn: hoti hēmerai ekdikēseōs hautai eisin tou plēsthēnai panta ta gegrammena. ouai tais en gastri echousais kai tais thēlazousais en ekeinais tais hēmerais: estai gar anankē megalē epi tēs gēs kai orgē tō laō toutō, kai pesountai stomati machairēs kai aichmalōtisthēsontai eis ta ethnē panta, kai Ierousalēm estai patoumenē hypo ethnōn achri hou plērōthōsin kairoi ethnōn.
Aramaic (Syriac): mā dēn d-ḥā-zēn ʾan-tūn l-ʾū-rī-š-lem d-ḥā-ḏ-rīn lāh ḥay-lē: d-hā-khīl d-q-rēḇ lēh ḥū-r-ḇāh. hāy-dēn ha-nōn d-ḇ-Ī-hū-ḏ e-nōn n-er-qūn l-ṭū-rā: wa-ʾay-lēn d-ḇ-ghaw-wāh e-nōn n-er-qūn: wa-ʾay-lēn d-ḇ-ghā-b-wā-thā e-nōn lā nē-ʾ-lūn lāh. yaw-mā-thā gēr d-th-p̄ū-r-ʾā-nā e-nōn ha-lēn: d-ne-š-tha-lam khū-l me-ḏem d-k-thīḇ. wāy dēn l-ʾay-lēn d-ḇ-ṭī-lān: wa-l-ʾay-lēn d-mā-y-n-qān b-ha-nōn yaw-mā-thā. n-h-wē gēr ʾū-l-ṣā-nā ra-bā b-ʾar-ʾā: wa-r-ghū-zā ʿal ʿam-mā hā-nā. wa-n-p̄el-ūn b-p̄ū-mā d-sa-y-p̄ā: wa-ne-š-th-būn l-khū-l-hōn ʿam-mē: wa-ʾū-rī-š-lem th-h-wē d-yī-šā min ʿam-mē: ʿa-ḏ-mā d-ne-š-tha-m-lūn za-ḇ-nē d-ʿam-mē.

The Coming of the Son of Man

Luke 21:25-28 | Jesus describing cosmic signs and the redemption of His people
Jesus's Words: "There will be signs in the sun, moon, and stars; and on the earth anxiety of nations, in perplexity for the roaring of the sea and the waves; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens will be shaken. Then they will see the Son of Man coming in a cloud with power and great glory. But when these things begin to happen, look up, and lift up your heads, because your redemption is near."
Koine Greek: kai esontai sēmeia en hēliō kai selēnē kai astrois, kai epi tēs gēs synochē ethnōn en aporia ēchous thalassēs kai salou, apopsychontōn anthrōpōn apo phobou kai prosdokias tōn eperchomenōn tē oikoumenē, hai gar dynameis tōn ouranōn saleuthēsontai. kai tote opsontai ton huion tou anthrōpou erchomenon en nephelē meta dynameōs kai doxēs pollēs. archomenōn de toutōn ginesthai anakypsate kai eparate tas kephalas hymōn, dioti engizei hē apolyt rōsis hymōn.
Aramaic (Syriac): wa-n-h-w-yān ʾā-th-wa-thā b-še-m-šā wa-ḇ-sa-h-rā wa-ḇ-kaw-k-ḇē: wa-ḇ-ʾar-ʾā ʾū-l-ṣā-nā d-ʿam-mē: wa-p-šī-ḥū-thā d-ʾī-ḏa-yā min qā-lā d-ya-mā wa-ḏ-ze-w-ʾā. d-ma-p-qā na-p̄-šā d-ḇa-n-yay nā-šā min de-ḥa-l-thā d-me-ḏem d-ʾā-thē ʿal ʾar-ʾā: wa-n-ē-th-zī-ʾūn ḥay-lē d-š-ma-yā. wa-hāy-dēn n-ḥ-zūn l-ḇar nā-šā d-ʾā-thē b-ʿē-nā-nē ʿam ḥay-lē

sa-gī-’ē wa-thē-š-bū-ḥ-thā ra-ḇ-thā. mā dēn d-ša-r-ī ha-lēn d-n-h-w-yān: ’ē-tha-y-ma-n-ū wa-’a-rī-m-ū rē-ša-khōn: mē-ṭūl d-qa-r-ḇā lāh pū-r-qā-na-khōn.

The Parable of the Fig Tree

Luke 21:29-33 | Jesus teaching on the certainty of His words and the signs of the Kingdom
Jesus's Words: "See the fig tree, and all the trees. When they now shoot forth, you see it and know of your own selves that the summer is now near. Even so you also, when you see these things happening, know that God’s Kingdom is near. Most certainly I tell you, this generation will not pass away until all things are accomplished. Heaven and earth will pass away, but my words will by no means pass away."
Koine Greek: idete tēn sukēn kai panta ta dendra: hotan probalōsin ēdē, blepontes aph’ heautōn ginōskete hoti ēdē engus to theros estin: outōs kai hymeis, hotan idēte tauta ginomena, ginōskete hoti engus estin hē basileia tou theou. amēn legō hymin hoti ou mē parelthē hē genea hautē heōs an panta genētai. ho ouranos kai hē gē pareleusontai, hoi de logoi mou ou mē pareleusontai.
Aramaic (Syriac): ḥ-zaw l-tē-thā wa-l-khū-l-hōn ’ī-lā-nē. d-mā d-ma-p-r-’īn: bar šā-’-thē mē-s-ta-k-līn ’an-tūn min-hōn: d-qa-rēḇ lēh qa-y-ṭā. hā-kha-nā ’ā-p̄ ’an-tūn: mā d-ḥa-zay-thūn ha-lēn d-h-w-yān: d-’ē-ḏa-’ū d-qa-rī-ḇā hī mal-khū-thā d-’a-lā-hā. ’ā-mēn ’ā-mar ’ē-nā l-khōn: d-lā th-ē-’-bar dā-rā hā-nā: ‘a-ḏ-mā d-ha-lēn khū-l-hēn n-h-w-yān. š-ma-yā wa-’ar-’ā n-ē-’-ḇ-rūn: wa-m-le-y lā n-ē-’-ḇ-rān.
Watchfulness and Prayer

Luke 21:34-36 | Jesus’s final exhortation to remain vigilant
Jesus's Words: "So be careful, or your hearts will be loaded down with carousing, drunkenness, and cares of this life, and that day will come on you suddenly as a snare. For it will come on all those who dwell on the surface of all the earth. Therefore be watchful all the time, praying that you may be counted worthy to escape all these things that will happen, and to stand before the Son of Man."
Koine Greek: prosechete de heautois mēpote barēthōsin hymōn hai kardiai en kraipalē kai methē kai merimnais biōtikais, kai epistē eph’ hymas aiphnidios hē hēmerā ekeinē hōs pagis: epeiselousetai gar epi pantas tous kathēmenous epi prosōpon pasēs tēs gēs. agrupneite de en panti kairō deomenoi hina katiskhusēte ekphugein tauta panta ta mellonta ginesthai, kai stathēnai emprosthen tou huiou tou anthrōpou.
Aramaic (Syriac): ’ē-z-da-ha-r-ū dēn b-na-p̄-ša-khōn: d-lā ne-y-q-rūn le-ba-khōn b-’ā-sū-ṭū-thā wa-ḇ-ra-w-ā-yū-thā wa-ḇ-re-n-yā d-’ā-l-mā: wa-ḇar šā-’-thē n-ē-thā ‘a-lay-khōn yaw-mā haw. ’ay-kh pa-ghā gēr n-ē-p̄eṣ ‘al khū-l-hōn ’ay-lēn d-yā-th-ḇīn ‘al ’ap-pay khū-lāh ’ar-’ā. h-way-thūn hā-khīl šā-h-rīn b-khū-l za-ḇ-n wa-m-ṣa-l-ayn: d-the-š-wūn l-mē-p-raq min ha-lēn d-‘-thī-ḏān l-me-h-wā: wa-l-mē-qām q-ḏām bar nā-šā.
Preparation for the Passover

Luke 22:8 | Jesus commissioning Peter and John
Jesus's Words: "Go and prepare the Passover for us, that we may eat."
Koine Greek: poreuthentes hetoimasate hymin to pascha hina phagōmen.
Aramaic (Syriac): zel-lū ṭay-yeḇ-ū la-n p-ṣe-ḥā d-ne-khūl.

Luke 22:10-12 | Jesus’s specific instructions for finding the Upper Room
Jesus's Words: "Behold, when you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters. Tell the master of the house, ‘The Teacher says to you, "Where is the guest room, where I may eat the Passover with my disciples?"’ He will show you a large, furnished upper room. Make preparations there."
Koine Greek: idou eiselthontōn hymōn eis tēn polin sunantēsei hymin anthrōpos keramion hudatos bastazōn: akolouthēsate autō eis tēn oikian eis hēn eisporeuetai. kai ereite tō oikodespotē tēs oikias: legei soi ho didaskalos: pou estin to kataluma hopou to pascha meta tōn mathētōn mou phagō? kakeinos hymin deixei anagaion mega estrōmenon: ekei hetoimasate.
Aramaic (Syriac): hā mā d-mā-’-līn ’an-tūn l-ma-ḏī-n-thā: p-gha’ ḇ-khōn ga-ḇ-rā d-š-qal mā-nā d-ma-yā: ze-l-ū ba-thar-y-hī l-ḇay-thā d-’ā-’el lēh. wa-’ē-m-rū l-mā-rē ba-y-thā: ra-ba-n ’ā-mar lāk: ’ay-kā-w ḇēth ma-š-r-yā: ’ay-kā d-’ē-khūl p-ṣe-ḥā ‘am ma-l-p̄ā-nay? wa-hū n-kha-wē-khōn ‘ē-lī-thā ra-ḇ-thā d-ma-š-wa-yā: th-ma-n ṭay-yeḇ-ū.
The Last Supper

Luke 22:15-16 | Jesus's desire to eat the Passover before His suffering
Jesus's Words: "I have earnestly desired to eat this Passover with you before I suffer, for I tell you, I will no longer by any means eat of it until it is fulfilled in God's Kingdom."
Koine Greek: epithumia epethumēsa touto to pascha phagein meth' hymōn pro tou me pathein: legō gar hymin hoti ou mē phagō auto heōs hotou plērōthē en tē basileia tou theou.
Aramaic (Syriac): ra-gh-rū-gh-thā ra-gh-reth: d-hā-nā p-ṣe-ḥā 'ē-khūl 'am-khōn q-ḏām d-ne-ḥaš. 'ā-mar 'ē-nā l-khōn gēr: d-me-kēl lā 'ē-kh-lī-w-hī: 'a-ḏ-mā d-ne-š-tha-lam b-mal-khū-thēh d-'a-lā-hā.

Luke 22:17-18 | The blessing of the cup
Jesus's Words: "Take this, and share it among yourselves, for I tell you, I will not drink at all of the fruit of the vine until God's Kingdom comes."
Koine Greek: dexasthe touto kai diamerisate eis heautous: legō gar hymin, [hoti] ou mē piō apo tou nun apo tou genēmatos tēs ampelou heōs hotou hē basileia tou theou elthē.
Aramaic (Syriac): wa-n-saḇ kā-sā wa-'aw-ḏī wa-'ā-mar: sa-ḇ-ū hā-nā wa-p-la-gh-ū bay-na-p̄-ša-khōn. 'ā-mar 'ē-nā l-khōn gēr: d-lā 'e-š-thē min yā-l-ḏā d-gh-p̄ē-thā: 'a-ḏ-mā d-thē-thā mal-khū-thā d-'a-lā-hā.

Luke 22:19-20 | The institution of the Eucharist
Jesus's Words: "This is my body which is given for you. Do this in memory of me. ... This cup is the new covenant in my blood, which is poured out for you."
Koine Greek: touto estin to sōma mou to hyper hymōn didomenon: touto poieite eis tēn emēn anam nēsin. ... touto to potērion hē kainē diathēkē en tō aimati mou, to hyper hymōn ekchunnomenon.
Aramaic (Syriac): hā-nā-w p̄a-gh-r-y d-mē-ṭū-lā-th-khōn mē-th-y-hēḇ: hā-ḏē h-way-thūn 'ā-ḇ-ḏīn l-ḏū-kh-rā-n-y. ... hā-nā kā-sā hī d-yā-thī-qē ḥ-ḏa-thā b-ḏ-m-y: d-'ā-p̄ l-'a-p-pay-khōn mē-th-'ē-šeḏ.

Luke 22:21-22 | The announcement of the betrayal
Jesus's Words: "But behold, the hand of him who betrays me is with me on the table. For the Son of Man indeed goes, as it has been determined, but woe to that man through whom he is betrayed!"
Koine Greek: plēn idou hē cheir tou paradidontos me meth' emou epi tēs trapezēs. hoti ho huios men tou anthrōpou kata to hōrismenon poreuetai, plēn ouai tō anthrōpō ekeinō di' hou paradidotai.
Aramaic (Syriac): b-ram hā 'ī-ḏēh d-ma-š-l-mā-n-y 'al pā-thū-rā. wa-ḇ-rēh dēn d-'ā-nāš 'ā-zēl: 'ay-k-an d-'ē-th-p-rē-š: b-ram wāy l-haw ga-ḇ-rā d-ḇ-'ī-ḏēh mē-š-tha-lam.

True Greatness

Luke 22:25-27 | Jesus teaching on servant leadership
Jesus's Words: "The kings of the nations lord it over them, and those who have authority over them are called 'benefactors.' But not so with you. But one who is the greater among you, let him become as the younger, and one who is governing, as one who serves. For who is greater, one who sits at the table, or one who serves? Isn't it he who sits at the table? But I am among you as one who serves."
Koine Greek: hoi basileis tōn ethnōn kyrieuousin autōn kai hoi exousiazontes autōn euergetai kalountai. hymeis de ouch outōs, all' ho meizōn en hymin ginesthō hōs ho neōteros, kai ho hēgoumenos hōs ho diakonōn. tis gar meizōn, ho anakeimenos ē ho diakonōn? ouchi ho anakeimenos? egō de en mesō hymōn eimi hōs ho diakonōn.
Aramaic (Syriac): mal-khay-hōn d-'am-mē mā-ray-hōn e-nōn: wa-'ay-lēn d-šā-l-ṭīn 'a-lay-hōn '-ḇeḏ '-ḇā-ḏē ṭā-ḇē mē-th-q-rēn. 'an-tūn dēn lā hā-kha-nā: 'ēl-lā ma-n d-ra-ḇ b-khōn: n-h-wē 'ay-kh za'-ū-rā: wa-ma-n d-ra-š h-wā 'ay-kh m-šam-šā-nā. ma-n-y gēr ra-ḇ: haw d-s-mī-kh: 'aw haw d-m-šam-mēš? lā haw d-s-mī-kh? 'ē-nā dēn 'ī-th-y bay-na-th-khōn 'ay-kh m-šam-šā-nā.

The Promise of the Kingdom

Luke 22:28-30 | Jesus's covenant with His faithful apostles

Jesus's Words: "But you are those who have continued with me in my trials. I confer on you a kingdom, even as my Father conferred on me, that you may eat and drink at my table in my Kingdom, and you will sit on thrones, judging the twelve tribes of Israel."
Koine Greek: hymeis de este hoi dyamemenēkotes met' emou en tois peirasmois mou: kagō diatithemai hymin kathōs dietheto moi ho patēr mou basileian, hina esthēte kai pinēte epi tēs trapezēs mou en tē basileia mou, kai kathēsethe epi thronōn tas dōdeka phylas krinontes tou Israēl.
Aramaic (Syriac): 'an-tūn e-nōn d-qa-t-ī-w 'am-y b-ne-s-y-ū-nay. wa-'ē-nā me-š-tha-w-ḏē 'ē-nā l-khōn: 'ay-kh d-'e-š-tha-w-ḏī l-y 'ā-ḇy mal-khū-thā. d-th-ē-kh-lūn wa-th-ē-š-thūn 'al pā-thū-rā d-ḏī-l-y b-mal-khū-thā d-ḏī-l-y: wa-th-ē-th-ḇūn 'al thār-naw-sē wa-th-ḏū-nūn 'e-s-rē-šar š-ḇa-ṭ-wā-thā d-'Ī-s-rā-yēl.

Simon Peter's Denial Foretold

Luke 22:31-32 | Jesus's prayer for Simon's faith
Jesus's Words: "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat, but I prayed for you, that your faith wouldn't fail. You, when once you have turned again, establish your brothers."
Koine Greek: Simōn Simōn, idou ho Satanas exētēsato hymas tou siniasai hōs ton siton: egō de edeēthēn peri sou hina mē eklypē hē pistis sou: kai sy pote epistrepsas stērison tous adelphous sou.
Aramaic (Syriac): Šē-m-'ūn Šē-m-'ūn: hā Sa-ṭā-nā b-'ā d-ne-š-ḥal-khōn 'ay-kh d-le-ḥ-ṭē. wa-'ē-nā ḇ-'ē-th 'a-layk: d-lā thē-ḥ-sar hay-mā-nū-thāk: wa-'ā-p̄ 'at b-za-ḇ-n n-ē-th-p-nē wa-šar-ar 'a-ḥayk.

Luke 22:34 | Jesus predicting the specific timing of the denial
Jesus's Words: "I tell you, Peter, the rooster will by no means crow today until you deny three times that you know me."
Koine Greek: legō soi, Petre, ou phōnēsei sēmeron alektōr heōs tris me aparnēsē eidēnai.
Aramaic (Syriac): 'ā-mar lēh: 'ā-mar 'ē-nā lāk Pē-ṭ-rē: d-lā ne-q-rā thar-n-gh-lā yaw-mā: 'a-ḏ-mā d-tha-lā-th za-ḇ-nīn thē-k-p̄ūr d-lā yā-ḏa-' 'at l-y.

Purse, Bag, and Sword

Luke 22:35-38 | Jesus preparing the disciples for the coming opposition
Jesus's Words: "When I sent you out without purse, and bag, and shoes, did you lack anything? ... But now, whoever has a purse, let him take it, and likewise a bag. Whoever has none, let him sell his cloak, and buy a sword. For I tell you that this which is written must still be fulfilled in me: 'He was counted with the transgressors.' For that which concerns me has an end. ... It is enough."
Koine Greek: hote apesteila hymas ater ballantiou kai pēras kai hypodēmatōn, mē tinos hysterēsate? ... alla nun ho echōn ballantion aratō, homoiōs kai pēran, kai ho mē echōn pōlēsatō to himation autou kai agorasatō machairan. legō gar hymin hoti touto to gegrammenon dei telesthēnai en emoi, to: kai meta anomōn elogisthē: kai gar to peri emou telos echei. ... hikanon estin.
Aramaic (Syriac): kaḏ šad-reth-khōn d-lā khī-sē wa-ḏ-lā th-ar-mā-lē wa-ḏ-lā m-sā-'nē: l-mā me-ḏem ḥ-sar-thūn? ... hā-šā ma-n d-'ī-th lēh khī-sā n-ē-š-qal: wa-hā-kha-nā 'ā-p̄ th-ar-mā-lā. wa-ma-n d-layth lēh sa-y-p̄ā: n-ē-za-bēn mā-nēh wa-ne-z-ben lēh sa-y-p̄ā. 'ā-mar 'ē-nā l-khōn gēr: d-'ā-p̄ hā-ḏē d-k-thī-ḇā wā-lē d-the-š-tha-lam b-y: d-'am 'ā-l-wā-yē 'ē-th-ḥ-šēḇ. khū-l-hēn gēr d-'a-lay: 'ē-š-tha-lam. ... sa-p-qā.

The Agony in Gethsemane

Luke 22:40 | Jesus's instruction to the disciples upon reaching the Mount of Olives
Jesus's Words: "Pray that you don't enter into temptation."
Koine Greek: proseuchesthe mē eiselthein eis peirasmon.
Aramaic (Syriac): ṣa-l-aw d-lā thē-'-lūn l-ne-s-yū-nā.

Luke 22:42 | Jesus's prayer to the Father
Jesus's Words: "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."
Koine Greek: pater, ei boulei parenenke touto to potērion ap' emou: plēn mē to thelēma mou alla to son ginesthō.
Aramaic (Syriac): 'ā-ḇy: 'ēn ṣā-ḇē 'at: n-ē-'-bar min-y kā-sā hā-nā. b-ram lā ṣē-ḇ-yā-n-y 'ēl-lā d-ḏī-lāk n-h-wē.

Luke 22:46 | Jesus's rebuke to the sleeping disciples
Jesus's Words: "Why do you sleep? Rise and pray that you may not enter into temptation."
Koine Greek: ti katheudete? anastantes proseuchesthe, hina mē eiselthēte eis peirasmon.
Aramaic (Syriac): mā-nā d-ma-k-thūn? qūm-ū ṣa-l-aw d-lā thē-'-lūn l-ne-s-yū-nā.

The Betrayal and Arrest

Luke 22:48 | Jesus's question to Judas
Jesus's Words: "Judas, do you betray the Son of Man with a kiss?"
Koine Greek: Iouda, philēmati ton huion tou anthrōpou paradidōs?
Aramaic (Syriac): Yū-ḏā: b-nū-š-q-thā ma-š-lam 'at lēh l-ḇar nā-šā?

Luke 22:51 | Jesus's command during the struggle and the healing of the servant
Jesus's Words: "Permit even this."
Koine Greek: eate heōs toutou.
Aramaic (Syriac): š-ḇū-qū 'a-ḏ-mā l-hā-r-kā.

Luke 22:52-53 | Jesus's confrontation with the chief priests and officers
Jesus's Words: "Have you come out, as against a robber, with swords and clubs? When I was daily with you in the temple, you didn't stretch out your hands against me. But this is your hour, and the power of darkness."
Koine Greek: hōs epi lēstēn exēlthate meta machairōn kai xylōn? kath' hēmeran ontos mou meth' hymōn en tō ierō ouk exeteinate tas cheiras ep' eme: all' hautē estin hymōn hē hōra kai hē exousia tou skotous.
Aramaic (Syriac): 'ay-kh d-'al ga-ya-sā n-p̄aq-thūn 'a-lay b-sa-y-p̄ē wa-ḇ-šaw-ṭē d-qay-sā? khū-l yaw-m meth-kh-n-šīn h-way-thūn 'am-y b-hay-k-lā: wa-lā 'aw-še-ṭ-thūn 'a-lay 'ī-ḏa-yā. 'ēl-lā hā-ḏē hī hā-khīl hō-ra-th-khōn: wa-šū-l-ṭā-nā d-ḥe-š-ū-khā.

Before the Council

Luke 22:67-68 | Jesus responding to the Council's demand to know if He is the Christ
Jesus's Words: "If I tell you, you will by no means believe, and if I ask you, you will by no means answer me or let me go."
Koine Greek: ean hymin eipō, ou mē pisteusēte: ean de erōtēsō, ou mē apokrithēte moi ē apolusēte.
Aramaic (Syriac): 'ēn 'ē-mar l-khōn: lā th-hay-m-nūn-an-y. wa-'ēn 'ē-š-'ē-l-khōn: lā m-p-na-y-thūn l-y p-the-ghā-mā: 'aw šā-rēn 'an-tūn l-y.

Luke 22:69 | Jesus's declaration of His divine authority
Jesus's Words: "But from now on, the Son of Man will be seated at the right hand of the power of God."
Koine Greek: apo tou nun de estai ho huios tou anthrōpou kathēmenos ek dexiōn tēs dynameōs tou theou.
Aramaic (Syriac): min hā-šā n-h-wē bar nā-šā yā-thēḇ min ya-m-ī-nā d-ḥay-lā d-'a-lā-hā.

Luke 22:70 | Jesus's affirmation of His identity as the Son of God
Jesus's Words: "You say it, because I am."
Koine Greek: hymeis legete hoti egō eimi.
Aramaic (Syriac): 'an-tūn 'ā-m-rīn 'an-tūn d-'ē-nā 'ē-nā.

Before Pilate and Herod

Luke 23:3 | Jesus's response to Pilate's question
Jesus's Words: "You say so."
Koine Greek: su legeis.
Aramaic (Syriac): 'at 'ā-mar 'at.

Luke 23:28-31 | Jesus's warning to the women of Jerusalem on the way to the crucifixion
Jesus's Words: "Daughters of Jerusalem, don't weep for me, but weep for yourselves and for your children. For behold, the days are coming in which they will say, 'Blessed are the barren, the wombs that never bore, and the breasts that never nursed.' Then they will begin to tell the mountains, 'Fall on us!' and tell the hills, 'Cover us!' For if they do these things in the green tree, what will be done in the dry?"
Koine Greek: thugateres Ierousalēm, mē klaiete ep' eme: plēn eph' heautas klaiete kai epi ta tekna hymōn. hoti idou erchontai hēmerai en hais erousin: makariai hai steirai kai hai koiliai hai ouk egennēsan kai mastoi hoi ouk et hrelpsan. tote arxontai legein tois oresin: pesate eph' hēmas, kai tois bounois: kalupsate hēmas: hoti ei en tō hygrō xylō tauta poiousin, en tō xērō ti genētai?
Aramaic (Syriac): b-nā-th 'Ū-rī-š-lem: lā thē-k-yān 'a-lay: b-ram 'al na-p̄-ša-khōn b-kh-ayn wa-'al b-na-y-khōn. d-hā n-ē-thūn yaw-mā-thā d-b̲-hōn n-ē-m-rūn: ṭū-b̲ay-hōn l-'a-q-rā-thā: wa-l-kar-sē d-lā ya-l-ḏ-ū: wa-l-tha-ḏ-yē d-lā m-ya-n-q-ū. wa-hāy-dēn thē-š-ar-ī-w-n l-mē-mar l-ṭū-rā d-p-p̄el-ū 'a-lay-n: wa-l-rā-mā-thā d-ka-s-y-ayn. d-'ēn b-qay-sā ra-ṭī-b̲ā ha-lēn 'ā-b̲-ḏīn: b-ya-b̲ī-šā mā-nā n-h-wē?

Words from the Cross

Luke 23:34 | Jesus's prayer for His executioners
Jesus's Words: "Father, forgive them, for they don't know what they are doing."
Koine Greek: pater, aphes autois, ou gar oidasin ti poiousin.
Aramaic (Syriac): 'ā-b̲y: š-b̲ūq l-hōn: lā gēr yā-ḏ-'īn mā-nā 'ā-b̲-ḏīn.

Luke 23:43 | Jesus's promise to the penitent thief
Jesus's Words: "Most certainly I tell you, today you will be with me in Paradise."
Koine Greek: amēn soi legō, sēmeron met' emou esē en tō paradeisō.
Aramaic (Syriac): 'ā-mēn 'ā-mar 'ē-nā lāk: d-yaw-mā 'am-y th-h-wē b-p̄ar-day-sā.

Luke 23:46 | Jesus's final words before His death
Jesus's Words: "Father, into your hands I commit my spirit."
Koine Greek: pater, eis cheiras sou paratithemai to pneuma mou.
Aramaic (Syriac): 'ā-b̲y: b-'ī-ḏay-k sa-m 'ē-nā rū-ḥ-y.

The Resurrection Appearances

Luke 24:17 | Jesus questioning the two disciples on the road to Emmaus
Jesus's Words: "What are these words that you are exchanging with each other as you are walking, and are sad?"
Koine Greek: tines hoi logoi houtoi hous antiballete pros allēlous peripatountes kai este skythrōpoi?
Aramaic (Syriac): mā-nē e-nōn me-lē ha-lēn d-m-ma-l-līn 'an-tūn 'am ḥ-ḏā-ḏē kaḏ m-ha-l-khīn 'an-tūn wa-kh-mī-rīn 'an-tūn?

Luke 24:19 | Jesus's further inquiry to the disciples
Jesus's Words: "What things?"
Koine Greek: poia?
Aramaic (Syriac): mā-nay e-nōn?

Luke 24:25-26 | Jesus rebuking and instructing the disciples regarding the Messiah
Jesus's Words: "O foolish men, and slow of heart to believe in all that the prophets have spoken! Didn't the Christ have to suffer these things and to enter into his glory?"
Koine Greek: ō anoētoi kai bradeis tē kardia tou pisteuein epi pasin hois elalēsan hoi prophētai: ouchi tauta edei pathein ton christon kai eiselthein eis tēn doxan autou?
Aramaic (Syriac): 'ā-p̄-k-hē wa-ya-qī-ray le-bā l-ma-hay-mā-nū b-khū-l-hēn 'ay-lēn d-ma-l-lū n-b̲ī-yē. lā h-wā wā-lē d-ha-lēn n-ē-ḥaš m-šī-ḥā: wa-nē-'-ūl l-thē-š-bū-ḥ-thēh?

The Appearance to the Eleven

Luke 24:36 | Jesus's greeting to the gathered disciples
Jesus's Words: "Peace be to you."
Koine Greek: eirēnē hymin.
Aramaic (Syriac): š-lā-mā ʿam-khōn.

Luke 24:38-40 | Jesus proving His physical resurrection
Jesus's Words: "Why are you troubled? Why do doubts arise in your hearts? See my hands and my feet, that it is I myself. Touch me and see, for a spirit doesn't have flesh and bones, as you see that I have."
Koine Greek: ti tetaragmenoi este kai diati dialogismoi anabainousin en tē kardia hymōn? idete tas cheiras mou kai tous podas mou hoti ego eimi autos: pselaphēsate me kai idete, hoti pneuma sarka kai ostea ouk echei kathōs eme theōreite echonta.
Aramaic (Syriac): mā-nā za-y-ʾīn ʾan-tūn? wa-l-mā-nā sa-l-qān ḥū-ša-ḇē ʿal le-ba-khōn? ḥ-zaw ʾī-ḏay wa-rē-gh-lay: d-ʾē-nā ʾē-nā: gā-š-ū-an-y wa-ḏ-ʾa-ʾū: d-l-rū-ḥā be-s-rā wa-gh-er-mē layth lāh: ʾay-kh d-ḥā-zēn ʾan-tūn d-ʾī-th l-y.

Luke 24:41 | Jesus asking for food
Jesus's Words: "Have you here anything to eat?"
Koine Greek: echete ti brōsimon enthade?
Aramaic (Syriac): ʾī-th l-khōn hā-r-kā me-ḏem l-mē-kh-al?

Final Instructions and the Great Commission

Luke 24:44-49 | Jesus opening the scriptures and commissioning the witnesses
Jesus's Words: "These are the words which I spoke to you while I was still with you, that all things which are written in the law of Moses, the prophets, and the psalms concerning me must be fulfilled. ... Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name to all the nations, beginning at Jerusalem. You are witnesses of these things. Behold, I send forth the promise of my Father on you. But wait in the city of Jerusalem until you are clothed with power from on high."
Koine Greek: houtoi hoi logoi mou hous elalēsa pros hymas eti ōn sun hymin, hoti dei plērōthēnai panta ta gegrammena en tō nomō Mōuseōs kai tois prophētais kai psalmois peri emou. ... hoti outōs gegraptai kai outōs edei pathein ton christon kai anastēnai ek nekrōn tē tritē hēmerā, kai kēruchthēnai epi tō onomati autou metanoian kai aphesin hamartiōn eis panta ta ethnē, arxamenon apo Ierousalēm. hymeis de este martyres toutōn. kai idou egō apostellō tēn epangelian tou patros mou eph' hymas: hymeis de kathisate en tē polei [Ierousalēm] heōs hou endusēsthe ex hupsous dynamin.
Aramaic (Syriac): ha-lēn e-nōn me-le-y d-ma-l-leth ʿam-khōn: kaḏ ʾī-th-y h-way l-wā-th-khōn. d-wā-lē hū d-ne-š-tha-lam khū-l me-ḏem d-k-thīḇ b-nā-mū-sā d-Mū-šē wa-ḇ-n-ḇī-yē wa-ḇ-ma-z-mū-rē ʿa-lay. ... hā-kha-nā k-thīḇ: wa-hā-kha-nā wā-lē h-wā d-ne-ḥaš m-šī-ḥā: wa-n-qūm min ḇēth mī-thē l-yaw-mā d-tlā-thā. wa-nē-th-k-rez b-ša-mēh th-yā-ḇū-thā l-šū-ḇ-qā-nā d-ḥa-ṭā-hē b-khū-l-hōn ʿam-mē: wa-šū-rā-yā n-h-wē min ʾū-rī-š-lem. ʾan-tūn dēn e-nōn sā-h-ḏē d-ha-lēn. wa-ʾē-nā ʾē-ša-dar ʿa-lay-khōn m-ū-l-kā-nā d-ʾā-ḇy: ʾan-tūn dēn q-waw b-ʾū-rī-š-lem ma-ḏī-n-thā: ʿa-ḏ-mā d-the-l-ḇ-šūn ḥay-lā min raw-mā.

John

The Witness to Nathanael

John 1:42 | Jesus meeting Simon for the first time
Jesus's Words: "You are Simon the son of Jonah. You shall be called Cephas" (which is by interpretation, Peter).
Koine Greek: sy ei Simōn ho huios Iōannou: sy klēthēsē Kēphas (ho hermēneuetai Petros).
Aramaic (Syriac): ’at ’at Šē-m-’ūn bar Yaw-nā: ’at thē-th-q-rē Kē-p̄ā.

John 1:47 | Jesus seeing Nathanael approaching
Jesus's Words: "Behold, an Israelite indeed, in whom is no deceit!"
Koine Greek: ide alēthōs Israēlitēs en hō dolos ouk estin.
Aramaic (Syriac): hā ša-rī-rā-īth bar ’Ī-s-rā-yēl: d-ne-kh-lā layth bēh.

John 1:48 | Jesus responding to Nathanael's surprise
Jesus's Words: "Before Philip called you, when you were under the fig tree, I saw you."
Koine Greek: pro tou se Philippon phōnēsai onta hypo tēn sukēn eidon se.
Aramaic (Syriac): q-ḏām d-ne-q-rē lāk Pī-lī-pū-s: kaḏ th-ḥēth tē-thā ’at: ḥ-zēthāk.

John 1:50-51 | Jesus’s promise of greater revelations
Jesus's Words: "Because I told you, ‘I saw you underneath the fig tree,’ do you believe? You will see greater things than these! Most certainly I tell you, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man."
Koine Greek: hoti eipon soi hoti eidon se hypokatō tēs sukēs pisteueis? meizō toutōn opsē. amēn amēn legō hymin, opsesthe ton ouranon aneōgota kai tous angelous tou theou anabainontas kai katabainontas epi ton huion tou anthrōpou.
Aramaic (Syriac): ‘al d-’e-m-reth lāk d-ḥ-zēthāk th-ḥēth tē-thā m-hay-men ’at? ya-thī-rā-thā d-ha-lēn thē-ḥ-zē. ’ā-mēn ’ā-mēn ’ā-mar ’ē-nā l-khōn: d-me-n hā-šā thē-ḥ-zūn š-ma-yā d-p-thī-ḥīn: wa-ma-l’a-khē d-’a-lā-hā kaḏ sa-l-qīn wa-nā-ḥ-thīn l-wāth bar nā-šā.

The Wedding at Cana

John 2:4 | Jesus responding to Mary’s mention of the lack of wine
Jesus's Words: "Woman, what does that have to do with you and me? My hour has not yet come."
Koine Greek: ti emoi kai soi, gunai? oupō hēkei hē hōra mou.
Aramaic (Syriac): mā l-y wa-l-khy ’an-th-thā? lā-’a-ḏē-kēl ’ē-thāth sā-’a-th-y.

John 2:7-8 | Jesus giving instructions to the servants
Jesus's Words: "Fill the water pots with water. ... Now draw some out, and take it to the ruler of the feast."
Koine Greek: gemisate tas hudrias hudatos. ... antlēsate nun kai pherete tō architriklinō.
Aramaic (Syriac): m-law mā-nē ma-yā. ... š-qū-l-ū hā-šā wa-’ay-thaw l-ra-ḇ s-mā-khā.

The Cleansing of the Temple

John 2:16 | Jesus commanding the sellers to leave the Temple
Jesus's Words: "Take these things out of here! Don’t make my Father’s house a marketplace!"
Koine Greek: arate tauta enteuthen, mē poieite ton oikon tou patros mou oikon emporiou.
Aramaic (Syriac): š-qū-l-ū ha-lēn me-khā: wa-lā thē-’-ḇ-ḏūn l-ḇay-thā d-’ā-ḇy bay-thā d-tha-’-ghū-r-thā.

John 2:19 | Jesus’s response to the demand for a sign
Jesus's Words: "Destroy this temple, and in three days I will raise it up."
Koine Greek: lysate ton naon touton kai en trisin hēmerais egerō auton.
Aramaic (Syriac): s-thū-r-ū hay-k-lā hā-nā: wa-l-tha-lā-thā yaw-mīn ’ē-nā m-qī-m ’ē-nā lēh.

The Discourse with Nicodemus

John 3:3 | Jesus's first statement to Nicodemus
Jesus's Words: "Most certainly I tell you, unless one is born anew, he can't see God's Kingdom."
Koine Greek: amēn amēn legō soi, ean mē tis gennēthē anōthen, ou dunatai idein tēn basileian tou theou.
Aramaic (Syriac): ʾā-mēn ʾā-mēn ʾā-mar ʾē-nā lāk: d-ʾēn nāš lā mē-th-y-leḏ min d-rēš: lā mē-š-k-a-ḥ d-ne-ḥ-zē mal-khū-thēh d-ʾa-lā-hā.

John 3:5-8 | Jesus explaining the nature of the Spirit
Jesus's Words: "Most certainly I tell you, unless one is born of water and spirit, he can't enter into God's Kingdom! That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Don't marvel that I said to you, 'You must be born anew.' The wind blows where it wants to, and you hear its sound, but don't know where it comes from and where it is going. So is everyone who is born of the Spirit."
Koine Greek: amēn amēn legō soi, ean mē tis gennēthē ex hudatos kai pneumatos, ou dunatai eiselthein eis tēn basileian tou theou. to gegennēmenon ek tēs sarkos sarx estin, kai to gegennēmenon ek tou pneumatos pneuma estin. mē thaumasēs hoti eipon soi: dei hymas gennēthēnai anōthen. to pneuma hopou thelei pnei, kai tēn phōnēn autou akoueis, all' ouk oidas pothen erchetai kai pou hypagei: outōs estin pas ho gegennēmenos ek tou pneumatos.
Aramaic (Syriac): ʾā-mēn ʾā-mēn ʾā-mar ʾē-nā lāk: d-ʾēn nāš lā mē-th-y-leḏ min ma-yā wa-r-ū-ḥā: lā mē-š-k-a-ḥ d-ne-ʾ-ūl l-mal-khū-thā d-ʾa-lā-hā. me-ḏem d-ya-lī-ḏ min be-s-rā be-s-rā hū: wa-me-ḏem d-ya-lī-ḏ min rū-ḥā rū-ḥā hū. lā thē-th-da-mar d-ʾe-m-reth lāk: d-wā-lē l-khōn l-mē-th-y-ā-lā-ḏū min d-rēš. rū-ḥā ʾay-kā d-ṣā-ḇ-yā nā-š-ḇā: wa-qā-lāh šā-m-ʾat ʾat: ʾēl-lā lā yā-ḏa-ʾ ʾat ʾay-mē-kā ʾā-th-yā: wa-l-ʾay-kā ʾā-zel-lā. hā-kha-nā ʾī-th-aw-hī khū-l nāš d-ya-lī-ḏ min rū-ḥā.

John 3:10-12 | Jesus questioning Nicodemus's understanding
Jesus's Words: "Are you the teacher of Israel, and don't understand these things? Most certainly I tell you, we speak that which we know, and testify of that which we have seen, and you don't receive our witness. If I told you earthly things and you don't believe, how will you believe if I tell you heavenly things?"
Koine Greek: su ei ho didaskalos tou Israēl kai tauta ou ginōskeis? amēn amēn legō soi hoti ho oidamen laloumen kai ho heōrakamen martyroumen, kai tēn marturian hēmōn ou lambanete. ei ta epigeia eipon hymin kai ou pisteuete, pōs ean eipō hymin ta epourania pisteusete?
Aramaic (Syriac): ʾat hū ra-bēh d-ʾĪ-s-rā-yēl: wa-ha-lēn lā yā-ḏa-ʾ ʾat? ʾā-mēn ʾā-mēn ʾā-mar ʾē-nā lāk: d-me-ḏem d-yā-ḏ-ʾīn ḥ-nan m-ma-l-līn ḥ-nan: wa-me-ḏem d-ḥ-zayn m-sa-h-ḏīn ḥ-nan: wa-sa-h-ḏū-tha-n lā qā-b-līn ʾan-tūn. ʾēn d-ḇ-ʾar-ʾā ʾe-m-reth l-khōn wa-lā m-hay-m-nīn ʾan-tūn: ʾay-k-an ʾēn ʾē-m-ar l-khōn d-ḇa-š-ma-yā th-hay-m-nūn?

The Lifting Up of the Son of Man

John 3:13-15 | Jesus speaking of His heavenly origin and the serpent in the wilderness
Jesus's Words: "No one has ascended into heaven, but he who descended out of heaven, the Son of Man, who is in heaven. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in him should not perish, but have eternal life."
Koine Greek: kai oudeis anabebēken eis ton ouranon ei mē ho ek tou ouranou katabas, ho huios tou anthrōpou ho ōn en tō ouranō. kai kathōs Mōusēs huyōsen ton ophin en tē erēmō, outōs huyōthēnai dei ton huion tou anthrōpou, hina pas ho pisteuōn en autō echē zōēn aiōnion.
Aramaic (Syriac): wa-lā nāš s-leq l-š-ma-yā: ʾēl-lā haw d-na-ḥeth min š-ma-yā bar nā-šā: haw d-ʾī-th-aw-hī ba-š-ma-yā. wa-ʾay-k-an d-ʾa-rīm Mū-šē khē-w-yā b-ma-ḏ-b-rā: hā-kha-nā wā-lē d-ne-th-ʾ-rīm bar nā-šā. d-khū-l ma-n d-m-hay-mēn bēh: lā n-ē-ʾ-baḏ: ʾēl-lā th-h-wē lēh ḥa-yē d-l-ʾā-lam.

The Love of God and the Light

John 3:16-21 | The purpose of the Son's mission and the judgment of light
Jesus's Words: "For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life. For God didn't send his Son into the world to judge the world, but that the world should be saved through him. He who believes in him is not judged. He who doesn't believe has been judged already, because he has not believed in the name of the one and only Son of God. This is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil. For everyone who does evil hates the light, and

doesn't come to the light, lest his works would be exposed. But he who does the truth comes to the light, that his works may be revealed, that they have been done in God."
Koine Greek: outōs gar ēgapēsen ho theos ton kosmon, hōste ton huion ton monogenē edōken, hina pas ho pisteuōn eis auton mē apolētai all' echē zōēn aiōnion. ou gar apesteilen ho theos ton huion eis ton kosmon hina krinē ton kosmon, all' hina sōthē ho kosmos di' autou. ho pisteuōn eis auton ou krinetai: ho de mē pisteuōn ēdē kekritai, hoti mē pepisteuken eis to onoma tou monogenous huiou tou theou. hautē de estin hē krisis, hoti to phōs elēluthen eis ton kosmon kai ēgapēsan hoi anthrōpoi mallon to skotos ē to phōs, ēn gar autōn ponēra ta erga. pas gar ho phaula prassōn misei to phōs kai ouk erchetai pros to phōs, hina mē elenchthē ta erga autou: ho de poiōn tēn alētheian erchetai pros to phōs, hina phanerōthē autou ta erga hoti en theō estin eirgasmēna.
Aramaic (Syriac): hā-kha-nā gēr 'a-ḥeḇ 'a-lā-hā l-'ā-l-mā: 'ay-kh-an d-le-ḇ-rēh ī-ḥī-ḏā-yā ne-tel: d-khū-l ma-n d-m-hay-mēn bēh lā n-ē-'-baḏ: 'ēl-lā th-h-wē lēh ḥa-yē d-l-'ā-lam. lā gēr šad-ra-ḥ 'a-lā-hā l-ḇ-rēh l-'ā-l-mā: d-n-ḏūn l-'ā-l-mā: 'ēl-lā d-nē-ḥē 'ā-l-mā b-'ī-ḏēh. ma-n d-m-hay-mēn bēh lā mē-th-dā-n: wa-ma-n d-lā m-hay-mēn: me-n ka-ḏū dīn hū: d-lā hay-men b-ša-mā d-ī-ḥī-ḏā-yā ḇ-rēh d-'a-lā-hā. hā-nā dēn hū dī-nā: d-nu-h-rā 'ē-thā l-'ā-l-mā: wa-'a-ḥeḇ-ū b-nay nā-šā l-ḥe-š-ū-khā ya-thīr min nu-h-rā: 'ī-th-aw-hī h-wā gēr '-ḇā-ḏay-hōn ḇī-šē. khū-l gēr d-ḇī-šā-thā 'ā-ḇēḏ: sā-nē l-nu-h-rā: wa-lā 'ā-thē l-nu-h-rā: d-lā ne-th-kh-as-sūn '-ḇā-ḏaw-hī. haw dēn d-'ā-ḇēḏ š-rā-rā 'ā-thē l-nu-h-rā: d-nē-th-y-ḏ-'ūn '-ḇā-ḏaw-hī: d-ḇa-'a-lā-hā '-ḇī-ḏīn.

The Samaritan Woman at the Well

John 4:7 | Jesus's request for water
Jesus's Words: "Give me a drink."
Koine Greek: dos moi piein.
Aramaic (Syriac): ha-ḇ l-y ma-yā 'e-š-thē.

John 4:10 | Jesus's response to her surprise
Jesus's Words: "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."
Koine Greek: ei ēdeis tēn dōrean tou theou kai tis estin ho legōn soi: dos moi piein, sy an ētēsas auton kai edōken an soi hudōr zōn.
Aramaic (Syriac): 'ēn yā-ḏ-'ā h-way-th-y maw-ha-ḇ-thā d-'a-lā-hā: wa-ma-n-y hā-nā d-'ā-mar l-khy: ha-ḇ l-y 'e-š-thē: 'at-y ḇā-'yā h-way-th-y me-nēh: wa-ya-hēḇ h-wā l-khy ma-yā ḥa-yē.

John 4:13-14 | Jesus explaining the nature of the living water
Jesus's Words: "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."
Koine Greek: pas ho pinōn ek tou hudatos toutou dipsēsei palin: hos d' an piē ek tou hudatos hou egō dōsō autō, ou mē dipsēsei eis ton aiōna, alla to hudōr ho dōsō autō genēsetai en autō pēghē hudatos hallomenou eis zōēn aiōnion.
Aramaic (Syriac): khū-l d-me-š-thē min ha-lēn ma-yā: thūḇ nē-ṣ-hē. ma-n dēn d-ne-š-thē min ma-yā d-'ē-nā 'ē-tel lēh: lā nē-ṣ-hē l-'ā-lam. 'ēl-lā ha-n-ūn ma-yā d-'ē-nā yā-hēḇ 'ē-nā lēh: n-ē-h-wūn bēh m-'ī-nā d-ma-yā d-mā-ḇ-'īn l-ḥa-yē d-l-'ā-lam.

John 4:16-18 | Jesus revealing her personal history
Jesus's Words: "Go, call your husband, and come here. ... You said well, 'I have no husband,' for you have had five husbands; and he whom you now have is not your husband. This you have said truly."
Koine Greek: hupage phōnēson ton andra sou kai elthe enthade. ... kalōs eipas hoti andra ouk echō: pente gar andras esches, kai nun hon echeis ouk estin sou anēr: touto alēthes eirēkas.
Aramaic (Syriac): ze-l-y q-rā-y l-ḇa-'-lē-khy wa-'thā-y l-hā-r-kā. ... šā-pī-r 'ē-mar-th-y d-layth l-y ba-'-lā. kh-am-šā gēr ba-'-līn h-waw l-khy: wa-hā-nā d-'ī-th l-khy hā-šā: lā h-wā ba-'-lē-khy. hā-ḏē ša-rī-rā-īth 'ē-mar-th-y.

John 4:21-24 | Jesus's teaching on true worship
Jesus's Words: "Woman, believe me, the hour comes, when neither on this mountain, nor in Jerusalem, will you worship the Father. You worship that which you don't know. We worship that which we know; for salvation is from the Jews. But

the hour comes, and now is, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such to be his worshipers. God is spirit, and those who worship him must worship in spirit and truth."
Koine Greek: pisteue moi, gunai, hoti erchetai hōra hote oute en tō orei toutō oute en Ierousalēm proskunēsete tō patri. hymeis proskuneite ho ouk oidate: hēmeis proskunoumen ho oidamen, hoti hē sōtēria ek tōn Ioudaiōn estin. all' erchetai hōra kai nun estin, hote hoi alēthinoi proskunētai proskunēsousin tō patri en pneumati kai alētheia: kai gar ho patēr toioutous zētei tous proskunountas auton. pneuma ho theos, kai tous proskunountas auton en pneumati kai alētheia dei proskunein.
Aramaic (Syriac): ʾan-th-thā hay-me-n-y: d-ʾā-th-yā sā-ʾa-thā: d-lā b-hā-nā ṭū-rā wa-lā b-ʾū-rī-š-lem thē-s-gh-ḏūn l-ʾā-ḇā. ʾan-tēn sā-gh-ḏān ʾan-tēn l-me-ḏem d-lā yā-ḏ-ʾān ʾan-tēn: ḥ-nan dēn sā-gh-ḏīn ḥ-nan l-me-ḏem d-yā-ḏ-ʾīn ḥ-nan: d-ḥa-yē min Yī-hū-ḏā-yē e-nōn. ʾēl-lā ʾā-th-yā sā-ʾa-thā wa-hā-šā ʾī-th-ēh: kaḏ sā-gh-ū-ḏē ša-rī-rē nē-s-gh-ḏūn l-ʾā-ḇā b-rū-ḥā wa-ḇ-š-rā-rā. ʾā-p̄ ʾā-ḇā gēr d-ʾay-kha-nā ha-lēn sā-gh-ū-ḏē bā-ʾē. rū-ḥā hū gēr ʾa-lā-hā: wa-ʾay-lēn d-sā-gh-ḏīn lēh: b-rū-ḥā wa-ḇ-š-rā-rā wā-lē d-ne-s-gh-ḏūn.

John 4:26 | Jesus's direct messianic claim
Jesus's Words: "I am he, the one who speaks to you."
Koine Greek: egō eimi, ho lalōn soi.
Aramaic (Syriac): ʾē-nā ʾē-nā d-m-ma-l-lel ʾē-nā ʿam-ēkhy.

The Spiritual Harvest

John 4:32 | Jesus responding to the disciples' offer of food
Jesus's Words: "I have food to eat that you don't know about."
Koine Greek: egō brōsin echō phagein hēn hymeis ouk oidate.
Aramaic (Syriac): ʾī-th l-y me-ʾkhū-l-thā d-ʾē-khūl: ʾay-ḏā d-ʾan-tūn lā yā-ḏ-ʾīn ʾan-tūn.

John 4:34 | Jesus explaining His true sustenance
Jesus's Words: "My food is to do the will of him who sent me, and to finish his work."
Koine Greek: emon brōma estin hina poiēsō to thelēma tou pempsantos me kai teleiōsō autou to ergon.
Aramaic (Syriac): me-ʾkhū-l-thā d-ḏī-l-y ʾī-th-ēh: d-ʾē-ʾ-baḏ ṣē-ḇ-yā-nēh d-ma-n d-šad-ra-ny: wa-ʾē-ša-l-mī-w l-ʾa-ḇā-ḏēh.

John 4:35-38 | Jesus speaking of the fields white for harvest
Jesus's Words: "Don't you say, 'There are yet four months until the harvest?' Behold, I tell you, lift up your eyes, and look at the fields, for they are white for harvest already. He who reaps receives wages, and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice together. For in this the saying is true, 'One sows, and another reaps.' I sent you to reap that for which you have not labored. Others have labored, and you have entered into their labor."
Koine Greek: ouch hymeis legete hoti eti tetramēnos estin kai ho therismos erchetai? idou legō hymin, eparate tous ophthalmous hymōn kai theasasthe tas chōras hoti leukai eisin pros therismon ēdē. ho therizōn misthon lambanei kai sunagei karpon eis zōēn aiōnion, hina ho speirōn homou chairē kai ho therizōn. en gar toutō ho logos estin alēthinos hoti allos estin ho speirōn kai allos ho therizōn. egō apesteila hymas therizein ho ouch hymeis kekopiakate: alloi kekopiakasin, kai hymeis eis ton kopon autōn eiselēlythate.
Aramaic (Syriac): lā ʾan-tūn ʾā-m-rīn: d-ḇā-thar ʾar-b-ʾā yar-ḥīn ʾā-thē ḥ-ṣā-ḏā? hā ʾā-mar ʾē-nā l-khōn: ʾa-rī-m-ū ʿay-na-y-khōn: wa-ḥ-zaw ʾar-ʾā-thā d-ḥ-war-y wa-m-ṭa-y l-ḥ-ṣā-ḏā min ka-ḏū. wa-ma-n d-ḥā-ṣēḏ ʾa-gh-rā nā-sēḇ: wa-khā-neš pī-rē l-ḥa-yē d-l-ʾā-lam: d-za-rū-ʾā wa-ḥ-ṣū-ḏā ʾa-kh-ḥ-ḏā nē-ḥ-ḏūn. b-hā-ḏē gēr ʾī-th-ēh me-l-thā d-qu-š-ṭā: d-ʾa-ḥ-rīn hū zā-ra' wa-ʾa-ḥ-rīn ḥā-ṣēḏ. ʾē-nā šad-reth-khōn l-mē-ḥ-ṣāḏ me-ḏem d-lā l-ʾī-th-khōn bēh: ʾa-ḥ-rānē gēr l-ʾī-w: wa-ʾan-tūn ʿel-thūn ʿal ʿ-ma-l-hōn d-ha-n-ūn.

Healing the Nobleman's Son

John 4:48 | Jesus's observation on the need for signs
Jesus's Words: "Unless you see signs and wonders, you will by no means believe."
Koine Greek: ean mē sēmeia kai terata idēte, ou mē pisteusēte.
Aramaic (Syriac): ʾēn ʾā-th-wā-thā wa-th-dem-rā-thā lā thē-ḥ-zūn: lā th-hay-m-nūn.

John 4:50 | Jesus's command of healing
Jesus's Words: "Go your way. Your son lives."
Koine Greek: poreuou, ho huios sou zē.
Aramaic (Syriac): ze-l: b-rāk ḥā-y hū.

The Healing at Bethesda

John 5:6 | Jesus's question to the paralyzed man
Jesus's Words: "Do you want to be made well?"
Koine Greek: theleis hygiēs genesthai?
Aramaic (Syriac): ṣā-ḇē ʾat d-the-th-ʾ-sa-y?

John 5:8 | Jesus's command of healing
Jesus's Words: "Arise, take up your mat and walk."
Koine Greek: egeire aron ton krabatton sou kai peripatei.
Aramaic (Syriac): qūm: š-qūl ʿar-šāk wa-hal-ēkh.

John 5:11 | The man's defense (quoting Jesus)
Jesus's Words: "He who made me well, the same said to me, 'Take up your mat and walk."
Koine Greek: ho poiēsas me hygiē, ekeinos moi eipen: aron ton krabatton sou kai peripatei.
Aramaic (Syriac): haw d-ʾe-ḇ-ḏan-y ḥ-lī-mā: hū ʾē-mar l-y: d-š-qūl ʿar-šāk wa-hal-ēkh.

John 5:14 | Jesus's warning in the temple
Jesus's Words: "Behold, you are made well. Sin no more, lest something worse happen to you."
Koine Greek: ide hygiēs gegonas: mēketi hamartane, hina mē cheiron soi ti genētai.
Aramaic (Syriac): hā ḥ-lī-m ʾat: thūḇ lā thē-ḥ-ṭē: d-lā n-ē-h-wē lāk me-ḏem d-ḇī-š min qa-ḏ-mā-yā.

The Authority of the Son

John 5:17 | Jesus's response to the persecution for working on the Sabbath
Jesus's Words: "My Father is still working, and I am working."
Koine Greek: ho patēr mou heōs arti ergazetai, kagō ergazomai.
Aramaic (Syriac): ʾā-ḇy ʿa-ḏ-mā l-hā-šā ʿā-ḇēḏ: ʾā-p̄ ʾē-nā ʿā-ḇēḏ ʾē-nā.

John 5:19-23 | Jesus explaining His relationship with the Father
Jesus's Words: "Most certainly I tell you, the Son can do nothing of himself, but what he sees the Father doing. For whatever things he does, these the Son also does in the same way. For the Father has affection for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel. For as the Father raises the dead and gives them life, even so the Son also gives life to whom he desires. For the Father judges no one, but he has given all judgment to the Son, that all may honor the Son, even as they honor the Father. He who doesn't honor the Son doesn't honor the Father who sent him."
Koine Greek: amēn amēn legō hymin, ou dunatai ho huios poiein aph' heautou ouden ean mē ti blepē ton patera poiounta: ha gar an ekeinos poiē, tauta kai ho huios homoiōs poiei. ho gar patēr philei ton huion kai panta deiknusin autō ha autos poiei, kai meizona toutōn deixei autō erga, hina hymeis thaumazēte. hōsper gar ho patēr egeirei tous nekrous kai zōopoiei, outōs kai ho huios hous thelei zōopoiei. oude gar ho patēr krinei oudena, alla tēn krisin pasan dedōken tō huiō, hina pantes timōsi ton huion kathōs timōsi ton patera. ho mē timōn ton huion ou tima ton patera ton pempsanta auton.
Aramaic (Syriac): ʾā-mēn ʾā-mēn ʾā-mar ʾē-nā l-khōn: d-lā mē-š-k-a-ḥ b-rā d-nē-ʾ-baḏ me-ḏem min ṣē-ḇ-yān na-p̄-šēh: ʾēl-lā me-ḏem d-ḥā-zē l-ʾā-ḇā d-ʾā-ḇēḏ. ʾay-lēn gēr d-ʾā-ḇā ʿā-ḇēḏ: ha-lēn ʾā-p̄ b-rā hā-kha-nā ʿā-ḇēḏ. ʾā-ḇā gēr rā-ḥēm l-ḇ-rēh: wa-khū-l me-ḏem d-ʾā-ḇēḏ m-ḥaw-wē lēh. wa-ya-thī-rē min ha-lēn ʿ-ḇā-ḏē m-ḥaw-wē lēh: d-ʾan-tūn the-th-da-m-rūn. ʾay-k-an gēr d-ʾā-ḇā m-qīm mī-thē wa-m-ḥā-yē l-hōn: hā-kha-nā ʾā-p̄ b-rā l-ʾay-lēn d-ṣā-ḇē m-ḥā-yē. lā gēr ʾā-ḇā dā-n l-nāš: ʾēl-lā khū-lēh dī-nā ya-h-ḇēh l-ḇ-rēh. d-khū-l nāš n-ya-q-rūn l-ḇ-rā: ʾay-kh d-m-ya-q-rīn l-ʾā-ḇā. ma-n d-lā m-ya-qar l-ḇ-rā: lā m-ya-qar l-ʾā-ḇā d-šad-rēh.

The Voice of the Son of God

John 5:24-30 | Jesus speaking on life, death, and judgment
Jesus's Words: "Most certainly I tell you, he who hears my word, and believes him who sent me, has eternal life, and doesn't come into judgment, but has passed out of death into life. Most certainly I tell you, the hour comes, and now is, when the dead will hear the Son of God's voice; and those who hear will live. For as the Father has life in himself, even so he gave to the Son also to have life in himself. He also gave him authority to execute judgment, because he is a Son of Man. Don't marvel at this, for the hour comes in which all that are in the tombs will hear his voice, and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. I can of myself do nothing. As I hear, I judge, and my judgment is righteous; because I don't seek my own will, but the will of my Father who sent me."
Koine Greek: amēn amēn legō hymin hoti ho ton logon mou akouōn kai pisteuōn tō pempsanti me echei zōēn aiōnion, kai eis krisin ouk erchetai alla metabebēken ek tou thanatou eis tēn zōēn. amēn amēn legō hymin hoti erchetai hōra kai nun estin hote hoi nekroi akousousin tēs phōnēs tou huiou tou theou kai hoi akousantes zēsousin. hōsper gar ho patēr echei zōēn en heautō, outōs kai tō huiō edōken zōēn echein en heautō. kai exousian edōken autō krisin poiein, hoti huios anthrōpou estin. mē thaumazete touto, hoti erchetai hōra en hē pantes hoi en tois mnēmeiois akousousin tēs phōnēs autou kai ekporeusontai, hoi ta agatha poiēsantes eis anastasin zōēs, hoi de ta phaula praxantes eis anastasin kriseōs. ou dunamai egō poiein ap' emautou ouden: kathōs akouō krinō, kai hē krisis hē emē dikaia estin, hoti ou zētō to thelēma to emon alla to thelēma tou pempsantos me.
Aramaic (Syriac): ʾā-mēn ʾā-mēn ʾā-mar ʾē-nā l-khōn: d-ma-n d-ša-maʾ me-le-th-y wa-m-hay-mēn l-ma-n d-šad-ra-ny: ʾī-th lēh ḥa-yē d-l-ʾā-lam. wa-l-ḏī-nā lā ʾā-thē: ʾēl-lā šan-ī lēh min maw-thā l-ḥa-yē. ʾā-mēn ʾā-mēn ʾā-mar ʾē-nā l-khōn: d-ʾā-th-yā sā-ʾa-thā wa-hā-šā ʾī-th-ēh: kaḏ mī-thē nē-š-m-ʾūn qā-lēh d-ḇ-rēh d-ʾa-lā-hā: wa-ʾay-lēn d-šām-ʾīn nē-ḥ-ūn. ʾay-k-an gēr d-ʾā-ḇā ʾī-th lēh ḥa-yē b-qa-n-ū-mēh: hā-kha-nā ya-h-ḇ ʾā-p̄ l-ḇ-rā: d-n-h-wūn lēh ḥa-yē b-qa-n-ū-mēh. wa-ʾa-š-l-ṭēh d-nē-ʾ-baḏ ʾā-p̄ dī-nā: d-ḇ-rēh hū dēn d-ʾā-nāšā. lā the-th-da-m-rūn b-hā-ḏē: d-ʾā-th-yā sā-ʾa-thā: d-ḇāh khū-l-hōn ʾay-lēn d-ḇa-q-ḇū-rē e-nōn: nē-š-m-ʾūn qā-lēh. wa-nē-p-qūn ʾay-lēn d-ʿ-ḇaḏ-ū ṭā-ḇā-thā l-q-yā-m-thā d-ḥa-yē: wa-ʾay-lēn d-ʿ-ḇaḏ-ū ḇī-šā-thā l-q-yā-m-thā d-ḏī-nā. lā mē-š-k-a-ḥ ʾē-nā me-ḏem min ṣē-ḇ-yān na-p̄-š-y l-mē-ʾ-baḏ: ʾēl-lā ʾay-k-an d-šā-maʾ ʾē-nā dā-n ʾē-nā: wa-ḏī-n-y kī-n hū. lā gēr bā-ʾē ʾē-nā ṣē-ḇ-yā-n-y: ʾēl-lā ṣē-ḇ-yā-nēh d-ma-n d-šad-ra-ny.

Witnesses to the Son

John 5:31-47 | Jesus speaking of the testimonies of John, the Father, and the Scriptures
Jesus's Words: "If I testify about myself, my witness is not true. There is another who testifies about me, and I know that the testimony which he witnesses about me is true. You have sent to John, and he has testified to the truth. But the testimony which I receive is not from man. However, I say these things that you may be saved. He was the burning and shining lamp, and you were willing to rejoice for a while in his light. But the testimony which I have is greater than that of John, for the works which the Father gave me to finish, the very works that I do, testify about me, that the Father has sent me. The Father himself, who sent me, has testified about me. You have neither heard his voice at any time, nor seen his form. You don't have his word living in you; because you don't believe him whom he sent. You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me. Yet you will not come to me, that you may have life. I don't receive glory from men. But I know you, that you don't have God's love in yourselves. I have come in my Father's name, and you don't receive me. If another comes in his own name, you will receive him. How can you believe, who receive glory from one another, and you don't seek the glory that comes from the only God? Don't think that I will accuse you to the Father. There is one who accuses you, even Moses, on whom you have set your hope. For if you believed Moses, you would believe me; for he wrote about me. But if you don't believe his writings, how will you believe my words?"
Koine Greek: ean egō marturō peri emautou, hē marturia mou ouk estin alēthēs: allos estin ho marturōn peri emou, kai oida hoti alēthēs estin hē marturia hēn marturei peri emou. hymeis apestalkate pros Iōannēn, kai memarturēken tē alētheia: egō de ou para anthrōpou tēn marturian lambanō, alla tauta legō hina hymeis sōthēte. ekeinos ēn ho luchnos ho kaiomenos kai phainōn, hymeis de ēthelēsate agalliathēnai pros hōran en tō phōti autou. egō de echō tēn marturian meizō tou Iōannou: ta gar erga ha edōken moi ho patēr hina teleiōsō auta, auta ta erga ha poiō marturei peri emou hoti ho patēr me apestalken. kai ho pempsas me patēr, ekeinos memarturēken peri emou. oute phōnēn autou pōpote akēkoate oute eidos

autou heōrakate, kai ton logon autou ouk echete en hymin menonta, hoti hon apesteilen ekeinos, toutō hymeis ou pisteuete. eraunate tas graphas, hoti hymeis dokeite en autais zōēn aiōnion echein: kai ekeinai eisin hai marturousai peri emou: kai ou thelete elthein pros me hina zōēn echēte. doxan para anthrōpōn ou lambanō, alla egnōka hymas hoti tēn agapēn tou theou ouk echete en heautois. egō elēlutha en tō onomati tou patros mou kai ou lambanete me: ean allos elthē en tō onomati tō idiō, ekeinon lēmpsesthe. pōs dunasthe hymeis pisteusai, doxan para allēlōn lambanontes kai tēn doxan tēn para tou monou theou ou zēteite? mē dokeite hoti egō katēgorēsō hymōn pros ton patera: estin ho katēgorōn hymōn Mōusēs, eis hon hymeis ēlpikate. ei gar episteuete Mōusei, episteuete an emoi, peri gar emou ekeinos egrapsen. ei de tois ekeinou grammasin ou pisteuete, pōs tois emois rhēmasin pisteusete?
Aramaic (Syriac): ʾēn ʾē-nā m-sa-heḏ ʾē-nā ʿal na-p̄-š-y: sa-h-ḏū-th-y lā h-wāth ša-rī-rā. ʾī-th hū ʾa-ḥ-rī-n d-m-sa-heḏ ʿa-lay: wa-yā-ḏa-ʾ ʾē-nā d-ša-rī-rā hī sa-h-ḏū-thēh d-m-sa-heḏ ʿa-lay. ʾan-tūn šad-reth-khōn l-wāth Yū-ḥa-nān: wa-ʾas-heḏ ʿal š-rā-rā. ʾē-nā dēn lā h-wā min bar nā-šā na-sēḇ ʾē-nā sa-h-ḏū-thā: ʾēl-lā ha-lēn ʾā-mar ʾē-nā d-ʾan-tūn thē-ḥ-ūn. haw š-rā-ghā h-wā d-ḏā-lēq wa-m-na-har: wa-ʾan-tūn ṣ-ḇay-thūn d-the-š-tha-b-ḥūn d-sā-ʾa-thā b-nu-h-rēh. l-y dēn ʾī-th l-y sa-h-ḏū-thā d-ra-bā min d-Yū-ḥa-nān: ʿ-ḇā-ḏē gēr d-ya-h-ḇ l-y ʾā-ḇ-y d-ʾē-ša-l-mī-n-ūn: ha-n-ūn ʿ-ḇā-ḏē d-ʾā-ḇēḏ ʾē-nā sā-h-ḏīn ʿa-lay: d-ʾā-ḇ-y šad-ra-ny. wa-ʾā-ḇā d-šad-ra-ny hū ʾas-heḏ ʿa-lay. lā qā-lēh me-th-ūm š-maʾ-thūn: wa-lā ḥ-ze-wēh ḥ-zay-thūn. wa-me-l-thēh lā m-qa-w-yā b-khōn: me-ṭūl d-ḇa-haw d-hū ša-dar: ʾan-tūn lā m-hay-m-nīn ʾan-tūn. ḇ-ṣaw k-thā-ḇē d-ḇ-hōn m-sa-b-rīn ʾan-tūn d-ḥa-yē d-l-ʾā-lam ʾī-th l-khōn: wa-he-n-ūn m-sa-h-ḏīn ʿa-lay. wa-lā ṣā-ḇēn ʾan-tūn d-thē-thūn l-wā-th-y: d-ḥa-yē d-l-ʾā-lam n-h-wūn l-khōn. šū-ḇ-ḥā min b-nay nā-šā lā nā-sēḇ ʾē-nā. ʾēl-lā yā-ḏa-ʾ ʾē-nā l-khōn: d-ḥū-bēh d-ʾa-lā-hā layth b-khōn. ʾē-nā ʾē-thā-y b-ša-mēh d-ʾā-ḇ-y wa-lā qā-b-līn ʾan-tūn l-y: wa-ʾēn ʾa-ḥ-rīn n-ē-thē b-ša-mēh d-na-p̄-šēh: l-haw thē-q-b-lūn. ʾay-k-an mē-š-k-ḥīn ʾan-tūn l-ma-hay-mā-nū: d-šū-ḇ-ḥā ḥaḏ min ḥaḏ nā-s-ḇīn ʾan-tūn: wa-šū-ḇ-ḥā d-me-n ḥaḏ ʾa-lā-hā lā ḇā-ʾēn ʾan-tūn? l-mā m-sa-b-rīn ʾan-tūn d-ʾē-nā m-ʾē-khūl ʾē-nā qar-ṣay-khōn q-ḏām ʾā-ḇā: ʾī-th hū ma-n d-ma-kēyl qar-ṣay-khōn Mū-šē: haw d-ḇēh m-sa-b-rīn ʾan-tūn. ʾēn gēr b-Mū-šē h-way-thūn m-hay-m-nīn: ʾā-p̄ b-y m-hay-m-nīn h-way-thūn: Mū-šē gēr ʿa-lay k-thaḇ. wa-ʾēn l-kh-thā-ḇaw-hī lā m-hay-m-nīn ʾan-tūn: ʾay-k-an l-me-le-y th-hay-m-nūn?

The Feeding of the Five Thousand

John 6:5 | Jesus testing Philip
Jesus's Words: "Where are we to buy bread, so that these may eat?"
Koine Greek: pothen agorasōmen artous hina phagōsin houtoi?
Aramaic (Syriac): ʾay-mē-kā ne-z-ben la-ḥ-mā: d-nē-kh-lūn ha-lēn?

John 6:10 | Jesus giving instructions for the crowd
Jesus's Words: "Have the people sit down."
Koine Greek: poiēsate tous anthrōpous anapesein.
Aramaic (Syriac): ʾa-r-m-š-ū l-nā-šā l-me-s-tha-m-khū.

John 6:12 | Jesus's command regarding the leftovers
Jesus's Words: "Gather up the broken pieces which are left over, that nothing be lost."
Koine Greek: sunagagete ta perisseusanta klasmata, hina mē ti apolētai.
Aramaic (Syriac): ka-n-š-ū q-ṣā-yā d-ya-thī-r-ū: d-me-ḏem lā nē-ʾ-baḏ.
Walking on the Sea

John 6:20 | Jesus comforting the disciples in the storm
Jesus's Words: "It is I. Don't be afraid."
Koine Greek: egō eimi: mē phobeisthe.
Aramaic (Syriac): ʾē-nā ʾē-nā: lā the-ḏ-ḥ-lūn.

The Bread of Life Discourse

John 6:26-27 | Jesus rebuking the crowd's motive and pointing to the true food
Jesus's Words: "Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled. Don't work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you. For God the Father has sealed him."

Koine Greek: amēn amēn legō hymin, zēteite me ouch hoti eidete sēmeia all’ hoti ephagete ek tōn artōn kai echortasthēte. ergazesthe mē tēn brōsin tēn apollymenēn alla tēn brōsin tēn menousan eis zōēn aiōnion, hēn ho huios tou anthrōpou hymin dōsei: touton gar ho patēr esphragisen ho theos.
Aramaic (Syriac): ’ā-mēn ’ā-mēn ’ā-mar ’ē-nā l-khōn: d-ḇā-’ēn ’an-tūn l-y: lā h-wā me-ṭūl d-ḥ-zay-thūn ’ā-th-wā-thā: ’ēl-lā d-’ē-k-hal-thūn la-ḥ-mā wa-ś-ḇ-’a-thūn. l-ā the-p-l-ḥūn me-’khū-l-thā d-’ā-ḇ-ḏā: ’ēl-lā me-’khū-l-thā d-m-qa-w-yā l-ḥa-yē d-l-’ā-lam: ’ay-ḏā d-ḇar nā-šā ne-tel l-khōn. l-hā-nā gēr ’ā-ḇā ’a-lā-hā ḥ-tham.

John 6:29 | Jesus defining the work of God
Jesus's Words: "This is the work of God, that you believe in him whom he has sent."
Koine Greek: touto estin to ergon tou theou, hina pisteuēte eis hon apesteilen ekeinos.
Aramaic (Syriac): hā-nā hū ‘a-ḇā-ḏā d-’a-lā-hā: d-the-hay-m-nūn b-haw d-hū ša-dar.

John 6:32-33 | Jesus contrasting the Manna with the True Bread
Jesus's Words: "Most certainly I tell you, it wasn’t Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. For the bread of God is that which comes down out of heaven, and gives life to the world."
Koine Greek: amēn amēn legō hymin, ou Mōusēs dedōken hymin ton arton ek tou ouranou, all’ ho patēr mou didōsin hymin ton arton ek tou ouranou ton alēthinon. ho gar artos tou theou estin ho katabainōn ek tou ouranou kai zōēn didous tō kosmō.
Aramaic (Syriac): ’ā-mēn ’ā-mēn ’ā-mar ’ē-nā l-khōn: d-lā h-wā Mū-šē ya-h-ḇ l-khōn la-ḥ-mā min š-ma-yā: ’ēl-lā ’ā-ḇy ya-h-ḇ l-khōn la-ḥ-mā d-qu-š-ṭā min š-ma-yā. la-ḥ-mēh gēr d-’a-lā-hā ’ī-th-aw-hī haw d-na-ḥeth min š-ma-yā: wa-yā-hēḇ ḥa-yē l-’ā-l-mā.

The Bread of Life Declaration

John 6:35-40 | Jesus’s first "I Am" statement and the Father’s will
Jesus's Words: "I am the bread of life. He who comes to me will not be hungry, and he who believes in me will never be thirsty. But I said to you that you have seen me, and yet you don’t believe. All those whom the Father gives me will come to me. He who comes to me I will in no way throw out. For I have come down from heaven, not to do my own will, but the will of him who sent me. This is the will of my Father who sent me, that of all he has given me I should lose nothing, but should raise it up at the last day. This is the will of the one who sent me, that everyone who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day."
Koine Greek: egō eimi ho artos tēs zōēs: ho erchomenos pros eme ou mē peinasē, kai ho pisteuōn eis eme ou mē dipsēsei pōpote. all’ eipon hymin hoti kai heōrakate me kai ou pisteuete. pan ho didōsin moi ho patēr pros eme hēxei, kai ton erchomenon pros eme ou mē ekbalō exō. hoti katabebēka apo tou ouranou ouch hina poiō to thelēma to emon alla to thelēma tou pempsantos me. touto de estin to thelēma tou pempsantos me, hina pan ho dedōken moi mē apolesō ex autou alla anastēsō auto en tē eschatē hēmerā. touto gar estin to thelēma tou patros mou, hina pas ho theōrōn ton huion kai pisteuōn eis auton echē zōēn aiōnion, kai anastēsō auton egō en tē eschatē hēmerā.
Aramaic (Syriac): ’ē-nā ’ē-nā la-ḥ-mā d-ḥa-yē: ma-n d-’ā-thē l-wā-th-y lā nē-k-pan: wa-ma-n d-m-hay-mēn b-y lā nē-ṣ-hē l-’ā-lam. ’ēl-lā ’e-m-reth l-khōn: d-ḥ-zay-th-ū-ny wa-lā m-hay-m-nīn ’an-tūn. khū-l d-ya-hēḇ l-y ’ā-ḇ-y l-wā-th-y n-ē-thē: wa-l-ma-n d-l-wā-th-y ’ā-thē lā ’e-p-qēh l-ḇa-rar. d-na-ḥ-theth min š-ma-yā: lā h-wā d-’ē-’-baḏ ṣē-ḇ-yā-n-y: ’ēl-lā ṣē-ḇ-yā-nēh d-ma-n d-šad-ra-ny. hā-nā dēn hū ṣē-ḇ-yā-nēh d-ma-n d-šad-ra-ny: d-khū-l d-ya-h-ḇ l-y lā ’ē-’-baḏ me-nēh: ’ēl-lā ’ē-qī-mī-w b-yaw-mā ’a-ḥ-rā-yā. hā-nā hū gēr ṣē-ḇ-yā-nēh d-’ā-ḇ-y: d-khū-l d-ḥā-zē l-ḇ-rā wa-m-hay-mēn bēh: n-h-wūn lēh ḥa-yē d-l-’ā-lam: wa-’ē-nā ’ē-qī-mī-w b-yaw-mā ’a-ḥ-rā-yā.

John 6:43-51 | Jesus responding to the Jews' murmuring
Jesus's Words: "Don’t murmur among yourselves. No one can come to me unless the Father who sent me draws him; and I will raise him up in the last day. It is written in the prophets, ‘They will all be taught by God.’ Therefore everyone who hears from the Father and has learned, comes to me. Not that anyone has seen the Father, except he who is from God. He has seen the Father. Most certainly I tell you, he who believes in me has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, that anyone may eat of it and not die. I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh."

Koine Greek: mē gonguzete met’ allēlōn. oudeis dunatai elthein pros me ean mē ho patēr ho pempsas me helkusē auton, kagō anastēsō auton en tē eschatē hēmerā. estin gegrammenon en tois prophētais: kai esontai pantes didaktoi theou. pas ho akousas para tou patros kai mathōn erchetai pros eme. ouch hoti ton patera tis heōraken ei mē ho ōn para tou theou, houtos heōraken ton patera. amēn amēn legō hymin, ho pisteuōn echei zōēn aiōnion. egō eimi ho artos tēs zōēs. hoi pateres hymōn ephagon en tē erēmō to manna kai apethanon: houtos estin ho artos ho ek tou ouranou katabainōn hina tis ex autou phagē kai mē apothanē. egō eimi ho artos ho zōn ho ek tou ouranou katabas: ean tis phagē ek toutou tou artou zēsei eis ton aiōna: kai ho artos de hon egō dōsō hē sarx mou estin hyper tēs tou kosmou zōēs.
Aramaic (Syriac): lā thē-r-ṭ-nūn ḥaḏ ‘am ḥaḏ. lā nāš mē-š-k-a-ḥ d-n-ē-thē l-wā-th-y: ’ēn lā nā-gh-ḏēh ’ā-ḇā d-šad-ra-ny: wa-’ē-nā ’ē-qī-mī-w b-yaw-mā ’a-ḥ-rā-yā. k-thīḇ gēr b-na-ḇī-yē: d-ne-h-wūn khū-l-hōn ya-lī-p̄-ē d-’a-lā-hā. khū-l ma-n d-ša-ma’ me-n ’ā-ḇā wa-y-leṗ me-nēh: ’ā-thē l-wā-th-y. lā h-wā d-ḥā-zē l-’ā-ḇā nāš: ’ēl-lā ma-n d-me-n ’a-lā-hā ’ī-th-aw-hī: hū-yū ḥ-zā l-’ā-ḇā. ’ā-mēn ’ā-mēn ’ā-mar ’ē-nā l-khōn: d-ma-n d-m-hay-mēn b-y ’ī-th lēh ḥa-yē d-l-’ā-lam. ’ē-nā ’ē-nā la-ḥ-mā d-ḥa-yē. ’a-ḇā-hay-khōn ’ē-k-hal-ū man-nā b-ma-ḏ-ḇ-rā wa-mī-th-ū. hā-nā dēn ’ī-th-aw-hī la-ḥ-mā d-na-ḥeth min š-ma-yā: d-nē-khūl me-nēh nāš wa-lā n-mūth. ’ē-nā ’ē-nā la-ḥ-mā ḥa-yā d-me-n š-ma-yā na-ḥ-theth. wa-’ēn nāš nē-khūl me-n hā-nā la-ḥ-mā: nē-ḥē l-’ā-lam. wa-la-ḥ-mā d-’ē-nā ’ē-tel: be-s-r-y hū d-‘al ’a-p̄ay ḥa-yaw-hī d-’ā-l-mā yā-hēḇ ’ē-nā.

The Feast of Tabernacles

John 7:6-8 | Jesus responding to His brothers’ suggestion to go to Judea
Jesus's Words: "My time has not yet come, but your time is always ready. The world can’t hate you, but it hates me, because I testify about it, that its works are evil. Go up to the feast yourselves. I am not yet going up to this feast, because my time is not yet fully come."
Koine Greek: ho kairos ho emos oupō parestin, ho de kairos ho hymeteros pantote estin hetoimos. ou dunatai ho kosmos misein hymas, eme de misei, hoti egō marturō peri autou hoti ta erga autou ponēra estin. hymeis anabēte eis tēn heortēn: egō oupō anabainō eis tēn heortēn tautēn, hoti ho emos kairos oupō peplērōtai.
Aramaic (Syriac): za-ḇ-n-y ‘a-ḏē-kēl lā ’ē-thā: za-ḇ-n-khōn dēn b-khū-l za-ḇ-n m-ṭay-yaḇ hū. lā mē-š-k-a-ḥ ’ā-l-mā d-ne-s-nē-khōn: l-y dēn sā-nē: d-’ē-nā m-sa-heḏ ’ē-nā ‘-lā-h-y d-’a-ḇā-ḏaw-hī ḇī-šē e-nōn. ’an-tūn ze-l-ū l-’ay-’ā-ḏā hā-nā: ’ē-nā lā sā-leq ’ē-nā hā-šā l-’ay-’ā-ḏā hā-nā: me-ṭūl d-za-ḇ-n-y l-ā-’a-ḏē-kēl š-lem.
Teaching in the Temple

John 7:16-18 | Jesus answering the Jews' marveling at His learning
Jesus's Words: "My teaching is not mine, but his who sent me. If anyone desires to do his will, he will know about the teaching, whether it is from God, or if I am speaking from myself. He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and no unrighteousness is in him."
Koine Greek: hē emē didachē ouk estin emē alla tou pempsantos me: ean tis thelē to thelēma autou poiein, gnōsetai peri tēs didachēs, poteron ek tou theou estin ē egō ap’ emautou lalō. ho aph’ heautou lalōn tēn doxan tēn idian zētei: ho de zētōn tēn doxan tou pempsantos auton, houtos alēthēs estin kai adikia en autō ouk estin.
Aramaic (Syriac): yu-l-pā-n-y lā h-wā d-ḏī-l-y: ’ēl-lā d-haw d-šad-ra-ny. ma-n d-ṣā-ḇē d-nē-’-baḏ ṣē-ḇ-yā-nēh: ye-da-’ yu-l-pā-n-y ’ēn me-n ’a-lā-hā hū: wa-’ēn ’ē-nā me-n ṣē-ḇ-yān na-p̄-š-y m-ma-l-lel ’ē-nā. ma-n d-me-n ṣē-ḇ-yān na-p̄-šēh m-ma-l-lel: šū-ḇ-ḥā l-na-p̄-šēh bā-’ē. haw dēn d-šū-ḇ-ḥā d-ma-n d-šad-ra-ny bā-’ē: ša-rī-r hū: wa-’a-w-lā b-le-bēh lā ’ī-th.

John 7:19 | Jesus questioning their adherence to the Law
Jesus's Words: "Didn’t Moses give you the law, and yet none of you keeps the law? Why do you seek to kill me?"
Koine Greek: ou Mōusēs dedōken hymin ton nomon? kai oudeis ex hymōn poiei ton nomon. ti me zēteite apokteinai?
Aramaic (Syriac): lā h-wā Mū-šē ya-h-ḇ l-khōn nā-mū-sā? wa-lā nāš me-n-khōn nā-ṭar nā-mū-sā. mā-nā ḇā-’ēn ’an-tūn l-me-q-ṭ-la-ny?

John 7:21-24 | Jesus defending His healing on the Sabbath
Jesus's Words: "I did one work, and you all marvel because of it. Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy. If a boy receives circumcision on the Sabbath, that the law of Moses may not be broken, are you angry with me, because I made a man completely well on the Sabbath? Don’t judge according to appearance, but judge righteous judgment."

Koine Greek: hen ergon epoiēsa kai pantes thaumazete. dia touto Mōusēs dedōken hymin tēn peritomēn (ouch hoti ek tou Mōuseōs estin all’ ek tōn paterōn), kai en sabbatō peritemnete anthrōpon. ei peritomēn lambanei anthrōpos en sabbatō hina mē luthē ho nomos Mōuseōs, emoi cholate hoti holon anthrōpon hygiē epoiēsa en sabbatō? mē krinete kat’ opsin, alla tēn dikaian krisin krinate.
Aramaic (Syriac): ḥaḏ ‘-ḇā-ḏā ‘-ḇe-ḏ-th: wa-khū-l-khōn the-th-da-m-rūn. me-ṭūl hā-nā Mū-šē ya-h-ḇ l-khōn g-zū-r-thā: lā h-wā d-me-nēh hī d-Mū-šē: ’ēl-lā d-me-n ’a-ḇā-hā hī. wa-ḇ-ša-ba-thā gā-z-rīn ’an-tūn bar nā-šā. ’ēn bar nā-šā mē-th-g-zar b-ša-ba-thā: me-ṭūl d-lā ne-š-th-rē nā-mū-sā d-Mū-šē: ‘a-lay rā-ṭ-nīn ’an-tūn d-khū-lēh bar nā-šā ’a-ḥ-l-meth b-ša-ba-thā? lā thē-ḏ-nūn b-ma-ḥ-zē ’a-pē: ’ēl-lā dī-nā kī-nā d-ūn.

The Origin of the Christ

John 7:28-29 | Jesus crying out in the temple regarding His sent nature
Jesus's Words: "You both know me, and know where I am from. I have not come of myself, but he who sent me is true, whom you don’t know. I know him, because I am from him, and he sent me."
Koine Greek: kake me oidate kai oidate pothen eimi: kai ap’ emautou ouk elēlutha, all’ estin alēthinos ho pempsas me, hon hymeis ouk oidate. egō oida auton, hoti par’ autou eimi kakeinos me apesteilen.
Aramaic (Syriac): wa-l-y yā-ḏ-’īn ’an-tūn: wa-me-n ’ay-mē-kā ’ē-nā yā-ḏ-’īn ’an-tūn. wa-me-n ṣē-ḇ-yān na-p̄-š-y lā ’ē-thā-y: ’ēl-lā ša-rī-r hū ma-n d-šad-ra-ny: haw d-’an-tūn lā yā-ḏ-’īn ’an-tūn lēh. ’ē-nā dēn yā-ḏa-’ ’ē-nā lēh: d-me-n l-wā-thēh ’ē-nā: wa-hū šad-ra-ny.

John 7:33-34 | Jesus’s prophecy of His departure
Jesus's Words: "I will be with you a little while longer, then I go to him who sent me. You will seek me, and won’t find me; and where I am, you can’t come."
Koine Greek: eti chronon mikron meth’ hymōn eimi kai hypagō pros ton pempsanta me. zētēsete me kai ouch heurēsete [me], kai hopou eimi egō hymeis ou dunasthe elthein.
Aramaic (Syriac): qa-līl thūḇ za-ḇ-nā ‘am-khōn ’ē-nā: wa-’ā-zel ’ē-nā l-wāth ma-n d-šad-ra-ny. wa-th-ḇ-’ū-na-ny wa-lā the-š-k-ḥū-na-ny: wa-’ay-kā d-’ī-th-ay ’ē-nā: ’an-tūn lā mē-š-k-a-ḥīn ’an-tūn l-mē-thā.

Rivers of Living Water

John 7:37-38 | The proclamation on the last day of the feast
Jesus's Words: "If anyone is thirsty, let him come to me and drink! He who believes in me, as the Scripture has said, from within him will flow rivers of living water."
Koine Greek: ean tis dipsa erchesthō pros me kai pinetō. ho pisteuōn eis eme, kathōs eipen hē graphē, potamoi ek tēs koilias autou rheusousin hudatos zōntos.
Aramaic (Syriac): ’ēn nāš ṣā-hē: n-ē-thē l-wā-th-y wa-ne-š-thē. khū-l ma-n d-m-hay-mēn b-y: ’ay-k-an d-’e-m-raw k-thā-ḇē: na-h-rā-wā-thā d-ma-yā ḥa-yē n-r-ḏūn min khar-sēh.

The Woman Caught in Adultery

John 8:7 | Jesus’s response to the accusers
Jesus's Words: "He who is without sin among you, let him throw the first stone at her."
Koine Greek: ho anamartētos hymōn prōtos ep’ autēn baletō lithon.
Aramaic (Syriac): ma-n d-’ī-th-aw-hī me-n-khōn d-lā ḥ-ṭē: qā-ḏ-mā-yā nē-š-ḏē ‘-lā-h-y kē-p̄ā.

John 8:10-11 | Jesus’s final words to the woman
Jesus's Words: "Woman, where are they? Did no one condemn you? ... Neither do I condemn you. Go your way. From now on, sin no more."
Koine Greek: gunai, pou eisin? oudeis se katekrinen? ... oude egō se katakrinō: poreuou, [kai] apo tou nun mēketi hamartane.
Aramaic (Syriac): ’an-th-thā: ’ay-kā e-nōn? lā nāš ḥay-ḇēkhy? ... ’ā-p̄ lā ’ē-nā m-ḥay-yeḇ ’ē-nā l-khy: ze-l-y: wa-me-n hā-šā thūḇ lā thē-ḥ-ṭēn.

The Light of the World

John 8:12 | Jesus's second "I Am" statement
Jesus's Words: "I am the light of the world. He who follows me will not walk in the darkness, but will have the light of life."
Koine Greek: egō eimi to phōs tou kosmou: ho akolouthōn emoi ou mē peripatēsē en tē skotia, all' exei to phōs tēs zōēs.
Aramaic (Syriac): ʾē-nā ʾē-nā nu-h-rēh d-ʾā-l-mā: ma-n d-ʾā-thē ḇā-thar-y lā nē-hal-ēkh b-ḥe-š-ū-khā: ʾēl-lā ne-š-ka-ḥ lēh nu-h-rā d-ḥa-yē.

John 8:14-18 | Jesus defending His testimony and the Father's witness
Jesus's Words: "Even if I testify about myself, my testimony is true, for I know where I came from, and where I am going; but you don't know where I came from, or where I am going. You judge according to the flesh. I judge no one. Even if I do judge, my judgment is true, for I am not alone, but I am with the Father who sent me. It is also written in your law that the testimony of two people is true. I am one who testifies about myself, and the Father who sent me testifies about me."
Koine Greek: kan egō marturō peri emautou, alēthēs estin hē marturia mou, hoti oida pothen elthon kai pou hypagō: hymeis de ouk oidate pothen erchomai ē pou hypagō. hymeis kata tēn sarka krinete, egō ou krinō oudena. kai ean krinō de egō, hē krisis hē emē alēthinē estin, hoti monos ouk eimi, all' egō kai ho pempsas me [patēr]. kai en tō nomō de tō hymeterō gegraptai hoti duo anthrōpōn hē marturia alēthēs estin. egō eimi ho marturōn peri emautou kai marturei peri emou ho pempsas me patēr.
Aramaic (Syriac): ʾā-p̄ ʾēn ʾē-nā m-sa-heḏ ʾē-nā ʿal na-p̄-š-y: ša-rī-rā hī sa-h-ḏū-th-y. d-yā-ḏa-ʾ ʾē-nā me-n ʾay-mē-kā ʾē-thā-y: wa-l-ʾay-kā ʾā-zel ʾē-nā. ʾan-tūn dēn lā yā-ḏ-ʾīn ʾan-tūn me-n ʾay-mē-kā ʾē-thā-y: wa-lā l-ʾay-kā ʾā-zel ʾē-nā. ʾan-tūn kata be-s-rā dā-nīn ʾan-tūn: ʾē-nā lā dā-n ʾē-nā l-nāš. wa-ʾēn dā-n ʾē-nā dēn: dī-n-y ša-rī-r hū. me-ṭūl d-lā h-wā ḇa-l-ḥū-ḏ-y ʾī-th-ay: ʾēl-lā ʾē-nā wa-ʾā-ḇ-y d-šad-ra-ny. wa-ḇ-nā-mū-sa-khōn k-thīḇ: d-sa-h-ḏū-thā d-tha-rēn ga-ḇ-rīn ša-rī-rā hī. ʾē-nā ʾē-nā d-m-sa-heḏ ʾē-nā ʿal na-p̄-š-y: wa-m-sa-heḏ ʿa-lay ʾā-ḇ-y d-šad-ra-ny.

John 8:19 | Jesus's response to the question "Where is your Father?"
Jesus's Words: "You know neither me, nor my Father. If you knew me, you would know my Father also."
Koine Greek: oute eme oidate oute ton patera mou: ei eme ēdeite, kai ton patera mou an ēdeite.
Aramaic (Syriac): lā l-y yā-ḏ-ʾīn ʾan-tūn: wa-lā l-ʾā-ḇ-y. ʾēl-lā l-y h-way-thūn yā-ḏ-ʾīn: ʾā-p̄ l-ʾā-ḇ-y h-way-thūn yā-ḏ-ʾīn.

Warning to the Unbelieving

John 8:21 | Jesus's warning of departure and death in sin
Jesus's Words: "I am going away, and you will seek me, and you will die in your sins. Where I go, you cannot come."
Koine Greek: egō hypagō kai zētēsete me, kai en tē hamartia hymōn apothaneisthe: hopou egō hypagō hymeis ou dunasthe elthein.
Aramaic (Syriac): ʾē-nā ʾā-zel ʾē-nā: wa-th-ḇ-ʾū-na-ny: wa-ḇ-ḥa-ṭā-hay-khōn th-m-ū-thūn. wa-ʾay-kā d-ʾē-nā ʾā-zel ʾē-nā: ʾan-tūn lā mē-š-k-a-ḥīn ʾan-tūn l-mē-thā.

John 8:23-24 | Jesus's origin from above
Jesus's Words: "You are from beneath. I am from above. You are of this world. I am not of this world. I said therefore to you that you will die in your sins; for unless you believe that I am he, you will die in your sins."
Koine Greek: hymeis ek tōn katō este, egō ek tōn anō eimi: hymeis ek toutou tou kosmou este, egō ouk eimi ek tou kosmou toutou. eipon oun hymin hoti apothaneisthe en tois hamartiais hymōn: ean gar mē pisteusēte hoti egō eimi, apothaneisthe en tois hamartiais hymōn.
Aramaic (Syriac): ʾan-tūn me-n th-ḥēth ʾan-tūn: wa-ʾē-nā me-n l-ʾel ʾē-nā. ʾan-tūn me-n hā-nā ʾā-l-mā ʾan-tūn: wa-ʾē-nā lā h-wā-thy me-n hā-nā ʾā-l-mā. ʾe-m-reth l-khōn: d-ḇ-ḥa-ṭā-hay-khōn th-m-ū-thūn. ʾēn gēr lā th-hay-m-nūn d-ʾē-nā ʾē-nā: th-m-ū-thūn b-ḥa-ṭā-hay-khōn.

John 8:25-26 | Jesus's response to "Who are you?"
Jesus's Words: "Just what I said to you from the beginning. I have many things to speak and to judge concerning you. However he who sent me is true; and the things which I heard from him, these I say to the world."

Koine Greek: tēn archēn ho ti kai lalō hymin. polla echō peri hymōn lalein kai krinein: all’ ho pempsas me alēthēs estin, kagō ha ēkousa par’ autou tauta lalō eis ton kosmon.
Aramaic (Syriac): haw d-me-n rē-šīth m-ma-l-lel ’ē-nā ‘am-khōn. sa-gh-yā-thā ’ī-th l-y ‘a-lay-khōn l-mē-m-ar wa-l-me-dān: ’ēl-lā ma-n d-šad-ra-ny ša-rī-r hū: wa-’ē-nā me-ḏem d-ša-m-’eth me-nēh: ha-lēn hū m-ma-l-lel ’ē-nā b-’ā-l-mā.

John 8:28-29 | Jesus’s prophecy of being lifted up
Jesus's Words: "When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing of myself, but as my Father taught me, I say these things. He who sent me is with me. The Father has not left me alone, for I always do the things that are pleasing to him."
Koine Greek: hotan huyōsēte ton huion tou anthrōpou, tote gnōsesthe hoti egō eimi, kai ap’ emautou poiō ouden, alla kathōs edidaxen me ho patēr tauta lalō. kai ho pempsas me met’ emou estin: ouk aphēken me monon, hoti egō ta aresta autō poiō pantote.
Aramaic (Syriac): mā d-’a-rīm-thūn l-ḇ-rēh d-’ā-nā-šā: hā-ḏēin thē-ḏ-’ūn d-’ē-nā ’ē-nā. wa-me-ḏem me-n ṣē-ḇ-yān na-p̄-š-y lā ‘ā-ḇēḏ ’ē-nā: ’ēl-lā ’ay-k-an d-’a-le-p̄-an-y ’ā-ḇ-y: hā-kha-nā hū m-ma-l-lel ’ē-nā. wa-ma-n d-šad-ra-ny ‘am-y ’ī-th-aw-hī: wa-lā š-ḇa-qa-ny ḇa-l-ḥū-ḏ-y ’ā-ḇ-y: me-ṭūl d-’ē-nā me-ḏem d-šā-p̄er lēh ‘ā-ḇēḏ ’ē-nā b-khū-l-za-ḇ-n.
Truth and Freedom

John 8:31-32 | Jesus speaking to those who believed in Him
Jesus's Words: "If you remain in my word, then you are truly my disciples. You will know the truth, and the truth will make you free."
Koine Greek: ean hymeis meinēte en tō logō tō emō, alēthōs mathētai mou este, kai gnōsesthe tēn alētheian, kai hē alētheia eleutherōsei hymas.
Aramaic (Syriac): ’ēn ’an-tūn th-qa-w-ūn b-me-le-th-y: ša-rī-rā-īth thal-mī-ḏ-y ’an-tūn. wa-thē-ḏ-’ūn š-rā-rā: wa-š-rā-rā nē-ḥa-r-rar-khōn.

John 8:34-38 | Jesus explaining the slavery of sin
Jesus's Words: "Most certainly I tell you, everyone who commits sin is the bondservant of sin. A bondservant doesn’t live in the house forever. A son remains forever. If therefore the Son makes you free, you will be free indeed. I know that you are Abraham’s seed, yet you seek to kill me, because my word has no place in you. I say the things which I have seen with my Father; and you also do the things which you have seen with your father."
Koine Greek: amēn amēn legō hymin hoti pas ho poiōn tēn hamartian doulos estin tēs hamartias. ho de doulos ou menei en tē oikia eis ton aiōna, ho huios menei eis ton aiōna. ean oun ho huios hymas eleutherōsē, ontōs eleutheroi esesthe. oida hoti sperma Abraam este: alla zēteite me apokteinai, hoti ho logos ho emos ou chōrei en hymin. ha egō heōraka para tō patri lalō: kai hymeis oun ha ēkousate para tou patros poieite.
Aramaic (Syriac): ’ā-mēn ’ā-mēn ’ā-mar ’ē-nā l-khōn: d-khū-l ma-n d-’ā-ḇēḏ ḥ-ṭī-thā: ‘aḇ-dā hū d-ḥ-ṭī-thā. wa-‘aḇ-dā lā m-qa-w-yā b-ḇay-thā l-’ā-lam: b-rā dēn l-’ā-lam m-qa-w-yā. ’ēn hā-khēyl b-rā nē-ḥa-r-rar-khōn: ša-rī-rā-īth b-nay ḥē-rē th-h-wūn. yā-ḏa-’ ’ē-nā d-zar-’ēh ’an-tūn d-’A-ḇ-rā-hām: ’ēl-lā ḇā-’ēn ’an-tūn l-me-q-ṭ-la-ny: me-ṭūl d-me-le-th-y lā gā-m-lā b-khōn. ’ē-nā me-ḏem d-ḥ-zēth l-wāth ’ā-ḇ-y m-ma-l-lel ’ē-nā: wa-’an-tūn me-ḏem d-ḥ-zay-thūn l-wāth ’a-ḇā-hay-khōn ‘ā-ḇ-ḏīn ’an-tūn.

The Father of Lies

John 8:39 | Jesus’s response regarding Abrahamic lineage
Jesus's Words: "If you were Abraham’s children, you would do the works of Abraham."
Koine Greek: ei tekna tou Abraam este, ta erga tou Abraam epoieite.
Aramaic (Syriac): ’ē-lū b-nay ’A-ḇ-rā-hām h-way-thūn: ‘-ḇā-ḏaw-hī d-’A-ḇ-rā-hām ‘ā-ḇ-ḏīn h-way-thūn.

John 8:40-41 | Jesus addressing their attempts to kill Him
Jesus's Words: "But now you seek to kill me, a man who has told you the truth which I heard from God. Abraham didn’t do this. You do the works of your father."
Koine Greek: nun de zēteite me apokteinai, anthrōpon hos tēn alētheian hymin lelalēka hēn ēkousa para tou theou: touto Abraam ouk epoiēsen. hymeis poieite ta erga tou patros hymōn.

Aramaic (Syriac): hā-šā dēn ḇā-’ēn ’an-tūn l-me-q-ṭ-la-ny: l-ga-ḇ-rā d-ša-rī-rā-thā ma-l-leth ‘am-khōn: ’ay-lēn d-ša-m-’eth me-n ’a-lā-hā. hā-ḏē ’A-ḇ-rā-hām lā ‘-ḇaḏ. ’an-tūn ‘ā-ḇ-ḏīn ’an-tūn ‘-ḇā-ḏē d-’a-ḇā-khōn.

John 8:42-47 | Jesus explaining why they cannot hear His word
Jesus's Words: "If God were your father, you would love me, for I came out and have come from God. For I haven’t come of myself, but he sent me. Why don’t you understand my speech? Because you can’t hear my word. You are of your father, the devil, and you want to do the desires of your father. He was a murderer from the beginning, and doesn’t stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and its father. But because I tell the truth, you don’t believe me. Which of you convicts me of sin? If I tell the truth, why do you not believe me? He who is of God hears the words of God. For this cause you don’t hear, because you are not of God."
Koine Greek: ei ho theos patēr hymōn ēn ēgapate an eme, egō gar ek tou theou exēlthon kai hēkō: oude gar ap’ emautou elēlutha, all’ ekeinos me apesteilen. dia ti tēn lalian tēn emēn ou ginōskete? hoti ou dunasthe akouein ton logon ton emon. hymeis ek tou patros tou diabolou este kai tas epithumias tou patros hymōn thelete poiein. ekeinos anthrōpoktonos ēn ap’ archēs kai en tē alētheia ouk estēken, hoti ouk estin alētheia en autō. hotan lalē to pseudos, ek tōn idiōn lalei, hoti ψeudēs estin kai ho patēr autou. egō de hoti tēn alētheian legō, ou pisteuete moi. tis ex hymōn elenchei me peri hamartias? ei alētheian legō, dia ti hymeis ou pisteuete moi? ho ōn ek tou theou ta rhēmata tou theou akouei: dia touto hymeis ouk akouete, hoti ek tou theou ouk este.
Aramaic (Syriac): ’ē-lū ’a-lā-hā h-wā ’ā-ḇā-khōn: ma-ḥ-ḇīn h-way-thūn l-y: ’ē-nā gēr me-n ’a-lā-hā ne-p-qeth wa-’ē-thā-y. wa-lā h-wā me-n ṣē-ḇ-yān na-p̄-š-y ’ē-thā-y: ’ēl-lā hū šad-ra-ny. me-ṭūl mā-nā me-le-th-y lā me-š-tha-w-ḏ-’īn ’an-tūn? me-ṭūl d-lā me-š-k-a-ḥīn ’an-tūn d-the-š-m-’ūn me-le-th-y. ’an-tūn me-n ’ā-ḇā ’ā-khēyl qar-ṣā ’ī-th-ay-khōn: wa-ra-gh-thēh d-’ā-ḇā-khōn ṣā-ḇēn ’an-tūn l-me-’-baḏ. haw d-me-n rē-šīth qā-ṭēl ’ā-nā-šā h-wā: wa-ḇ-š-rā-rā lā qā-’ēm: me-ṭūl d-š-rā-rā layth bēh. mā d-m-ma-l-lel ka-ḏ-ḇū-thā: me-n d-ḏī-lēh hū m-ma-l-lel: me-ṭūl d-kha-ḏā-ḇā hū: ’ā-p̄ ’ā-ḇū-hā. ’ē-nā dēn d-š-rā-rā m-ma-l-lel ’ē-nā: lā m-hay-m-nīn ’an-tūn l-y. ma-n me-n-khōn ma-k-sas l-y ‘al ḥ-ṭī-thā? wa-’ēn š-rā-rā m-ma-l-lel ’ē-nā: ’an-tūn me-ṭūl mā-nā lā m-hay-m-nīn ’an-tūn l-y? ma-n d-me-n ’a-lā-hā ’ī-th-aw-hī: me-le d-’a-lā-hā šā-ma’. me-ṭūl hā-nā ’an-tūn lā šā-m-’īn ’an-tūn: me-ṭūl d-lā h-wā me-n ’a-lā-hā ’ī-th-ay-khōn.

The Pre-Existence of the Son

John 8:49-51 | Jesus responding to the charge of having a demon
Jesus's Words: "I don’t have a demon, but I honor my Father, and you dishonor me. I don’t seek my own glory. There is one who seeks and judges. Most certainly I tell you, if a person keeps my word, he will never see death."
Koine Greek: egō daimoniōn ouk echō, alla timō ton patera mou, kai hymeis atimazete me. egō de ou zētō tēn doxan mou: estin ho zētōn kai krinōn. amēn amēn legō hymin, ean tis ton emon logon tērēsē, thanaton ou mē theōrēsē eis ton aiōna.
Aramaic (Syriac): ’ē-nā šē-ḏā lā ’ī-th b-y: ’ēl-lā l-’ā-ḇ-y m-ya-qar ’ē-nā: wa-’an-tūn m-ṣa-’-rīn ’an-tūn l-y. ’ē-nā dēn lā bā-’ē ’ē-nā šū-ḇ-ḥ-y: ’ī-th hū d-ḇā-’ē wa-ḏā-n. ’ā-mēn ’ā-mēn ’ā-mar ’ē-nā l-khōn: d-ma-n d-me-le-th-y nā-ṭar: maw-thā lā ne-ḥ-zē l-’ā-lam.

John 8:54-56 | Jesus speaking of His glory and Abraham’s joy
Jesus's Words: "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is your God. You have not known him, but I know him. If I said, ‘I don’t know him,’ I would be like you, a liar. But I know him, and keep his word. Your father Abraham rejoiced to see my day. He saw it, and was glad."
Koine Greek: ean egō doxasō emauton, hē doxa mou ouden estin: estin ho patēr mou ho doxazōn me, hon hymeis legete hoti theos hēmōn estin, kai ouk egnōkate auton, egō de oida auton. kan eipō hoti ouk oida auton, esomai homoios hymin ψeustēs: alla oida auton kai ton logon autou tērō. Abraam ho patēr hymōn ēgalliasato hina idē tēn hēmeran tēn emēn, kai eiden kai echarē.
Aramaic (Syriac): ’ēn ’ē-nā m-šab-ba-ḥ ’ē-nā na-p̄-š-y: šū-ḇ-ḥ-y lā h-wā me-ḏem. ’ī-th hū ’ā-ḇ-y d-m-šab-ba-ḥ l-y: haw d-’an-tūn ’ā-m-rīn ’an-tūn d-’a-lā-ha-n hū. wa-lā yā-ḏ-’īn ’an-tūn lēh: ’ē-nā dēn yā-ḏa-’ ’ē-nā lēh. wa-’ēn ’ē-m-ar ’ē-nā d-lā yā-ḏa-’ ’ē-nā lēh: h-wē ’ē-nā l-y d-khā-w-th-khōn kha-ḏā-ḇā. ’ēl-lā yā-ḏa-’ ’ē-nā lēh: wa-me-le-thēh nā-ṭar ’ē-nā. ’A-ḇ-rā-hām ’ā-ḇ-khōn m-sa-b-r h-wā d-ne-ḥ-zē yaw-m-y: wa-ḥ-zā wa-ḥ-ḏī.

John 8:58 | The Great "I Am"
Jesus's Words: "Most certainly I tell you, before Abraham came into existence, I AM."

Koine Greek: amēn amēn legō hymin, prin Abraam genesthai egō eimi.
Aramaic (Syriac): ʾā-mēn ʾā-mēn ʾā-mar ʾē-nā l-khōn: d-ʾa-ḏ-lā n-h-wē ʾA-ḇ-rā-hām: ʾē-nā ʾī-th-ay.

The Man Born Blind

John 9:3-5 | Jesus explaining the purpose of the man's blindness
Jesus's Words: "Neither did this man sin, nor his parents; but, that the works of God might be revealed in him. I must work the works of him who sent me while it is day. The night is coming, when no one can work. While I am in the world, I am the light of the world."
Koine Greek: oute houtos hēmarten oute hoi goneis autou, all' hina phanerōthē ta erga tou theou en autō. hēmas dei ergazesthai ta erga tou pempsantos me heōs hēmera estin: erchetai nux hote oudeis dunatai ergazesthai. hotan en tō kosmō ō, phōs eimi tou kosmou.
Aramaic (Syriac): lā h-wā hū ḥ-ṭā: wa-lā ʾa-ḇā-ha-w-hī. ʾēl-lā d-ne-th-y-ḏ-ʾūn bēh ʿ-ḇā-ḏaw-hī d-ʾa-lā-hā. l-y wā-lē l-mē-ʾ-baḏ ʿ-ḇā-ḏē d-ma-n d-šad-ra-ny: kaḏ ʾī-mā-mā hū. ʾā-thē lē-l-yā: d-nāš lā mē-š-k-a-ḥ l-mē-p-la-ḥ. mā d-ḇ-ʾā-l-mā ʾē-nā: nu-h-rēh ʾē-nā d-ʾā-l-mā.

John 9:7 | Jesus's command to the blind man
Jesus's Words: "Go, wash in the pool of Siloam" (which means "Sent").
Koine Greek: hupage nipsai eis tēn kolumbēthran tou Silōam (ho hermēneuetai apestalmenos).
Aramaic (Syriac): ze-l šī-gh b-šī-l-ū-ḥā m-ʾā-mū-ḏī-thā.
The Spiritual Sight

John 9:35 | Jesus's question to the healed man
Jesus's Words: "Do you believe in the Son of God?"
Koine Greek: sy pisteueis eis ton huion tou theou?
Aramaic (Syriac): ʾat m-hay-men ʾat b-ḇ-rēh d-ʾa-lā-hā?

John 9:37 | Jesus's revelation of Himself
Jesus's Words: "You have both seen him, and it is he who speaks with you."
Koine Greek: kai heōrakas auton kai ho lalōn meta sou ekeinos estin.
Aramaic (Syriac): ḥ-zay-thā-y: wa-hū d-m-ma-l-lel ʿam-ākh hū-yū.

John 9:39 | Jesus's purpose for judgment
Jesus's Words: "I came into this world for judgment, that those who don't see may see; and that those who see may become blind."
Koine Greek: eis krima egō eis ton kosmon touton elthon, hina hoi mē blepontes blepōsin kai hoi blepontes typhloi genōntai.
Aramaic (Syriac): l-ḏī-nā d-ʾā-l-mā hā-nā ʾē-thā-y: d-ʾay-lēn d-lā ḥā-zēn nē-ḥ-zūn: wa-ʾay-lēn d-ḥā-zēn n-h-wūn sa-m-yē.

John 9:41 | Jesus's response to the Pharisees' question
Jesus's Words: "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains."
Koine Greek: ei typhloi ēte, ouk an eichete hamartian: nun de legete hoti blepomen, hē hamartia hymōn menei.
Aramaic (Syriac): ʾē-lū sa-m-yē h-way-thūn: layth h-wāth l-khōn ḥ-ṭī-thā. hā-šā dēn ʾā-m-rīn ʾan-tūn d-ḥā-zīn ḥ-nan: me-ṭūl hā-nā ḥ-ṭī-th-khōn m-qa-w-yā hī.

The Good Shepherd Discourse

John 10:1-5 | The Parable of the Sheepfold
Jesus's Words: "Most certainly I tell you, he who doesn't enter by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber. But he who enters in by the door is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name, and leads them out. Whenever he brings

out his own sheep, he goes before them, and the sheep follow him, for they know his voice. They will by no means follow a stranger, but will flee from him; for they don't know the voice of strangers."
Koine Greek: amēn amēn legō hymin, ho mē eiserchomenos dia tēs thuras eis tēn aulēn tōn probatōn alla anabainōn allachothen ekeinos kleptēs estin kai lēstēs: ho de eiserchomenos dia tēs thuras poimēn estin tōn probatōn. toutō ho thurōros anoigei, kai ta probata tēs phōnēs autou akouei, kai ta idia probata phōnei kat' onoma kai exagei auta. hotan ta idia panta ekbalē, emprosthen autōn poreuetai, kai ta probata autō akolouthei, hoti oidasin tēn phōnēn autou: allotriō de ou mē akolouthēsousin alla pheuxontai ap' autou, hoti ouk oidasin tōn allotriōn tēn phōnēn.
Aramaic (Syriac): ʾā-mēn ʾā-mēn ʾā-mar ʾē-nā l-khōn: d-ma-n d-lā ʿā-ʾēl b-thar-ʾā l-ḏā-r-thā d-ʾe-r-bē: ʾēl-lā sā-leq me-n ʾa-th-ar ʾa-ḥ-rīn: haw gan-nā-ḇā hū wa-gha-yā-sā. haw dēn d-ʾā-ʾēl b-thar-ʾā: rā-ʾa-yā hū d-ʾe-r-bē. wa-l-hā-nā thā-rā-ʾā pā-tha-ḥ lēh: wa-ʾe-r-bē šām-ʾīn qā-lēh: wa-ʿe-r-baw-hī qā-rē b-ša-mā-hay-hōn wa-mā-pē-q l-hōn. wa-mā d-ʾa-pēq ʿe-r-baw-hī: q-ḏā-may-hōn ʾā-zel: wa-ʿe-r-bē ḏī-lēh ʾā-zlīn ḇā-tharēh: me-ṭūl d-yā-ḏ-ʾīn qā-lēh. ḇā-thar nu-kh-rā-yā dēn lā ʾā-zlīn: ʾēl-lā ʿā-r-qīn me-nēh: d-lā yā-ḏ-ʾīn qā-lā d-nu-kh-rā-yē.

John 10:7-10 | Jesus as the Door
Jesus's Words: "Most certainly I tell you, I am the door for the sheep. All who came before me are thieves and robbers, but the sheep didn't listen to them. I am the door. If anyone enters in by me, he will be saved, and will go in and go out, and will find pasture. The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly."
Koine Greek: amēn amēn legō hymin hoti egō eimi hē thura tōn probatōn. pantes hosoi ēlthon pro emou kleptai eisin kai lēstai: all' ouk ēkousan autōn ta probata. egō eimi hē thura: di' emou ean tis eiselthē sōthēsetai kai eiselthesetai kai exeleusetai kai nomēn heurēsei. ho kleptēs ouk erchetai ei mē hina klepsē kai thusē kai apolesē: egō elthon hina zōēn echōsin kai perisson echōsin.
Aramaic (Syriac): ʾā-mēn ʾā-mēn ʾā-mar ʾē-nā l-khōn: d-ʾē-nā ʾē-nā thar-ʾā d-ʾe-r-bē. wa-khū-l-hōn ʾay-lēn d-ʾē-thaw gan-nā-ḇē e-nōn wa-gha-yā-sē: ʾēl-lā lā š-ma'-ū ʾe-nōn ʾe-r-bē. ʾē-nā ʾē-nā thar-ʾā: wa-ḇ-y ʾēn nāš nē-ʾ-ūl nē-ḥē: wa-ne-pūq wa-ne-ʾ-ūl wa-ra-ʾ-yā ne-š-ka-ḥ. gan-nā-ḇā lā ʾā-thē: ʾēl-lā d-ne-gh-nuḇ wa-ne-q-ṭūl wa-ne-aw-baḏ. ʾē-nā ʾē-thā-y: d-ḥa-yē n-h-wūn l-hōn: wa-me-ḏem d-ya-thīr n-h-wē l-hōn.

John 10:11-15 | Jesus as the Good Shepherd
Jesus's Words: "I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand, and not a shepherd, who doesn't own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them. The hired hand flees because he is a hired hand, and doesn't care for the sheep. I am the good shepherd. I know my own, and I'm known by my own; even as the Father knows me, and I know the Father. I lay down my life for the sheep."
Koine Greek: egō eimi ho poimēn ho kalos: ho poimēn ho kalos tēn psychēn autou tithēsin hyper tōn probatōn. ho misthōtos kai ouk ōn poimēn, hou ouk eisin ta probata idia, theōrei ton lykon erchomenon kai aphiesin ta probata kai pheugei: kai ho lykos harpazei auta kai skorpizei: ho de misthōtos pheugei hoti misthōtos estin kai ou melei autō peri tōn probatōn. egō eimi ho poimēn ho kalos, kai ginōskō ta ema kai ginōskousi me ta ema, kathōs ginōskei me ho patēr kagō ginōskō ton patera, kai tēn psychēn mou tithēmi hyper tōn probatōn.
Aramaic (Syriac): ʾē-nā ʾē-nā rā-ʾa-yā ṭā-ḇā: rā-ʾa-yā ṭā-ḇā na-p̄-šēh sām ʿal ʾa-p̄ay ʿe-r-baw-hī. ʾa-ghī-rā dēn d-lā h-wā rā-ʾa-yā: wa-ʾe-r-bē lā h-wā ḏī-lēh e-nōn: mā d-ḥ-zā d-ʾē-ḇā d-ʾā-thē: šā-ḇēq ʿe-r-bē wa-ʾā-req: wa-ʾā-thē d-ʾē-ḇā ḥā-ṭēp̄ wa-m-ḇad-dar l-hōn l-ʾe-r-bē. ʾa-ghī-rā dēn ʾā-req: me-ṭūl d-ʾa-ghī-rā hū: wa-lā b-ṭīl lēh ʿal ʿe-r-bē. ʾē-nā ʾē-nā rā-ʾa-yā ṭā-ḇā: wa-yā-ḏa-ʾ ʾē-nā l-ḏī-l-y: wa-me-th-y-ḏ-ʾīn ʾē-nā me-n ḏī-l-y. ʾay-k-an d-yā-ḏa-ʾ l-y ʾā-ḇ-y: wa-ʾē-nā yā-ḏa-ʾ ʾē-nā l-ʾā-ḇ-y: wa-na-p̄-š-y sā-m ʾē-nā ʿal ʾa-p̄ay ʿe-r-bē.

John 10:16 | The Other Sheep
Jesus's Words: "I have other sheep, which are not of this fold. I must bring them also, and they will hear my voice. They will become one flock with one shepherd."
Koine Greek: kai alla probata echō ha ouk estin ek tēs aulēs tautēs: kakeina dei me agagein, kai tēs phōnēs mou akousousin, kai genēsontai mia poimnē, heis poimēn.
Aramaic (Syriac): ʾā-p̄ ʾa-ḥ-rānē ʿe-r-bē ʾī-th l-y: ʾay-lēn d-lā h-waw me-n hā-ḏē dā-r-thā. wa-ʾā-p̄ l-hōn wā-lē l-y l-may-thā-y-ū-n-ūn: wa-qā-l-y nē-š-m-ʾūn: wa-th-h-wē mar-ʾī-thā kha-ḏā wa-ḥaḏ rā-ʾa-yā.

John 10:17-18 | Authority to Lay Down and Take Up Life

Jesus's Words: "Therefore the Father loves me, because I lay down my life, that I may take it again. No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father."
Koine Greek: dia touto me ho patēr agapa hoti egō tithēmi tēn psychēn mou, hina palin labō autēn. oudeis airei autēn ap' emou, all' egō tithēmi autēn ap' emautou. exousian echō thēnai autēn, kai exousian echō palin labein autēn: tautēn tēn entolēn elabon para tou patros mou.
Aramaic (Syriac): me-ṭūl hā-nā 'ā-ḇ-y rā-ḥēm l-y: d-'ē-nā sā-m 'ē-nā na-p̄-š-y: d-thūḇ 'e-s-ḇ-ī-āh. lā nāš šā-qel lāh me-n-y: 'ēl-lā 'ē-nā sā-m 'ē-nā lāh me-n ṣē-ḇ-yā-n-y. šū-l-ṭā-nā gēr 'ī-th l-y d-'ē-s-ī-mī-āh: wa-šū-l-ṭā-nā 'ī-th l-y d-thūḇ 'e-s-ḇ-ī-āh. hā-nā pu-q-ḏā-nā qa-b-leth me-n 'ā-ḇ-y.

John 10:25-30 | One with the Father
Jesus's Words: "I told you, and you don't believe. The works that I do in my Father's name, these testify about me. But you don't believe, because you are not of my sheep, as I told you. My sheep hear my voice, and I know them, and they follow me. I give eternal life to them. They will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all. No one is able to snatch them out of my Father's hand. I and the Father are one."
Koine Greek: eipon hymin kai ou pisteuete: ta erga ha egō poiō en tō onomati tou patros mou tauta marturei peri emou. alla hymeis ou pisteuete, hoti ouk este ek tōn probatōn tōn emōn. ta probata ta ema tēs phōnēs mou akouei, kagō ginōskō auta kai akolouthousin moi, kagō didōmi autois zōēn aiōnion kai ou mē apolōntai eis ton aiōna kai ouk harpasei tis auta ek tēs cheiros mou. ho patēr mou ho dedōken moi meizōn pantōn estin, kai oudeis dunatai harpazein ek tēs cheiros tou patros. egō kai ho patēr hen esmen.
Aramaic (Syriac): 'e-m-reth l-khōn wa-lā m-hay-m-nīn 'an-tūn: wa-'a-ḇā-ḏē d-'ē-nā 'ā-ḇēḏ 'ē-nā b-ša-mēh d-'ā-ḇ-y: he-n-ūn m-sa-h-ḏīn 'a-lay. 'ēl-lā 'an-tūn lā m-hay-m-nīn 'an-tūn: me-ṭūl d-lā h-way-thūn me-n 'e-r-b-y: 'ay-k-an d-'e-m-reth l-khōn. 'e-r-b-ē ḏī-l-y qā-l-y šām-'īn: wa-'ē-nā yā-ḏa-' 'ē-nā l-hōn: wa-he-n-ūn 'ā-zlīn ḇā-thar-y. wa-'ē-nā yā-hēḇ 'ē-nā l-hōn ḥa-yē d-l-'ā-lam: wa-lā n-ē-'-b-ḏūn l-'ā-lam: wa-lā nāš nē-ḥ-ṭūp̄ e-nōn me-n 'ī-ḏ-y. 'ā-ḇ-y d-ya-hḇ l-y: me-n khū-l ra-ḇ hū: wa-lā nāš mē-š-k-a-ḥ d-me-n 'ī-ḏēh d-'ā-ḇ-y ne-ḥ-ṭūp̄. 'ē-nā wa-'ā-ḇ-y ḥaḏ ḥ-nan.
The Defense of Divine Sonship

John 10:32 | Jesus questioning the reason for the stoning
Jesus's Words: "I have shown you many good works from my Father. For which of those works do you stone me?"
Koine Greek: polla erga kala edeixa hymin ek tou patros: dia poion autōn ergon eme lithazete?
Aramaic (Syriac): sa-gh-yā-'ē '-ḇā-ḏē ṭā-ḇē me-n l-wāth 'ā-ḇy ḥa-w-yēth-khōn: me-ṭūl 'ay-nā me-n ha-lēn '-ḇā-ḏē rā-gh-mīn 'an-tūn l-y?

John 10:34-38 | Jesus defending His claim using the Law
Jesus's Words: "Isn't it written in your law, 'I said, you are gods?' If he called them gods, to whom the word of God came (and the Scripture can't be broken), do you say of him whom the Father sanctified and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God?' If I don't do the works of my Father, don't believe me. But if I do them, though you don't believe me, believe the works; that you may know and believe that the Father is in me, and I am in the Father."
Koine Greek: ouk estin gegrammenon en tō nomō hymōn hoti egō eipa: theoi este? ei ekeinous eipen theous pros hous ho logos tou theou egeneto, kai ou dunatai luthēnai hē graphē, hon ho patēr hēgiasen kai apesteilen eis ton kosmon hymeis legete hoti blasphēmeis, hoti eipon: huios tou theou eimi? ei ou poiō ta erga tou patros mou, mē pisteuete moi: ei de poiō, kan emoi mē pisteuēte, tois ergois pisteuete, hina gnōte kai ginnōskēte hoti en emoi ho patēr kagō en tō patri.
Aramaic (Syriac): lā h-wā k-thīḇ b-nā-mū-sa-khōn: d-'ē-nā 'e-m-reth d-'a-lā-hē 'an-tūn? 'ēn l-ha-n-ūn 'ā-mar 'a-lā-hē: me-ṭūl d-l-wā-th-hōn h-wāth me-l-thā d-'a-lā-hā: wa-k-thā-ḇā lā mē-š-k-a-ḥ d-ne-š-th-rē. l-haw d-'ā-ḇā qa-ḏ-šēh wa-š-ad-rēh l-'ā-l-mā: 'an-tūn 'ā-m-rīn 'an-tūn d-m-gha-ḏep̄ 'at: 'al d-'e-m-reth l-khōn d-ḇ-rēh 'ē-nā d-'a-lā-hā. 'ēn lā 'ā-ḇēḏ 'ē-nā '-ḇā-ḏē d-'ā-ḇ-y: lā th-hay-m-nū-na-ny. 'ēn dēn 'ā-ḇēḏ 'ē-nā: 'ā-p̄-'ēn l-y lā m-hay-m-nīn 'an-tūn: l-'a-ḇā-ḏē hay-me-n-ū: d-thē-ḏ-'ūn wa-th-hay-m-nūn d-'ā-ḇ-y b-y wa-'ē-nā ḇ-'ā-ḇy.

The Illness and Death of Lazarus

John 11:4 | Jesus's response to the news of Lazarus's illness

Jesus's Words: "This sickness is not to death, but for the glory of God, that the Son of God may be glorified by it."
Koine Greek: hautē hē astheneia ouk estin pros thanaton all’ hyper tēs doxēs tou theou hina doxasthē ho huios tou theou di’ autēs.
Aramaic (Syriac): hā-nā kh-ū-r-hā-nā lā h-wā d-maw-thā: ’ēl-lā d-thē-š-tha-b-ḥūn bēh ‘-ḇā-ḏaw-hī d-’a-lā-hā: d-ne-š-tha-b-aḥ b-rēh d-’a-lā-hā me-ṭū-lā-thēh.

John 11:7 | Jesus’s command to return to Judea
Jesus's Words: "Let’s go into Judea again."
Koine Greek: agōmen eis tēn Ioudaian palin.
Aramaic (Syriac): thaw n-ē-zel thūḇ l-Ī-hū-ḏ.

John 11:9-10 | Jesus explaining the safety of walking in the light
Jesus's Words: "Aren’t there twelve hours of daylight? If anyone walks in the day, he doesn’t stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light isn’t in him."
Koine Greek: ouchi dōdeka hōrai eisin tēs hēmeras? ean tis peripatē en tē hēmerā, ou proskoptei, hoti to phōs tou kosmou toutou blepei: ean de tis peripatē en tē nukti, proskoptei, hoti to phōs ouk estin en autō.
Aramaic (Syriac): lā th-rē-’sar sā-’īn ’ī-th b-ī-mā-mā? wa-’ēn nāš m-hal-ēkh b-ī-mā-mā: lā me-th-tha-qel: me-ṭūl d-nu-h-rēh d-’ā-l-mā hā-nā ḥā-zē. ’ēn nāš dēn b-lē-l-yā m-hal-ēkh: me-th-tha-qel: me-ṭūl d-nu-h-rā layth bēh.

John 11:11 | Jesus speaking of Lazarus’s sleep
Jesus's Words: "Our friend Lazarus has fallen asleep, but I am going so that I may awake him out of sleep."
Koine Greek: Lazaros ho philos hēmōn kekoimētai, alla poreuomai hina exupnisō auton.
Aramaic (Syriac): Lā-’ā-zar kh-na-kh-nan d-mek: ’ēl-lā ’ā-zel ’ē-nā d-’ē-qī-mī-w.

John 11:14-15 | Jesus speaking plainly of Lazarus’s death
Jesus's Words: "Lazarus is dead. I am glad for your sakes that I was not there, so that you may believe. Nevertheless, let’s go to him."
Koine Greek: Lazaros apethanen, kai chairō di’ hymas hina pisteusēte, hoti ouk ēmēn ekei: alla agōmen pros auton.
Aramaic (Syriac): Lā-’ā-zar mīth lēh. wa-ḥ-ḏē ’ē-nā me-ṭūlā-th-khōn d-the-hay-m-nūn: d-lā h-wīth tha-mān. ’ēl-lā thaw n-ē-zel l-wā-thēh.

The Resurrection and the Life

John 11:23 | Jesus’s promise to Martha
Jesus's Words: "Your brother will rise again."
Koine Greek: anastēsetai ho adelphos sou.
Aramaic (Syriac): n-ē-qūm ’a-ḥū-khy.

John 11:25-26 | The fifth "I Am" statement
Jesus's Words: "I am the resurrection and the life. He who believes in me will still live, even if he dies. Whoever lives and believes in me will never die. Do you believe this?"
Koine Greek: egō eimi hē anastasis kai hē zōē: ho pisteuōn eis eme kan apothanē zēsetai, kai pas ho zōn kai pisteuōn eis eme ou mē apothanē eis ton aiōna. pisteueis touto?
Aramaic (Syriac): ’ē-nā ’ē-nā n-ū-ḥā-mā wa-ḥa-yē: ma-n d-m-hay-mēn b-y: ’ā-p̄-’ēn n-mūth n-ē-ḥē. wa-khū-l d-ḥā-y wa-m-hay-mēn b-y: l-’ā-lam lā n-mūth. hay-m-nat ’at-y hā-ḏē?

John 11:34 | Jesus’s inquiry at the tomb
Jesus's Words: "Where have you laid him?"
Koine Greek: pou tetheikate auton?
Aramaic (Syriac): ’ay-kā sām-thū-ny?

John 11:39-40 | Jesus’s command and response to Martha's doubt
Jesus's Words: "Take away the stone. ... Didn’t I tell you that if you believed, you would see God’s glory?"

Koine Greek: arate ton lithon. ... ouk eipon soi hoti ean pisteusēs opsē tēn doxan tou theou?
Aramaic (Syriac): š-qū-l-ū kē-p̄ā. ... lā ’e-m-reth l-khy: d-’ēn th-hay-m-n-īn thē-ḥ-zēn šū-b̲-ḥēh d-’a-lā-hā?

John 11:41-42 | Jesus’s prayer before the miracle
Jesus's Words: "Father, I thank you that you listened to me. I know that you always listen to me, but because of the multitude standing around I said this, that they may believe that you sent me."
Koine Greek: pater, eucharistō soi hoti ēkousas mou. egō de ēdein hoti pantote mou akoueis, alla dia ton ochlon ton periestōta eipon, hina pisteusōsin hoti sy me apesteilas.
Aramaic (Syriac): ’ā-b̲ā maw-ḏē ’ē-nā lāk d-ša-ma’-tha-ny. wa-’ē-nā yā-ḏa-’ ’ē-nā d-b̲-khū-l za-b̲-n šā-ma’ ’at l-y: ’ēl-lā me-ṭūl ken-šā hā-nā d-qā-’ēm ’e-m-reth: d-n-hay-m-nūn d-’at ša-dar-tha-ny.

John 11:43-44 | The raising of Lazarus
Jesus's Words: "Lazarus, come out! ... Unbind him, and let him go."
Koine Greek: Lazare, deuro exō. ... lusate auton kai aphete auton hupagein.
Aramaic (Syriac): Lā-’ā-zar: š-’ūl l-b̲a-rar. ... š-r-ā-w-y wa-š-b̲ū-q-ū-y l-mē-zel.

The Anointing at Bethany

John 12:7-8 | Jesus defending Mary against Judas's criticism
Jesus's Words: "Leave her alone. She has kept this for the day of my burial. For you always have the poor with you, but you don’t always have me."
Koine Greek: aphes autēn, hina eis tēn hēmeran tou entaphiasmou mou tērēsē auto: tous ptochous gar pantote echete meth’ heautōn, eme de ou pantote echete.
Aramaic (Syriac): š-b̲ū-q-y: l-yaw-mā d-q-b̲ū-r-y na-ṭ-rath-ēh. khū-l-za-b̲-n gēr me-s-kē-nē ’ī-th l-khōn ‘am-khōn: l-y dēn lā b̲-khū-l-za-b̲-n ’ī-th l-khōn.

The Triumphal Entry

John 12:23-26 | Jesus speaking of His coming glorification and the grain of wheat
Jesus's Words: "The time has come for the Son of Man to be glorified. Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit. He who loves his life will lose it. He who hates his life in this world will keep it to eternal life. If anyone serves me, let him follow me. Where I am, there my servant will also be. If anyone serves me, the Father will honor him."
Koine Greek: elēluthen hē hōra hina doxasthē ho huios tou anthrōpou. amēn amēn legō hymin, ean mē ho kokkos tou sitou pesōn eis tēn gēn apothanē, autos monos menei: ean de apothanē, polun karpon pherei. ho philōn tēn psychēn autou apolluei autēn, kai ho misōn tēn psychēn autou en tō kosmō toutō eis zōēn aiōnion phulaxei autēn. ean emoi tis diakonē, emoi akoloutheitō, kai hopou eimi egō ekei kai ho diakonos ho emos estai: ean tis emoi diakonē timēsei auton ho patēr.
Aramaic (Syriac): ’ē-thāth sā-’a-thā d-ne-š-tha-b-aḥ b-rēh d-’ā-nā-šā. ’ā-mēn ’ā-mēn ’ā-mar ’ē-nā l-khōn: d-’ēn lā pe-re-thā d-ḥe-ṭ-thā nā-p̄-lā wa-mā-y-thā b-’ar-’ā: hī b̲a-l-ḥū-ḏ-y-āh m-qa-w-yā. ’ēn dēn mā-y-thā: pa-’rē sa-gh-yā-’ē may-thyā. ma-n d-rā-ḥēm na-p̄-šēh n-aw-b-ḏī-āh: wa-ma-n d-śā-nē na-p̄-šēh b-’ā-l-mā hā-nā: l-ḥa-yē d-l-’ā-lam n-na-ṭ-r-ī-āh. ’ēn l-y nāš m-ša-meš: b̲ā-thar-y n-ē-thē. wa-’ay-kā d-’ē-nā ’ī-th-ay: tha-mān n-ē-h-wē ’ā-p̄ m-ša-m-šā-n-y. wa-ma-n d-l-y m-ša-meš: n-ya-q-r-ī-w ’ā-b̲ā.

John 12:27-28 | Jesus’s soul troubled and the Father’s response
Jesus's Words: "Now my soul is troubled. What shall I say? ‘Father, save me from this time?’ But for this cause I came to this time. Father, glorify your name!"
Koine Greek: nun hē psychē mou tetaraktai, kai ti eipō? pater, sōson me ek tēs hōras tautēs? alla dia touto elthon eis tēn hōran tautēn. pater, doxason sou to onoma.
Aramaic (Syriac): hā-šā na-p̄-š-y ze-’ath: wa-mā-nā ’ē-m-ar? ’ā-b̲ā: pa-ṣā-ny me-n hā-ḏē sā-’a-thā. ’ēl-lā me-ṭūl hā-nā ’ē-thā-y l-hā-ḏē sā-’a-thā. ’ā-b̲ā: ša-ba-ḥ š-māk.

John 12:30-32 | The judgment of the world and being lifted up

Jesus's Words: "This voice has not come for my sake, but for your sakes. Now is the judgment of this world. Now the prince of this world will be cast out. And I, if I am lifted up from the earth, will draw all people to myself."
Koine Greek: ou di' eme hē phōnē hautē gegonen alla di' hymas. nun krisis estin tou kosmou toutou, nun ho archōn tou kosmou toutou ekblēthēsetai exō: kagō ean huyōthō ek tēs gēs, pantas helkusō pros emauton.
Aramaic (Syriac): lā h-wā me-ṭū-lā-th-y h-wā qā-lā hā-nā: 'ēl-lā me-ṭū-lā-th-khōn. hā-šā dī-nā hū d-'ā-l-mā hā-nā: hā-šā 'ar-khū-nā d-'ā-l-mā hā-nā me-š-th-ḏē l-ḇa-rar. wa-'ē-nā mā d-'ē-th-r-ī-meth me-n 'ar-'ā: khū-l-nāš 'ē-ghū-ḏ l-wā-th-y.

John 12:35-36 | The final public appeal to the light
Jesus's Words: "Yet a little while the light is with you. Walk while you have the light, that darkness doesn't overtake you. He who walks in the darkness doesn't know where he is going. While you have the light, believe in the light, that you may become children of light."
Koine Greek: eti mikron chronon to phōs en hymin estin. peripateite hōs to phōs echete, hina mē skotia hymas katalabē: kai ho peripatōn en tē skotia ouk oiden pou hypagei. hōs to phōs echete, pisteuete eis to phōs, hina huioi phōtos genēsthe.
Aramaic (Syriac): qa-līl thūḇ za-ḇ-nā nu-h-rā 'am-khōn hū. ha-lē-kh-ū mā d-nu-h-rā 'ī-th l-khōn: d-ḥe-š-ū-khā lā n-a-ḏ-re-kh-khōn. wa-ma-n d-m-hal-ēkh b-ḥe-š-ū-khā: lā yā-ḏa-' l-'ay-kā 'ā-zel. mā d-nu-h-rā 'ī-th l-khōn: hay-me-n-ū b-nu-h-rā: d-ḇ-nay nu-h-rā th-h-wūn.

The Washing of the Disciples' Feet

John 13:7 | Jesus responding to Peter's initial refusal
Jesus's Words: "What I am doing, you don't know now, but you will understand hereafter."
Koine Greek: ho egō poiō sy ouk oidas arti, gnōsē de meta tauta.
Aramaic (Syriac): me-ḏem d-'ē-'-baḏ 'ē-nā: 'at lā yā-ḏa-' 'at hā-šā: ḇā-thar dēn thē-ḏ-'ūn.

John 13:8 | Jesus explaining the necessity of the washing
Jesus's Words: "If I don't wash you, you have no part with me."
Koine Greek: ean mē nipsō se, ouk echeis meros met' emou.
Aramaic (Syriac): 'ēn lā m-ša-yēgh 'ē-nā lāk: layth lāk 'am-y m-nā-thā.

John 13:10-11 | Jesus responding to Peter's request for a full washing
Jesus's Words: "He who is bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you."
Koine Greek: ho leloumenos ouk echei chreian ei mē tous podas nipsasthai, all' estin katharos holos: kai hymeis katharoi este, all' ouchi pantes.
Aramaic (Syriac): haw d-s-ḥā: lā s-nīq 'ēl-lā ra-gh-lawy ḇa-l-ḥūḏ n-ša-yēgh: khū-lēh gēr d-khē hū. 'ā-p̄ 'an-tūn d-khay-yā 'an-tūn: 'ēl-lā lā khū-l-khōn.

The Lesson of Humility

John 13:12-17 | Jesus explaining the meaning of the foot washing
Jesus's Words: "Do you know what I have done to you? You call me, 'Teacher' and 'Lord,' and you say so correctly, for so I am. If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you. Most certainly I tell you, a bondservant is not greater than his lord, neither is one who is sent greater than he who sent him. If you know these things, blessed are you if you do them."
Koine Greek: ginōskete ti pepoiēka hymin? hymeis phōneite me: ho didaskalos kai ho kurios, kai kalōs legete, eimi gar. ei oun egō enipsa hymōn tous podas ho kurios kai ho didaskalos, kai hymeis opheilete allēlōn niptein tous podas: hupodeigma gar edōka hymin hina kathōs egō epoiēsa hymin kai hymeis poiēte. amēn amēn legō hymin, ouk estin doulos meizōn tou kuriou autou oude apostolos meizōn tou pempsantos auton. ei tauta oidate, makarioi este ean poiēte auta.
Aramaic (Syriac): yā-ḏ-'īn 'an-tūn mā-nā '-ḇe-ḏ-th l-khōn? 'an-tūn qā-rēn 'an-tūn l-y: rab-ba-n wa-mā-ran: wa-šā-pī-r 'ā-m-rīn 'an-tūn: 'ī-th-ay gēr. 'ēn hā-khēyl 'ē-nā mā-ra-khōn wa-rab-ba-khōn m-ša-y-ghēth l-khōn ra-gh-lay-khōn: kh-mā-yā 'ā-p̄ 'an-tūn wā-lē l-khōn d-the-š-y-ghūn ra-gh-lawy ḥaḏ d-'a-ḥ-rī-nā. hā-nā gēr ṭūp̄-sā ya-h-ḇēth l-khōn: d-'ay-k-an d-'ē-nā '-ḇe-ḏ-th l-khōn: hā-kha-nā 'ā-p̄ 'an-tūn thē-'-ḇ-ḏūn. 'ā-mēn 'ā-mēn 'ā-mar 'ē-nā l-khōn: d-layth 'aḇ-dā

d-ra-ḇ me-n mā-rēh: wa-lā š-lī-ḥā d-ra-ḇ me-n ma-n d-šad-rēh. ’ēn ha-lēn yā-ḏ-’īn ’an-tūn: ṭū-ḇā-na-y-khōn ’ēn ‘ā-ḇ-ḏīn ’an-tūn l-hēyn.

The Betrayal Foretold

John 13:18-20 | Jesus speaking of the betrayal to come
Jesus's Words: "I don’t speak concerning all of you. I know whom I have chosen. But that the Scripture may be fulfilled, ‘He who eats bread with me has lifted up his heel against me.’ From now on, I tell you before it happens, that when it happens, you may believe that I am he. Most certainly I tell you, he who receives whomever I send receives me; and he who receives me receives him who sent me."
Koine Greek: ou peri pantōn hymōn legō: egō oida hous exelexamēn: all’ hina hē graphē plērōthē: ho trōgōn mou ton arton epēren ep’ eme tēn pternan autou. ap’ arti legō hymin pro tou genesthai, hina pisteusēte hotan genētai hoti egō eimi. amēn amēn legō hymin, ho lambanōn an tina pempsō eme lambanei, ho de eme lambanōn lambanei ton pempsanta me.
Aramaic (Syriac): lā h-wā ‘al khū-l-khōn ’ā-mar ’ē-nā: yā-ḏa-’ ’ē-nā gēr l-’ay-lēn d-gha-ḇ-yēth. ’ēl-lā d-ne-š-tha-l-am k-thā-ḇā: d-ma-n d-’ā-khēyl ‘am-y la-ḥ-mā: ’a-rīm ‘-lay ‘ē-qe-ḇēh. me-n hā-šā ’ā-mar ’ē-nā l-khōn: d-’a-ḏ-lā n-ē-h-wē: d-mā d-h-wā th-hay-m-nūn d-’ē-nā ’ē-nā. ’ā-mēn ’ā-mēn ’ā-mar ’ē-nā l-khōn: d-ma-n d-qa-bēl l-ma-n d-m-šad-ar ’ē-nā: l-y qa-bēl. wa-ma-n d-l-y qa-bēl: qa-bēl l-ma-n d-šad-ra-ny.

The Betrayer Revealed

John 13:21 | Jesus’s troubled declaration
Jesus's Words: "Most certainly I tell you, one of you will betray me."
Koine Greek: amēn amēn legō hymin hoti heis ex hymōn paradōsei me.
Aramaic (Syriac): ’ā-mēn ’ā-mēn ’ā-mar ’ē-nā l-khōn: d-ḥaḏ me-n-khōn n-ša-l-ma-ny.

John 13:26-27 | Jesus identifying the betrayer
Jesus's Words: "It is he to whom I will give the piece of bread when I have dipped it. ... What you do, do quickly."
Koine Greek: ekeinos estin hō egō bapsas to psōmion dōsō autō. ... ho poieis poiēson tachion.
Aramaic (Syriac): haw hū d-’ē-nā ṣā-ḇa’ ’ē-nā la-ḥ-mā wa-yā-hēḇ ’ē-nā lēh. ... haw me-ḏem d-’ā-ḇēḏ ’at: ‘-ḇe-ḏ-y-hy b-’a-gh-al.

The New Commandment

John 13:31-33 | Jesus speaking of His departure and glory
Jesus's Words: "Now the Son of Man is glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and he will glorify him immediately. Little children, I will be with you a little while longer. You will seek me, and as I said to the Jews, ‘Where I am going, you can’t come,’ so now I tell you."
Koine Greek: nun edoxasthē ho huios tou anthrōpou, kai ho theos edoxasthē en autō: ei ho theos edoxasthē en autō, kai ho theos doxasei auton en hautō, kai euthus doxasei auton. teknia, eti mikron meth’ hymōn eimi: zētēsete me, kai kathōs eipon tois Ioudaiois hoti hopou egō hypagō hymeis ou dunasthe elthein, kai hymin legō arti.
Aramaic (Syriac): hā-šā ne-š-tha-b-aḥ b-rēh d-’ā-nā-šā: wa-’a-lā-hā ne-š-tha-b-aḥ bēh. wa-’ēn ’a-lā-hā ne-š-tha-b-aḥ bēh: wa-’ā-p̄ ’a-lā-hā n-ša-b-ḥī-w b-na-p̄-šēh: wa-ma-ḥ-ḏā n-ša-b-ḥī-w. b-na-y: qa-līl thūḇ za-ḇ-nā ‘am-khōn ’ē-nā. wa-th-ḇ-’ū-na-ny: wa-’ay-k-an d-’e-m-reth l-Yī-hū-ḏā-yē: d-’ay-kā d-’ē-nā ’ā-zel ’ē-nā ’an-tūn lā mē-š-k-a-ḥīn ’an-tūn l-mē-thā: ’ā-p̄ l-khōn ’ā-mar ’ē-nā hā-šā.

John 13:34-35 | The Commandment of Love
Jesus's Words: "A new commandment I give to you, that you love one another. Just as I have loved you, you also must love one another. By this everyone will know that you are my disciples, if you have love for one another."
Koine Greek: entolēn kainēn didōmi hymin hina agapate allēlous, kathōs ēgapēsa hymas hina kai hymeis agapate allēlous. en toutō gnōsontai pantes hoti emoi mathētai este, ean agapēn echēte en allēlois.
Aramaic (Syriac): pu-q-ḏā-nā ḥa-ḏ-thā yā-hēḇ ’ē-nā l-khōn: d-th-he-wūn m-ḥa-b-īn ḥaḏ l-’a-ḥ-rī-nā. ’ay-k-an d-’ē-nā ’a-ḥ-ḇēth-khōn: ’ā-p̄ ’an-tūn th-he-wūn m-ḥa-b-īn ḥaḏ l-’a-ḥ-rī-nā. b-hā-ḏē ne-ḏa-’ khū-l-nāš d-thal-mī-ḏ-y ’an-tūn: ’ēn ḥū-bā n-h-wē b-khōn ḥaḏ l-wāth ḥaḏ.

Peter's Denial Foretold

John 13:36 | Jesus's response to Peter's question "Where are you going?"
Jesus's Words: "Where I am going, you can't follow me now, but you will follow me later."
Koine Greek: hopou hypagō ou dunasai moi nun akolouthēsai, akolouthēseis de hysteron.
Aramaic (Syriac): ʾay-kā d-ʾā-zel ʾē-nā: lā mē-š-k-a-ḥ ʾat hā-šā d-th-ē-thē ḇā-thar-y: ḇā-thar dēn th-ē-thē.

John 13:38 | Jesus's warning to Peter
Jesus's Words: "Will you lay down your life for me? Most certainly I tell you, the rooster won't crow until you have denied me three times."
Koine Greek: tēn psychēn sou hyper emou thēseis? amēn amēn legō soi, ou mē alektōr phōnēsē heōs hou arnēsē me tris.
Aramaic (Syriac): na-p̄-šāk ʿal ʾa-p̄ay th-sīm? ʾā-mēn ʾā-mēn ʾā-mar ʾē-nā lāk: d-lā n-ē-q-rē thar-nā-gh-lā: ʿa-ḏ-mā d-the-k-p-ūr b-y th-lā-th za-ḇ-nīn.

The Way, the Truth, and the Life

John 14:1-4 | Comfort and the promise of a place
Jesus's Words: "Don't let your heart be troubled. Believe in God, believe also in me. In my Father's house are many homes. If it weren't so, I would have told you. I am going to prepare a place for you. If I go and prepare a place for you, I will come again, and will receive you to myself; that where I am, you may be there also. Where I am going, you know, and you know the way."
Koine Greek: mē tarassesthō hymōn hē kardia: pisteuete eis ton theon kai eis eme pisteuete. en tē oikia tou patros mou monai pollai eisin: ei de mē, eipon an hymin hoti poreuomai hetoimasai topon hymin. kai ean poreuthō kai hetoimasō topon hymin, palin erchomai kai paralēmpsomai hymas pros emauton, hina hopou eimi egō kai hymeis ēte. kai hopou egō hypagō oidate tēn hodon.
Aramaic (Syriac): lā ne-th-d-wiḏ le-ba-khōn: hay-me-n-ū b-ʾa-lā-hā wa-ḇ-y hay-me-n-ū. sa-gh-yā-ʾīn e-nēn ʾā-wā-nē b-ḇay-thā d-ʾā-ḇ-y: wa-ʾēn lā: ʾā-mar h-way-th l-khōn. d-ʾā-zel ʾē-nā d-ʾē-ṭay-yeḇ l-khōn ʾa-th-rā. wa-ʾēn ʾē-zel ʾē-ṭay-yeḇ l-khōn ʾa-th-rā: thūḇ ʾā-thē ʾē-nā wa-ʾē-ḏ-ba-r-khōn l-wā-th-y: d-ʾay-kā d-ʾē-nā ʾī-th-ay: ʾā-p̄ ʾan-tūn th-he-wūn. wa-l-ʾay-kā d-ʾā-zel ʾē-nā yā-ḏ-ʾīn ʾan-tūn: wa-ʾūr-ḥā yā-ḏ-ʾīn ʾan-tūn.

John 14:6-7 | The sixth "I Am" statement
Jesus's Words: "I am the way, the truth, and the life. No one comes to the Father, except through me. If you had known me, you would have known my Father also. From now on, you know him, and have seen him."
Koine Greek: egō eimi hē hodos kai hē alētheia kai hē zōē: oudeis erchetai pros ton patera ei mē di' emou. ei egnōkeite me, kai ton patera mou an ēdeite: kai ap' arti ginōskete auton kai heōrakate auton.
Aramaic (Syriac): ʾē-nā ʾē-nā ʾūr-ḥā wa-š-rā-rā wa-ḥa-yē: lā nāš ʾā-thē l-wāth ʾā-ḇ-y ʾēl-lā ʾēn b-y. ʾē-lū l-y yā-ḏ-ʾīn h-way-thūn: ʾā-p̄ l-ʾā-ḇ-y h-way-thūn yā-ḏ-ʾīn. wa-me-n hā-šā yā-ḏ-ʾīn ʾan-tūn lēh: wa-ḥ-zay-thū-ny.

John 14:9-11 | Jesus answering Philip regarding seeing the Father
Jesus's Words: "Have I been with you such a long time, and do you not know me, Philip? He who has seen me has seen the Father. How do you say, 'Show us the Father?' Don't you believe that I am in the Father, and the Father in me? The words that I tell you, I speak not from myself; but the Father who lives in me does his works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake."
Koine Greek: tosouton chronon meth' hymōn eimi kai ouk egnōkas me, Philippe? ho heōrakōs eme heōraken ton patera: pōs sy legeis: deixon hēmin ton patera? ou pisteueis hoti egō en tō patri kai ho patēr en emoi estin? ta rhēmata ha egō legō hymin ap' emautou ou lalō: ho de patēr en emoi menōn poiei ta erga autou. pisteuete moi hoti egō en tō patri kai ho patēr en emoi: ei de mē, dia ta erga auta pisteuete.
Aramaic (Syriac): khū-l hā-nā za-ḇ-nā ʿam-khōn ʾē-nā: wa-lā yā-ḏa-ʾ ʾat l-y Pī-lī-p-os? ma-n d-l-y ḥ-zā: ḥ-zā l-ʾā-ḇā. wa-ʾay-k-an ʾat ʾā-mar ʾat: ḥaw-wa-yn ʾā-ḇā? lā m-hay-mēn ʾat d-ʾē-nā ḇ-ʾā-ḇ-y wa-ʾā-ḇ-y b-y? me-le d-ʾē-nā m-ma-l-lel ʾē-nā: lā h-wā me-n ṣē-ḇ-yān na-p̄-š-y m-ma-l-lel ʾē-nā: ʾā-ḇ-y d-ḇ-y m-qa-w-yā: hū ʿā-ḇēḏ ʿ-ḇā-ḏē ha-lēn. hay-me-n-ū d-ʾē-nā ḇ-ʾā-ḇ-y wa-ʾā-ḇ-y b-y: wa-ʾēn lā: ʾā-p̄-ʾēn me-ṭūl ʿ-ḇā-ḏē hay-me-n-ū.

John 14:12-14 | The promise of answered prayer
Jesus's Words: "Most certainly I tell you, he who believes in me, the works that I do, he will do also; and he will do greater works than these, because I am going to my Father. Whatever you will ask in my name, that I will do, that the Father may be glorified in the Son. If you will ask anything in my name, I will do it."
Koine Greek: amēn amēn legō hymin, ho pisteuōn eis eme ta erga ha egō poiō kakeinos poiēsei, kai meizona toutōn poiēsei, hoti egō pros ton patera poreuomai. kai ho ti an aitēsēte en tō onomati mou touto poiēsō, hina doxasthē ho patēr en tō huiō. ean ti aitēsēte me en tō onomati mou egō poiēsō.
Aramaic (Syriac): ’ā-mēn ’ā-mēn ’ā-mar ’ē-nā l-khōn: d-ma-n d-m-hay-mēn b-y: ‘-ḇā-ḏē d-’ē-nā ‘ā-ḇēḏ ’ē-nā: ’ā-p̄ hū n-ē-’-baḏ: wa-ḏ-ra-ḇ-īn me-n ha-lēn n-ē-’-baḏ. d-’ē-nā l-wāth ’ā-ḇ-y ’ā-zel ’ē-nā. wa-me-ḏem d-the-š-’ē-lūn b-ša-m-y: ’ē-’-baḏ l-khōn: d-ne-š-tha-b-aḥ ’ā-ḇā b-ḇ-rēh. wa-’ēn the-š-’ē-l-ū-na-ny b-ša-m-y: ’ē-nā ’ē-’-baḏ.

The Promise of the Counselor

John 14:15-17 | The Spirit of Truth
Jesus's Words: "If you love me, keep my commandments. I will pray to the Father, and he will give you another Counselor, that he may be with you forever: the Spirit of truth, whom the world can’t receive; for it doesn’t see him and doesn’t know him. You know him, for he lives with you, and will be in you."
Koine Greek: ean agapate me, tas entolas tas emas tērēsete: kagō erōtēsō ton patera kai allon paraklēton dōsei hymin, hina meth’ hymōn eis ton aiōna ē: to pneuma tēs alētheias, ho ho kosmos ou dunatai labein, hoti ou theōrei auto oude ginōskei: hymeis ginōskete auto, hoti par’ hymin menei kai en hymin estai.
Aramaic (Syriac): ’ēn ma-ḥ-ḇīn ’an-tūn l-y: pu-q-ḏā-na-y na-ṭ-r-ū. wa-’ē-nā ’ē-š-’al me-n ’ā-ḇ-y: wa-’a-ḥ-rī-nā pa-raq-lē-ṭā n-e-tel l-khōn: d-ne-h-wē ‘am-khōn l-’ā-lam. rū-ḥā d-ša-rī-rā-thā: hāy d-’ā-l-mā lā mē-š-k-a-ḥ d-ne-qa-b-l-ī-āh: me-ṭūl d-lā ḥ-zā-y-āh wa-lā yā-ḏ-’ā-y-āh. ’an-tūn dēn yā-ḏ-’īn ’an-tūn lāh: d-l-wāth-khōn šā-r-yā: wa-ḇ-khōn h-wāy.

John 14:18-21 | The promise of His return and the manifestation of love
Jesus's Words: "I will not leave you orphans. I will come to you. Yet a little while, and the world will see me no more; but you will see me. Because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you. He who has my commandments and keeps them, that person is one who loves me. He who loves me will be loved by my Father, and I will love him, and will reveal myself to him."
Koine Greek: ouk aphēsō hymas orphanous, erchomai pros hymas. eti mikron kai ho kosmos me ouketi theōrei, hymeis de theōreite me, hoti egō zō kai hymeis zēsete. en ekeinē tē hēmerā gnōsesthe hymeis hoti egō en tō patri mou kai hymeis en emoi kagō en hymin. ho echōn tas entolas mou kai tērōn autas ekeinos estin ho agapōn me: ho de agapōn me agapēthēsetai hypo tou patros mou, kagō agapēsō auton kai emphanisō autō emauton.
Aramaic (Syriac): lā š-ḇā-qē ’ē-nā l-khōn ya-t-mē: ’ā-thē ’ē-nā l-wā-th-khōn. qa-līl thūḇ: wa-’ā-l-mā lā ḥā-zē l-y. ’an-tūn dēn the-ḥ-zū-na-ny: d-’ē-nā ḥā-y: ’ā-p̄ ’an-tūn th-he-wūn ḥa-yē. b-haw yaw-mā thē-ḏ-’ūn d-’ē-nā ḇ-’ā-ḇ-y: wa-’an-tūn b-y: wa-’ē-nā ḇ-khōn. ma-n d-’ī-th l-wā-thēh pu-q-ḏā-na-y wa-nā-ṭar l-hōn: hū-yū ma-ḥ-e-ḇa-ny. haw dēn d-ma-ḥ-e-ḇa-ny: ne-th-ra-ḥam me-n ’ā-ḇ-y. wa-’ē-nā ’e-r-ḥ-mī-w: wa-’ē-ḥa-wī-w na-p̄-š-y.

John 14:23-24 | The indwelling of the Father and the Son
Jesus's Words: "If a man loves me, he will keep my word. My Father will love him, and we will come to him, and make our home with him. He who doesn’t love me doesn’t keep my words. The word which you hear isn’t mine, but the Father’s who sent me."
Koine Greek: ean tis agapa me ton logon mou tērēsei, kai ho patēr mou agapēsei auton, kai pros auton eleusometha kai monēn par’ autō poiēsometha. ho mē agapōn me tous logous mou ou tērei: kai ho logos hon akouete ouk estin emos alla tou pempsantos me patros.
Aramaic (Syriac): ma-n d-rā-ḥēm l-y: me-le-th-y nā-ṭar. wa-’ā-ḇ-y n-re-ḥ-mī-w: wa-l-wā-thēh ’ā-thēyn ḥ-nan: wa-‘aw-mā-rā l-wā-thēh ‘ā-ḇ-ḏīn ḥ-nan. haw dēn d-lā ma-ḥ-e-ḇa-ny: me-le-th-y lā nā-ṭar. wa-me-le-thā hā-ḏē d-šām-’īn ’an-tūn: lā h-wāth ḏī-l-y: ’ēl-lā d-’ā-ḇā d-šad-ra-ny.

John 14:25-26 | The teaching office of the Holy Spirit
Jesus's Words: "I have said these things to you while still living with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and will remind you of all that I said to you."

Koine Greek: tauta lelalēka hymin par’ hymin menōn: ho de paraklētos, to pneuma to hagion ho pempsei ho patēr en tō onomati mou, ekeinos hymas didaxei panta kai hypomnēsei hymas panta ha eipon hymin [egō].
Aramaic (Syriac): ha-lēn ma-l-leth ‘am-khōn: kaḏ l-wā-th-khōn ’ī-th-ay. haw dēn pa-raq-lē-ṭā rū-ḥā d-quḏ-šā: haw d-m-šad-ar ’ā-ḇ-y b-ša-m-y: hū n-a-le-p̄-khōn khū-l-me-ḏem. wa-hū n-a-’-h-ḏ-khōn khū-l-me-ḏem d-’e-m-reth l-khōn.

John 14:27-28 | The gift of Peace and the Father’s greatness
Jesus's Words: "Peace I leave with you. My peace I give to you; not as the world gives, give I to you. Don’t let your heart be troubled, neither let it be fearful. You heard how I told you, ‘I go away, and I come to you.’ If you loved me, you would have rejoiced, because I said I am going to my Father; for the Father is greater than I."
Koine Greek: eirēnēn aphiēmi hymin, eirēnēn tēn emēn didōmi hymin: ou kathōs ho kosmos didōsin egō didōmi hymin. mē tarassesthō hymōn hē kardia mēde deiliatō. ēkousate hoti egō eipon hymin: hypagō kai erchomai pros hymas. ei ēgapate me echarēte an hoti poreuomai pros ton patera, hoti ho patēr meizōn mou estin.
Aramaic (Syriac): š-lā-mā šā-ḇēq ’ē-nā l-khōn: š-lā-mā ḏī-l-y yā-hēḇ ’ē-nā l-khōn. lā h-wā ’ay-k-an d-yā-hēḇ ’ā-l-mā: ’ē-nā yā-hēḇ ’ē-nā l-khōn. lā ne-th-d-wiḏ le-ba-khōn wa-lā nē-ḏ-ḥal. š-ma’-thūn d-’e-m-reth l-khōn: d-’ā-zel ’ē-nā wa-’ā-thē ’ē-nā l-wā-th-khōn. ’ē-lū ma-ḥ-ḇīn h-way-thūn l-y: ḥā-ḏēn h-way-thūn d-’ā-zel ’ē-nā l-wāth ’ā-ḇ-y: d-’ā-ḇ-y ra-ḇ hū me-n-y.

John 14:30-31 | The Prince of this world and the departure
Jesus's Words: "I will no more speak much with you, for the prince of the world comes, and he has nothing in me. But that the world may know that I love the Father, and as the Father commanded me, even so I do. Arise, let’s go from here."
Koine Greek: ouketi polla lalēsō meth’ hymōn, erchetai gar ho tou kosmou archōn: kai en emoi ouk echei ouden: all’ hina gnō ho kosmos hoti agapō ton patera, kai kathōs eneteilato moi ho patēr, houtōs poiō. egeiresthe, agōmen enteuthen.
Aramaic (Syriac): me-kīl lā ’ē-ma-l-lel ‘am-khōn sa-gh-yā-’thā: ’ā-thē gēr ’ar-khū-nēh d-’ā-l-mā: wa-ḇ-y layth lēh me-ḏem. ’ēl-lā d-ne-ḏa-’ ’ā-l-mā d-rā-ḥēm ’ē-nā l-’ā-ḇ-y: wa-’ay-k-an d-p-qa-ḏ-an-y ’ā-ḇ-y: hā-kha-nā ‘ā-ḇēḏ ’ē-nā. qū-m-ū n-ē-zel me-khā.

The True Vine

John 15:1-5 | The allegory of the vine and the branches
Jesus's Words: "I am the true vine, and my Father is the farmer. Every branch in me that doesn’t bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit. You are already pruned clean because of the word which I have spoken to you. Remain in me, and I in you. As the branch can’t bear fruit by itself unless it remains in the vine, so neither can you, unless you remain in me. I am the vine. You are the branches. He who remains in me, and I in him, bears much fruit, for apart from me you can do nothing."
Koine Greek: egō eimi hē ampelos hē alēthinē kai ho patēr mou ho geōrgos estin. pan klēma en emoi mē pheron karpon airei auto, kai pan to karpon pheron kathairei auto hina karpon pleiona pherē. ēdē hymeis katharoi este dia ton logon hon lelalēka hymin. meinate en emoi, kagō en hymin. kathōs to klēma ou dunatai karpon pherein aph’ heautou ean mē meinē en tē ampelō, houtōs oude hymeis ean mē en emoi menēte. egō eimi hē ampelos, hymeis ta klēmata. ho menōn en emoi kagō en autō houtos pherei karpon polun, hoti chōris emou ou dunasthe poiein ouden.
Aramaic (Syriac): ’ē-nā ’ē-nā g-p̄e-th-thā d-ša-rī-rā-thā: wa-’ā-ḇ-y hū pā-l-ḥā. khū-l š-ḇī-š-thā d-ḇ-y pa-’rē lā ya-h-ḇā: šā-qel lāh. wa-’ay-ḏā d-ya-h-ḇā pa-’rē: m-da-khē lāh: d-p̄a-’rē sa-gh-yā-’ē thay-thē. ’an-tūn me-kīl d-khay-yā ’an-tūn: me-ṭūl me-le-thā d-ma-l-leth ‘am-khōn. qa-w-ū b-y wa-’ē-nā ḇ-khōn. ’ay-k-an d-š-ḇī-š-thā lā mē-š-k-la-ḥā d-the-tel pa-’rē me-n na-p̄-šāh: ’ēn lā m-qa-w-yā b-gha-p̄e-th-thā: hā-kha-nā ’ā-p̄ lā ’an-tūn: ’ēn lā th-qa-w-ūn b-y. ’ē-nā ’ē-nā g-p̄e-th-thā: wa-’an-tūn š-ḇī-šā-thā. ma-n d-m-qa-w-ē b-y wa-’ē-nā bēh: hā-nā may-thē pa-’rē sa-gh-yā-’ē: me-ṭūl d-ḏ-lā l-y me-ḏem lā mē-š-k-a-ḥīn ’an-tūn l-mē-’-baḏ.

John 15:7-11 | Remaining in His love and joy
Jesus's Words: "If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you. In this is my Father glorified, that you bear much fruit; and so you will be my disciples. Even as the Father has loved me, I also have loved you. Remain in my love. If you keep my commandments, you will remain in my love; even as I have kept my Father’s commandments, and remain in his love. I have spoken these things to you, that my joy may be in you, and that your joy may be made full."

Koine Greek: ean meinēte en emoi kai ta rhēmata mou en hymin meinē, ho ean thelēte aitēsasthe kai genēsetai hymin. en toutō edoxasthē ho patēr mou, hina karpon polun pherēte kai genēsthe emoi mathētai. kathōs ēgapēsen me ho patēr kagō hymas ēgapēsa: meinate en tē agapē tē emē. ean tas entolas mou tērēsēte, meneite en tē agapē mou, kathōs egō tas entolas tou patros mou tetērēka kai menō autou en tē agapē. tauta lelalēka hymin hina hē chara hē emē en hymin ē kai hē chara hymōn plērōthē.
Aramaic (Syriac): ʾēn dēn th-qa-w-ūn b-y: wa-me-le-th-y b-khōn n-qa-w-yān: khū-l mā d-the-ṣ-ḇūn l-me-š-ʾal: n-h-wē l-khōn. b-hā-ḏē ne-š-tha-b-aḥ ʾā-ḇā: d-p̄a-ʾrē sa-gh-yā-ʾē thay-th-ūn: wa-th-h-wūn thal-mī-ḏ-y. ʾay-k-an d-ʾa-ḥ-ḇa-ny ʾā-ḇ-y: ʾā-p̄ ʾē-nā ʾa-ḥ-ḇēth-khōn: qa-w-ū b-ḥū-ba-y ḏī-l-y. ʾēn pu-q-ḏā-na-y na-ṭ-r-ūn: th-qa-w-ūn b-ḥū-bā ḏī-l-y: ʾay-k-an d-ʾē-nā n-ṭ-re-th pu-q-ḏā-naw-hī d-ʾā-ḇ-y: wa-m-qa-w-ē ʾē-nā b-ḥū-bēh. ha-lēn ma-l-leth ʿam-khōn: d-ḥa-ḏ-ū-th-y th-h-wē b-khōn: wa-ḥa-ḏ-ū-th-khōn the-š-th-a-l-am.

John 15:12-14 | The Greatest Love
Jesus's Words: "This is my commandment, that you love one another, even as I have loved you. Greater love has no one than this, that someone lay down his life for his friends. You are my friends, if you do whatever I command you."
Koine Greek: hautē estin hē entolē hē emē hina agapate allēlous kathōs ēgapēsa hymas. meizona tautēs agapēn oudeis echei, hina tis tēn psychēn autou thē hyper tōn philōn autou. hymeis philoi mou este ean poiēte ha egō entellomai hymin.
Aramaic (Syriac): hā-nā hū pu-q-ḏā-n-y: d-th-he-wūn m-ḥa-b-īn ḥaḏ l-ʾa-ḥ-rī-nā: ʾay-k-an d-ʾē-nā ʾa-ḥ-ḇēth-khōn. ḥū-bā d-ra-ḇ me-n hā-nā layth: d-nāš na-p̄-šēh n-sīm ʿal ʾa-p̄ay rā-ḥ-maw-hī. ʾan-tūn rā-ḥ-ma-y ʾan-tūn: ʾēn ʿā-ḇ-ḏīn ʾan-tūn khū-l d-m-p-qa-ḏ ʾē-nā l-khōn.

John 15:15-17 | From bondservants to friends
Jesus's Words: "No longer do I call you bondservants, for the bondservant doesn't know what his lord does. But I have called you friends, for everything that I heard from my Father, I have made known to you. You didn't choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of the Father in my name, he may give it to you. I command these things to you, that you may love one another."
Koine Greek: ouketi legō hymas doulous, hoti ho doulos ouk oiden ti poiei autou ho kurios: hymas de eirēka philous, hoti panta ha ēkousa para tou patros mou egnōrisa hymin. ouch hymeis me exelexasthe, all' egō exelexamēn hymas kai ethēka hymas hina hymeis hupagēte kai karpon pherēte kai ho karpos hymōn menē, hina ho ti an aitēsēte ton patera en tō onomati mou dō hymin. tauta entellomai hymin hina agapate allēlous.
Aramaic (Syriac): lā h-wēth qā-rē l-khōn ʿaḇ-ḏē: me-ṭūl d-ʿaḇ-dā lā yā-ḏa-ʾ mā-nā ʿā-ḇēḏ mā-rēh. rā-ḥ-ma-y dēn qar-yā-th-khōn: d-khū-l d-ša-m-ʾeth me-n ʾā-ḇ-y: ʾa-w-ḏ-ʾā-th-khōn. lā h-wā ʾan-tūn g-ḇay-th-ū-ny: ʾēl-lā ʾē-nā g-ḇay-th-khōn: wa-s-meth-khōn d-ʾā-p̄ ʾan-tūn th-ē-zel-ūn thay-th-ūn pa-ʾrē: wa-p̄a-ʾrē-khōn n-qa-w-ūn. d-khū-l d-the-š-ʾē-lūn l-ʾā-ḇ-y b-ša-m-y: n-e-tel l-khōn. ha-lēn m-p-qa-ḏ ʾē-nā l-khōn: d-th-he-wūn m-ḥa-b-īn ḥaḏ l-ʾa-ḥ-rī-nā.

The Hatred of the World

John 15:18-21 | The world's opposition to the disciples
Jesus's Words: "If the world hates you, you know that it has hated me before it hated you. If you were of the world, the world would love its own. But because you are not of the world, since I chose you out of the world, therefore the world hates you. Remember the word that I said to you: 'A bondservant is not greater than his lord.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. But all these things they will do to you for my name's sake, because they don't know him who sent me."
Koine Greek: ei ho kosmos hymas misei, ginōskete hoti eme prōton hymōn memisēken. ei ek tou kosmou ēte, ho kosmos an to idion ephilei: hoti de ek tou kosmou ouk este, all' egō exelexamēn hymas ek tou kosmou, dia touto misei hymas ho kosmos. mnemoneuete tou logou hou egō eipon hymin: ouk estin doulos meizōn tou kuriou autou. ei eme ediōxan, kai hymas diōxousin: ei ton logon mou etērēsan, kai ton hymeteron tērēsousin. alla tauta panta poiēsousin eis hymas dia to onoma mou, hoti ouk oidasin ton pempsanta me.
Aramaic (Syriac): ʾēn ʾā-l-mā śā-nē l-khōn: d-ʾē-gh-ūn d-l-y q-ḏā-may-khōn s-nā. ʾē-lū me-n ʾā-l-mā h-way-thūn: ʾā-l-mā l-ḏī-lēh rā-ḥēm h-wā. ʾan-tūn dēn lā h-way-thūn me-n ʾā-l-mā: ʾēl-lā ʾē-nā g-ḇēth-khōn me-n ʾā-l-mā: me-ṭūl hā-nā śā-nē l-khōn ʾā-l-mā. ʾē-th-ḏ-kha-r-ū me-le-thā d-ʾē-m-reth l-khōn: d-layth ʿaḇ-dā d-ra-ḇ me-n mā-rēh. ʾēn l-y r-ḏa-p̄-ū: ʾā-p̄ l-khōn n-re-ḏ-p̄-ūn. wa-ʾēn me-le-th-y n-ṭa-r-ū: ʾā-p̄ l-ḏī-l-khōn n-na-ṭ-r-ūn. ʾēl-lā ha-lēn khū-l-hēyn n-ē-ʾ-ḇ-ḏūn b-khōn me-ṭūl š-m-y: d-lā yā-ḏ-ʾīn l-ma-n d-šad-ra-ny.

John 15:22-25 | The guilt of those who reject the Light
Jesus's Words: "If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them the works which no one else did, they would not have had sin. But now they have seen and also hated both me and my Father. But this happened so that the word may be fulfilled which was written in their law, ‘They hated me without a cause."
Koine Greek: ei mē ēlthon kai elalēsa autois, hamartian ouk eichosan: nun de prophasin ouk echousin peri tēs hamartias autōn. ho eme misōn kai ton patera mou misei. ei ta erga mē epoiēsa en autois ha oudeis allos epoiēsen, hamartian ouk eichosan: nun de kai heōrakasin kai memisēkasin kai eme kai ton patera mou. all’ hina plērōthē ho logos ho en tō nomō autōn gegrammenos hoti emisēsan me dōrean.
Aramaic (Syriac): ’ē-lū lā ’ē-thā-y wa-ma-l-leth ‘am-hōn: layth h-wāth l-hōn ḥ-ṭī-thā. hā-šā dēn layth l-hōn ‘e-l-thā ‘al ’a-p̄ay ḥ-ṭī-th-hōn. ma-n d-l-y śā-nē: ’ā-p̄ l-’ā-ḇ-y śā-nē. ’ē-lū ‘-ḇā-ḏē lā ‘-ḇe-ḏ-th l-hōn d-nāš ’a-ḥ-rī-nā lā ‘-ḇaḏ: layth h-wāth l-hōn ḥ-ṭī-thā. hā-šā dēn wa-ḥ-zay-ū wa-s-nay-ū ’ā-p̄ l-y wa-’ā-p̄ l-’ā-ḇ-y. d-ne-š-tha-l-am me-le-thā d-k-thī-ḇā b-nā-mū-sa-hōn: d-s-nay-ū-ny me-gh-an.

John 15:26-27 | The witness of the Counselor and the Disciples
Jesus's Words: "When the Counselor has come, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify about me. You will also testify, because you have been with me from the beginning."
Koine Greek: hotan elthē ho paraklētos hon egō pempsō hymin para tou patros, to pneuma tēs alētheias ho para tou patros ekporeuetai, ekeinos marturēsei peri emou: kai hymeis de martureite, hoti ap’ archēs meth’ emou este.
Aramaic (Syriac): mā dēn d-’ā-thē pa-raq-lē-ṭā: haw d-’ē-nā m-šad-ar ’ē-nā l-khōn me-n l-wāth ’ā-ḇ-y: rū-ḥā d-ša-rī-rā-thā: hāy d-me-n l-wāth ’ā-ḇ-y nā-p̄-qā: hū n-sa-heḏ ‘-lay. wa-’ā-p̄ ’an-tūn sa-h-ḏīn ’an-tūn: d-me-n rē-šīth ‘am-y ’an-tūn.

The Coming of the Counselor

John 16:1-4 | Warning of future persecution
Jesus's Words: "I have said these things to you, that you wouldn’t be made to stumble. They will put you out of the synagogues. Yes, the time is coming that whoever kills you will think that he offers service to God. They will do these things because they have not known the Father, nor me. But I have told you these things, that when the time comes, you may remember that I told you of them. I didn’t tell you these things from the beginning, because I was with you."
Koine Greek: tauta lelalēka hymin hina mē skandalisthēte. aposunagōgous poiēsousin hymas: all’ erchetai hōra hina pas ho apokteinas hymas doxē latreian prospherein tō theō. kai tauta poiēsousin hoti ouk egnōsan ton patera oude eme. alla tauta lelalēka hymin hina hotan elthē hē hōra autōn mnēmoneuēte autōn hoti egō eipon hymin. tauta de hymin ex archēs ouk eipon, hoti meth’ hymōn ēmēn.
Aramaic (Syriac): ha-lēn ma-l-leth ‘am-khōn: d-lā the-th-k-š-lūn. ne-p-qū-na-khōn gēr me-n kh-nū-š-thā-th-hōn. wa-’ā-th-yā sā-’a-thā: d-khū-l d-ne-q-ṭū-l-khōn: ne-s-bar d-qu-r-bā-nā m-qa-r-reḇ l-’a-lā-hā. wa-ha-lēn n-ē-’-ḇ-ḏūn: me-ṭūl d-lā yā-ḏa-’ū ’ā-p̄-lā l-’ā-ḇ-y wa-’ā-p̄-lā l-y. ha-lēn ma-l-leth ‘am-khōn: d-mā d-’ē-thā za-ḇ-n-hēyn: th-ē-th-ḏ-kha-r-ūn d-’ē-nā ’e-m-reth l-khōn. wa-ha-lēn me-n rē-šīth lā ’e-m-reth l-khōn: d-‘am-khōn h-wīth.

John 16:5-7 | The necessity of His departure
Jesus's Words: "But now I am going to him who sent me, and none of you asks me, ‘Where are you going?’ But because I have told you these things, sorrow has filled your heart. Nevertheless I tell you the truth: It is to your advantage that I go away, for if I don’t go away, the Counselor won’t come to you. But if I go, I will send him to you."
Koine Greek: nun de hypagō pros ton pempsanta me, kai oudeis ex hymōn erōta me: pou hypageis? all’ hoti tauta lelalēka hymin hē lupē peplērōken hymōn tēn kardian. all’ egō tēn alētheian legō hymin, sympherei hymin hina egō apelthō. ean gar mē apelthō, ho paraklētos ouk eleusetai pros hymas: ean de poreuthō, pempsō auton pros hymas.
Aramaic (Syriac): hā-šā dēn ’ā-zel ’ē-nā l-wāth ma-n d-šad-ra-ny: wa-lā nāš me-n-khōn m-ša-’ēl l-y l-’ay-kā ’ā-zel ’at. me-ṭūl d-ha-lēn ma-l-leth ‘am-khōn: ’ē-thāth kar-yū-thā wa-m-lāth l-le-ba-wa-th-khōn. ’ēl-lā ’ē-nā š-rā-rā ’ā-mar ’ē-nā l-khōn: d-p̄ā-qa-ḥ l-khōn d-’ē-nā ’ē-zel. ’ēn gēr ’ē-nā lā ’ā-zel ’ē-nā: pa-raq-lē-ṭā lā ’ā-thē l-wā-th-khōn. ’ēn dēn ’ē-zel: ’ē-šad-r-ī-w l-wā-th-khōn.

John 16:8-11 | The work of the Holy Spirit

Jesus's Words: "When he has come, he will convict the world about sin, about righteousness, and about judgment; about sin, because they don't believe in me; about righteousness, because I am going to my Father, and you won't see me any more; about judgment, because the prince of this world has been judged."
Koine Greek: kai elthōn ekeinos elenxei ton kosmon peri hamartias kai peri dikaiosunēs kai peri krisēos: peri hamartias men, hoti ou pisteuousin eis eme: peri dikaiosunēs de, hoti pros ton patera hypagō kai ouketi theōreite me: peri de krisēos, hoti ho archōn tou kosmou toutou kekritai.
Aramaic (Syriac): wa-mā d-'ē-thā hū: n-a-k-s-ī-w l-'ā-l-mā 'al ḥ-ṭī-thā: wa-'al zar-ḏī-qū-thā: wa-'al dī-nā. 'al ḥ-ṭī-thā: d-lā m-hay-m-nīn b-y. 'al zar-ḏī-qū-thā dēn: d-l-wāth 'ā-ḇ-y 'ā-zel 'ē-nā: wa-lā th-ḥ-zū-na-ny thūḇ. 'al dī-nā dēn: d-'ar-khū-nēh d-'ā-l-mā hā-nā dī-n hū.

John 16:12-15 | The Spirit of Truth guiding into all truth
Jesus's Words: "I have yet many things to tell you, but you can't bear them now. However when he, the Spirit of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming. He will glorify me, for he will take from what is mine, and will declare it to you. All things whatever the Father has are mine; therefore I said that he takes of mine, and will declare it to you."
Koine Greek: eti polla echō hymin legein, all' ou dunasthe bastazein arti: hotan de elthē ekeinos, to pneuma tēs alētheias, hodēgēsei hymas en tē alētheia pasē: ou gar lalēsei ap' heautou, all' hosa akousei lalēsei, kai ta erchomena anangelei hymin. ekeinos eme doxasei, hoti ek tou emou lēmpsetai kai anangelei hymin. panta hosa echei ho patēr ema estin: dia touto eipon hoti ek tou emou lambanei kai anangelei hymin.
Aramaic (Syriac): thūḇ sa-gh-yā-'thā 'ī-th l-y l-mē-m-ar l-khōn: 'ēl-lā lā mē-š-k-a-ḥīn 'an-tūn l-me-'-ḥaḏ hā-šā. mā dēn d-'ā-thā rū-ḥā d-ša-rī-rā-thā: hū n-dab-bar-khōn b-khū-lēh š-rā-rā. lā gēr n-ma-l-lel me-n ṣē-ḇ-yān na-p̄-šēh: 'ēl-lā khū-l d-ne-š-ma' n-ma-l-lel: wa-'ā-th-yā-thā n-aw-ḏa-'khōn. wa-hū n-ša-b-ḥa-ny: me-ṭūl d-me-n d-ḏī-l-y n-se-ḇ wa-n-ḥa-w-ē-khōn. khū-l me-ḏem d-'ī-th l-'ā-ḇ-y ḏī-l-y hū: me-ṭūl hā-nā 'e-m-reth l-khōn: d-me-n d-ḏī-l-y n-se-ḇ wa-n-ḥa-w-ē-khōn.

A Little While

John 16:16 | The paradox of His departure and return
Jesus's Words: "A little while, and you will not see me; and again a little while, and you will see me, because I am going to the Father."
Koine Greek: mikron kai ouketi theōreite me, kai palin mikron kai opsesthe me, hoti hypagō pros ton patera.
Aramaic (Syriac): qa-līl thūḇ wa-lā the-ḥ-zū-na-ny: wa-qa-līl thūḇ wa-the-ḥ-zū-na-ny: d-'ē-nā l-wāth 'ā-ḇ-y 'ā-zel 'ē-nā.

John 16:19-22 | Sorrow turning into joy
Jesus's Words: "Do you inquire among yourselves concerning this, that I said, 'A little while, and you won't see me; and again a little while, and you will see me?' Most certainly I tell you that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy. A woman, when she gives birth, has sorrow because her time has come. But when she has delivered the child, she doesn't remember the anguish any more, for the joy that a human being is born into the world. Therefore you now have sorrow, but I will see you again, and your heart will rejoice, and no one will take your joy away from you."
Koine Greek: peri toutou zēteite met' allēlōn hoti eipon: mikron kai ou theōreite me, kai palin mikron kai opsesthe me? amēn amēn legō hymin hoti klausete kai thrēnēsete hymeis, ho de kosmos charēsetai: hymeis lupēthēsethe, all' hē lupē hymōn eis charan genēsetai. hē gunē hotan tiktē lupēn echei, hoti ēlthen hē hōra autēs: hotan de gennēsē to paidion, ouketi mnemoneuei tēs thlipseōs dia tēn charan hoti egennēthē anthrōpos eis ton kosmon. kai hymeis oun nun men lupēn echete: palin de opsomai hymas, kai charēsetai hymōn hē kardia, kai tēn charan hymōn oudeis airei aph' hymōn.
Aramaic (Syriac): 'al hā-ḏē bā-'ēn 'an-tūn 'am ḥaḏ d-'e-m-reth l-khōn: d-qa-līl wa-lā the-ḥ-zū-na-ny: wa-thūḇ qa-līl wa-the-ḥ-zū-na-ny? 'ā-mēn 'ā-mēn 'ā-mar 'ē-nā l-khōn: d-th-ē-khūn wa-th-'ē-l-ūn 'an-tūn: wa-'ā-l-mā n-e-ḥ-ḏē. wa-l-khōn thē-k-rē: 'ēl-lā kar-yū-th-khōn l-ḥa-ḏ-ū-thā th-h-wē. 'an-th-thā mā d-yā-l-ḏā: kar-yā lāh: d-'ē-thā za-ḇ-nā d-m-wal-dāh. mā dēn d-ya-l-ḏath b-rā: lā 'ā-h-ḏā 'ū-l-ṣā-nāh me-ṭūl ḥa-ḏ-ū-thā d-'e-th-ī-leḏ bar nā-šā b-'ā-l-mā. 'ā-p̄ 'an-tūn hā-šā kar-yā l-khōn: thūḇ dēn 'e-ḥ-zē-khōn wa-ne-ḥ-ḏē le-ba-khōn: wa-ḥa-ḏ-ū-th-khōn lā nāš šā-qel me-n-khōn.

John 16:23-24 | Asking in His name

Jesus's Words: "In that day you will ask me no questions. Most certainly I tell you, whatever you may ask of the Father in my name, he will give it to you. Until now, you have asked nothing in my name. Ask, and you will receive, that your joy may be made full."
Koine Greek: kai en ekeinē tē hēmerā eme ouk erōtēsete ouden: amēn amēn legō hymin, an ti aitēsēte ton patera en tō onomati mou dōsei hymin. heōs arti ouk ētēsate ouden en tō onomati mou: aiteite kai lēmpsesthe, hina hē chara hymōn ē peplērōmenē.
Aramaic (Syriac): wa-ḇ-haw yaw-mā l-y lā thē-š-’ē-lūn me-ḏem. ’ā-mēn ’ā-mēn ’ā-mar ’ē-nā l-khōn: d-khū-l me-ḏem d-the-š-’ē-lūn l-’ā-ḇ-y b-ša-m-y n-e-tel l-khōn. ‘a-ḏ-mā l-hā-šā lā še-’ēl-thūn me-ḏem b-ša-m-y. š-’ē-l-ū wa-tha-s-ḇūn: d-ḥa-ḏ-ū-th-khōn the-š-th-a-l-am.

Overcoming the World

John 16:25-28 | Plain speech and the Father’s love
Jesus's Words: "I have spoken these things to you in figures of speech. But the time is coming when I will no more speak to you in figures of speech, but will tell you plainly about the Father. In that day you will ask in my name; and I don’t say to you that I will pray to the Father for you, for the Father himself loves you, because you have loved me, and have believed that I came from God. I came from the Father and have come into the world. Again, I leave the world and go to the Father."
Koine Greek: tauta en paroimiais lelalēka hymin: erchetai hōra hote ouketi en paroimiais lalēsō hymin alla parrhēsia peri tou patros apangelei hymin. en ekeinē tē hēmerā en tō onomati mou aitēsesthe, kai ou legō hymin hoti egō erōtēsō ton patera peri hymōn: autos gar ho patēr philei hymas, hoti hymeis eme pephilēkate kai pepisteukate hoti egō para tou theou exēlthon. exēlthon para tou patros kai elēlutha eis ton kosmon: palin aphiēmi ton kosmon kai poreuomai pros ton patera.
Aramaic (Syriac): ha-lēn b-p̄ē-l-’ā-thā ma-l-leth ‘am-khōn. ’ā-th-yā dēn sā-’a-thā: d-lā h-wā b-p̄ē-l-’ā-thā ’ē-ma-l-lel ‘am-khōn: ’ēl-lā ghī-lā-y-āth ‘al ’ā-ḇ-y ’ē-ḥa-wē l-khōn. b-haw yaw-mā thē-š-’ē-lūn b-ša-m-y: wa-lā ’ā-mar ’ē-nā l-khōn d-’ē-nā ’ē-š-’al me-n ’ā-ḇ-y ‘a-lay-khōn. hū gēr ’ā-ḇā rā-ḥēm l-khōn: d-’an-tūn ra-ḥēm-thū-ny wa-hay-me-n-thūn d-me-n l-wāth ’ā-ḇ-y ne-p-qeth. ne-p-qeth me-n l-wāth ’ā-ḇ-y wa-’ē-thā-y l-’ā-l-mā: wa-thūḇ šā-ḇēq ’ē-nā l-’ā-l-mā wa-’ā-zel ’ē-nā l-wāth ’ā-ḇ-y.

John 16:31-33 | The final assurance of peace
Jesus's Words: "Do you now believe? Behold, the time is coming, yes, and has now come, that you will be scattered, everyone to his own place, and you will leave me alone. Yet I am not alone, because the Father is with me. I have said these things to you, that in me you may have peace. In the world you have oppression; but cheer up! I have overcome the world."
Koine Greek: arti pisteuete? idou erchetai hōra kai elēluthen hina skorpisthēte hekastos eis ta idia kakeme monon aphēte: kai ouk eimi monos, hoti ho patēr meth’ emou estin. tauta lelalēka hymin hina en emoi eirēnēn echēte. en tō kosmō thlipsin echete, alla tharseite, egō nenikēka ton kosmon.
Aramaic (Syriac): hay-me-n-ū. hā ’ā-th-yā sā-’a-thā wa-hā ’ē-thāth: d-the-th-ḇad-rūn nāš l-’a-th-rēh: wa-the-š-ḇ-qū-na-ny ḇa-l-ḥū-ḏ-y. wa-lā h-wīth ḇa-l-ḥū-ḏ-y: d-’ā-ḇā ‘am-y hū. ha-lēn ma-l-leth ‘am-khōn: d-ḇ-y n-h-wē l-khōn š-lā-mā. b-’ā-l-mā n-h-wē l-khōn ’ū-l-ṣā-nā: ’ēl-lā ’ē-tha-y-ma-n-ū: ’ē-nā za-khī-thēh l-’ā-l-mā.

The High Priestly Prayer

John 17:1-5 | Jesus’s prayer for His own glorification
Jesus's Words: "Father, the time has come. Glorify your Son, that your Son may also glorify you; even as you gave him authority over all flesh, he will give eternal life to all whom you have given him. This is eternal life, that they should know you, the only true God, and him whom you sent, Jesus Christ. I glorified you on the earth. I have finished the work which you have given me to do. Now, Father, glorify me with your own self with the glory which I had with you before the world existed."
Koine Greek: pater, elēluthen hē hōra: doxason sou ton huion, hina ho huios doxasē se, kathōs edōkas autō exousian pasēs sarkos, hina pan ho dedōkas autō dōsē autois zōēn aiōnion. hautē de estin hē aiōnios zōē hina ginōskōsin se ton monon alēthinon theon kai hon apesteilas Iēsoun Christon. egō se edoxasa epi tēs gēs to ergon teleiōsas ho dedōkas moi hina poiēsō: kai nun doxason me sy, pater, para seautō tē doxē hē eichon pro tou ton kosmon einai para soi.

Aramaic (Syriac): ʾā-ḇā ʾē-thāth sā-ʾa-thā: ša-ba-ḥ b-rāk: d-ḇ-rāk n-ša-b-ḥāk. ʾay-k-an d-ya-h-ḇ-tha-y lēh šū-l-ṭā-nā ʿal khū-l b-sar: d-khū-l d-ya-h-ḇ-tha-y lēh n-e-tel l-hōn ḥa-yē d-l-ʾā-lam. ha-lēn dēn e-nōn ḥa-yē d-l-ʾā-lam: d-ne-ḏ-ʾū-nāk d-ʾat ʾat ʾa-lā-hā d-ša-rī-rā-thā ḇa-l-ḥū-ḏāk: wa-l-ma-n d-šad-ra-ny Ī-šū ʾ M-šī-ḥā. ʾē-nā šab-ba-ḥ-thāk b-ʾar-ʾā: ʿ-ḇā-ḏā d-ya-h-ḇ-tha-y l-y d-ʾē-ʾ-baḏ ša-l-meth l-y. wa-hā-šā ša-ba-ḥ-ay ʾat ʾā-ḇā l-wā-thāk: b-haw šū-ḇ-ḥā d-ʾī-th h-wā l-y l-wā-thāk me-n q-ḏām d-n-h-wē ʾā-l-mā.

John 17:6-10 | Jesus's prayer for the Disciples
Jesus's Words: "I revealed your name to the people whom you have given me out of the world. They were yours, and you have given them to me. They have kept your word. Now they know that all things whatever you have given me are from you, for the words which you have given me I have given to them, and they received them, and knew for sure that I came from you, and they believed that you sent me. I pray for them. I don't pray for the world, but for those whom you have given me, for they are yours. All things that are mine are yours, and yours are mine, and I am glorified in them."
Koine Greek: ephanerōsa sou to onoma tois anthrōpois hous edōkas moi ek tou kosmou. soi ēsan kaimoi autous edōkas, kai ton logon sou tetērēkasin. nun egnōkan hoti panta hosa dedōkas moi para sou eisin: hoti ta rhēmata ha edōkas moi dedōka autois, kai autoi elabon kai egnōsan alēthōs hoti para sou exēlthon, kai episteusan hoti sy me apesteilas. egō peri autōn erōtō: ou peri tou kosmou erōtō alla peri hōn dedōkas moi, hoti soi eisin, kai ta ema panta sa estin kai ta sa ema, kai dedoxasmai en autois.
Aramaic (Syriac): ʾa-w-ḏ-ʾēth š-māk l-ḇ-nay ʾā-nā-šā: ha-n-ūn d-ya-h-ḇ-tha-y l-y me-n ʾā-l-mā. ḏī-lāk h-waw: wa-l-y ya-h-ḇ-th-e-nōn. wa-me-le-thāk n-ṭa-r-ū. hā-šā yā-ḏ-ʾū d-khū-l mā d-ya-h-ḇ-tha-y l-y me-n l-wā-thāk hū. d-me-le d-ya-h-ḇ-tha-y l-y ya-h-ḇēth l-hōn: wa-he-n-ūn qa-b-l-ū: wa-yā-ḏ-ʾū ša-rī-rā-īth d-me-n l-wā-thāk ne-p-qeth. wa-hay-me-n-ū d-ʾat šad-ra-ny. wa-ʾē-nā ʿa-lay-hōn bā-ʾē ʾē-nā: lā h-wā ʿal ʾā-l-mā bā-ʾē ʾē-nā: ʾēl-lā ʿal ha-n-ūn d-ya-h-ḇ-tha-y l-y: d-ḏī-lāk e-nōn. wa-khū-l me-ḏem d-ḏī-l-y hū ḏī-lāk hū: wa-ḏ-ḏī-lāk ḏī-l-y hū: wa-me-š-tha-b-aḥ ʾē-nā b-hōn.

John 17:11-13 | Preservation of the Disciples
Jesus's Words: "I am no more in the world, but these are in the world, and I am coming to you. Holy Father, keep them in your name which you have given me, that they may be one, even as we are. While I was with them in the world, I kept them in your name. Those whom you have given me I have kept. None of them is lost, except the son of perdition, that the Scripture might be fulfilled. But now I come to you, and I say these things in the world, that they may have my joy made full in themselves."
Koine Greek: kai ouketi eimi en tō kosmō, kai autoi en tō kosmō eisin, kagō pros se erchomai. pater hagie, tērēson autous en tō onomati sou hō dedōkas moi, hina ōsin hen kathōs hēmeis. hote ēmēn meth' autōn egō etēroun autous en tō onomati sou hō dedōkas moi, kai ephulaxa, kai oudeis ex autōn apōleto ei mē ho huios tēs apōleias, hina hē graphē plērōthē. nun de pros se erchomai, kai tauta lalō en tō kosmō hina echōsin tēn charan tēn emēn peplērōmenēn en heautois.
Aramaic (Syriac): me-kīl lā h-wīth b-ʾā-l-mā: wa-ha-lēn b-ʾā-l-mā e-nōn: wa-ʾē-nā l-wā-thāk ʾā-thē ʾē-nā. ʾā-ḇā qa-ḏī-šā: nā-ṭa-r-ī-n-ūn b-ša-māk haw d-ya-h-ḇ-tha-y l-y: d-n-h-wūn ḥaḏ ʾay-k-an d-ḥ-nan. kaḏ ʿam-hōn h-wīth b-ʾā-l-mā: ʾē-nā nā-ṭar h-wīth l-hōn b-ša-māk. l-ha-n-ūn d-ya-h-ḇ-tha-y l-y n-ṭ-re-th: wa-lā nāš me-n-hōn ʾē-ḇaḏ: ʾēl-lā b-rēh d-ʾā-ḇ-ḏā-nā: d-ne-š-tha-l-am k-thā-ḇā. hā-šā dēn l-wā-thāk ʾā-thē ʾē-nā: wa-ha-lēn m-ma-l-lel ʾē-nā b-ʾā-l-mā: d-th-h-wē ḥa-ḏ-ū-th-y m-ša-m-l-yā b-hōn.

Sanctification and Unity

John 17:14-19 | Prayer for protection and sanctification
Jesus's Words: "I have given them your word. The world has hated them, because they are not of the world, even as I am not of the world. I pray not that you would take them from the world, but that you would keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in your truth. Your word is truth. As you sent me into the world, even so I sent them into the world. For their sakes I sanctify myself, that they themselves also may be sanctified in truth."
Koine Greek: egō dedōka autois ton logon sou, kai ho kosmos emisēsen autous hoti ouk eisin ek tou kosmou kathōs egō ouk eimi ek tou kosmou. ouk erōtō hina arēs autous ek tou kosmou all' hina tērēsēs autous ek tou ponērou. ek tou kosmou ouk eisin kathōs egō ouk eimi ek tou kosmou. hagiason autous en tē alētheia: ho logos ho sos alētheia estin. kathōs eme apesteilas eis ton kosmon, kagō apesteila autous eis ton kosmon: kai hyper autōn [egō] hagiazō emauton, hina ōsin kai autoi hēgiasmenoi en alētheia.

Aramaic (Syriac): ʾē-nā ya-h-ḇēth l-hōn me-le-thāk: wa-ʾā-l-mā s-nā-ʾe-nōn: d-lā h-waw me-n ʾā-l-mā: ʾay-k-an d-ʾē-nā lā h-wīth me-n ʾā-l-mā. lā h-wā d-the-š-qu-l-ī-n-ūn me-n ʾā-l-mā bā-ʾē ʾē-nā: ʾēl-lā d-the-na-ṭ-r-ī-n-ūn me-n bī-šā. me-n ʾā-l-mā lā h-waw: ʾay-k-an d-ʾē-nā lā h-wīth me-n ʾā-l-mā. ʾā-ḇā: qa-ḏ-š-ī-n-ūn b-ša-rī-rā-thāk: d-me-le-thāk ḏī-lāk š-rā-rā hī. ʾay-k-an d-l-y šad-ar-th l-ʾā-l-mā: ʾā-p̄ ʾē-nā šad-re-th l-hōn l-ʾā-l-mā. wa-ʿal ʾa-p̄ay-hōn ʾē-nā m-qa-ḏeš ʾē-nā na-p̄-š-y: d-ne-h-wūn ʾā-p̄ he-n-ūn m-qa-ḏ-šē b-ša-rī-rā.

John 17:20-23 | Prayer for the future Church and ultimate unity
Jesus's Words: "I don't pray for these only, but also for those who will believe in me through their word, that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us; that the world may believe that you sent me. The glory which you have given me, I have given to them; that they may be one, even as we are one; I in them, and you in me, that they may be perfected into one; that the world may know that you sent me, and loved them, even as you loved me."
Koine Greek: ou peri toutōn de erōtō monon, alla kai peri tōn pisteuontōn dia tou logou autōn eis eme, hina pantes hen ōsin, kathōs sy, pater, en emoi kagō en soi, hina kai autoi en hēmin ōsin, hina ho kosmos pisteuē hoti sy me apesteilas. kagō tēn doxan hēn dedōkas moi dedōka autois, hina ōsin hen kathōs hēmeis hen, egō en autois kai sy en emoi, hina ōsin teteleiōmenoi eis hen, hina ginōskē ho kosmos hoti sy me apesteilas kai ēgapēsas autous kathōs eme ēgapēsas.
Aramaic (Syriac): wa-lā h-wā ʿal ha-lēn ḇa-l-ḥūḏ bā-ʾē ʾē-nā: ʾēl-lā ʾā-p̄ ʿal ʾay-lēn d-m-hay-m-nīn b-y b-me-le-th-hōn. d-khū-l-hōn n-h-wūn ḥaḏ: ʾay-k-an d-ʾat ʾā-ḇ-y b-y wa-ʾē-nā bāk: d-ʾā-p̄ he-n-ūn b-nan ḥaḏ n-h-wūn: d-ne-hay-mēn ʾā-l-mā d-ʾat šad-ar-th-any. wa-ʾē-nā šū-ḇ-ḥā d-ya-h-ḇ-tha-y l-y ya-h-ḇēth l-hōn: d-ne-h-wūn ḥaḏ ʾay-k-an d-ḥ-nan ḥaḏ ḥ-nan. ʾē-nā b-hōn wa-ʾat b-y: d-ne-h-wūn m-ša-m-l-yē l-ḥaḏ: wa-ne-ḏa-ʾ ʾā-l-mā d-ʾat šad-ar-th-any: wa-ʾa-ḥ-ḇ-th-e-nōn ʾay-k-an d-ʾā-p̄ l-y ʾa-ḥ-ḇ-th.

John 17:24-26 | The final petition for shared glory
Jesus's Words: "Father, I desire that they also whom you have given me be with me where I am, that they may see my glory which you have given me, for you loved me before the foundation of the world. Righteous Father, the world hasn't known you, but I knew you; and these knew that you sent me. I made known to them your name, and will make it known; that the love with which you loved me may be in them, and I in them."
Koine Greek: pater, ho dedōkas moi, thelō hina hopou eimi egō kakeinoi ōsin met' emou, hina theōrōsin tēn doxan tēn emēn hēn dedōkas moi, hoti ēgapēsas me pro katabolēs kosmou. pater dikaie, kai ho kosmos se ouk egnō, egō de se egnōn, kai houtoi egnōsan hoti sy me apesteilas: kai egnōrisa autois to onoma sou kai gnōrisō, hina hē agapē hēn ēgapēsas me en autois ē kagō en autois.
Aramaic (Syriac): ʾā-ḇā: ha-n-ūn d-ya-h-ḇ-tha-y l-y: ṣā-ḇē ʾē-nā d-ʾay-kā d-ʾē-nā ʾī-th-ay: ʾā-p̄ he-n-ūn n-h-wūn ʿam-y: d-ne-ḥ-zūn šū-ḇ-ḥ-y haw d-ya-h-ḇ-tha-y l-y: d-ʾa-ḥ-ḇ-tha-ny me-n q-ḏām thar-m-yā-thēh d-ʾā-l-mā. ʾā-ḇā zar-ḏī-qā: wa-ʾā-l-mā lā yā-ḏ-ʾāk: ʾē-nā dēn yā-ḏa-ʾ ʾē-nā lāk: wa-ha-lēn yā-ḏ-ʾū d-ʾat šad-ar-th-any. wa-ʾa-w-ḏ-ʾēth l-hōn š-māk wa-m-aw-ḏa-ʾ ʾē-nā: d-ḥū-bā haw d-ʾa-ḥ-ḇ-tha-ny n-h-wē b-hōn: wa-ʾē-nā n-h-wē b-hōn.

The Arrest in the Garden

John 18:4-6 | Jesus confronting the detachment
Jesus's Words: "Whom are you seeking? ... I am he."
Koine Greek: tina zēteite? ... egō eimi.
Aramaic (Syriac): l-ma-n ḇā-ʾēn ʾan-tūn? ... ʾē-nā ʾē-nā.

John 18:7-8 | Jesus's second inquiry and protection of the Disciples
Jesus's Words: "Whom are you seeking? ... I told you that I am he. If therefore you seek me, let these go their way."
Koine Greek: tina zēteite? ... eipon hymin hoti egō eimi: ei oun eme zēteite, aphete toutous hypagein.
Aramaic (Syriac): l-ma-n ḇā-ʾēn ʾan-tūn? ... ʾe-m-reth l-khōn d-ʾē-nā ʾē-nā: wa-ʾēn l-y ḇā-ʾēn ʾan-tūn: š-ḇū-q-ū l-ha-lēn l-mē-zel.

John 18:11 | Jesus rebuking Peter's violence
Jesus's Words: "Put the sword into its sheath. The cup which the Father has given me, shall I not surely drink it?"
Koine Greek: bale tēn machairan eis tēn thēkēn: to potērion ho dedōken moi ho patēr ou mē piō auto?
Aramaic (Syriac): s-y-m sa-y-p̄ā b-ze-y-nāh: kā-sā d-ya-hḇ l-y ʾā-ḇ-y: lā ʾe-š-th-ī-w-y?

Before Annas and the High Priest

John 18:20-21 | Jesus's defense regarding His teaching
Jesus's Words: "I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jews always gather. I said nothing in secret. Why do you ask me? Ask those who have heard me what I said to them. Behold, these know the things which I said."
Koine Greek: egō parrhēsia lelalēka tō kosmō: egō pantote edidaxa en sunagōgē kai en tō hierō, hopou pantes hoi Ioudaioi sunerchontai, kai en kryptō elalēsa ouden. ti me erōtas? erōtēson tous akēkootas ti elalēsa autois: ide houtoi oidasin ha eipon egō.
Aramaic (Syriac): ʾē-nā ghī-lā-y-āth ma-l-leth ʿam ʾā-l-mā: wa-ḇ-khū-l-za-ḇ-n ʾa-le-p̄ēth b-kh-nū-š-thā wa-ḇ-hay-k-lā: ʾay-kā d-khū-l-hōn Yī-hū-ḏā-yē me-th-ka-n-šīn: wa-me-ḏem b-ṭe-š-yā lā ma-l-leth. mā-nā m-ša-ʾēl ʾat l-y? ša-ʾēl l-ha-n-ūn d-ša-m-ʾū mā-nā ma-l-leth ʿam-hōn: hā he-n-ūn yā-ḏ-ʾīn khū-l me-ḏem d-ʾe-m-reth.

John 18:23 | Jesus responding to the officer's blow
Jesus's Words: "If I have spoken evil, testify of the evil; but if well, why do you beat me?"
Koine Greek: ei kakōs elalēsa, marturēson peri tou kakou: ei de kalōs, ti me dereis?
Aramaic (Syriac): ʾēn bī-šā-īth ma-l-leth: sa-heḏ ʿal bī-ša-thā: wa-ʾēn šā-pī-r: mā-nā mā-ḥē ʾat l-y?

The Trial Before Pilate

John 18:34 | Jesus questioning Pilate's source
Jesus's Words: "Do you say this by yourself, or did others tell you about me?"
Koine Greek: aph' heautou sy touto legeis ē alloi soi eipon peri emou?
Aramaic (Syriac): me-n na-p̄-šāk ʾā-mar ʾat hā-ḏē: ʾāw ʾa-ḥ-rā-nē ʾe-m-ar-ū lāk ʿa-lay?

John 18:36 | The nature of Christ's Kingdom
Jesus's Words: "My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I wouldn't be delivered to the Jews. But now my Kingdom is not from here."
Koine Greek: hē basileia hē emē ouk estin ek tou kosmou toutou: ei ek tou kosmou toutou ēn hē basileia hē emē, hoi hupēretai hoi emoi ēgōnizonto an hina mē paradothō tois Ioudaiois: nun de hē basileia hē emē ouk estin enteuthen.
Aramaic (Syriac): mal-kū-th-y lā h-wāth me-n hā-nā ʾā-l-mā. ʾē-lū me-n hā-nā ʾā-l-mā h-wāth mal-kū-th-y: m-ša-m-šā-na-y m-qa-r-bīn h-way-thūn d-lā ʾe-š-tha-l-am l-Yī-hū-ḏā-yē. hā-šā dēn mal-kū-th-y lā h-wāth me-khā.

John 18:37 | Witnessing to the Truth
Jesus's Words: "You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice."
Koine Greek: sy legeis hoti basileus eimi. egō eis touto gegennēmai kai eis touto elēlutha eis ton kosmon hina marturēsō tē alētheia: pas ho ōn ek tēs alētheias akouei mou tēs phōnēs.
Aramaic (Syriac): ʾat ʾā-mar ʾat d-mal-kā ʾē-nā. ʾē-nā l-hā-ḏē ʾe-th-ī-leḏ-th: wa-l-hā-ḏē ʾē-thā-y l-ʾā-l-mā: d-ʾa-seḏ ʿal š-rā-rā. khū-l ma-n d-me-n š-rā-rā hū: šā-maʾ qā-l-y.

John 19:11 | Jesus's response regarding authority
Jesus's Words: "You would have no authority at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater sin."
Koine Greek: ouk eiches exousian kat' emou oudēmian ei mē ēn dedomenon soi anōthen: dia touto ho paradous me soi meizona hamartian echei.
Aramaic (Syriac): layth h-wā lāk ʿa-lay šū-l-ṭā-nā wa-lā ḥaḏ: ʾē-lū lā ya-h-īḇ h-wā lāk me-n l-ʾel. me-ṭūl hā-nā haw d-ʾaš-l-ma-ny lāk: ra-ḇā hī ḥ-ṭī-thēh me-n ḏī-lāk.

John 19:26-27 | Jesus speaking from the Cross
Jesus's Words: "Woman, behold your son! ... Behold, your mother!"
Koine Greek: gunai, ide ho huios sou. ... ide hē mētēr sou.

Aramaic (Syriac): ’an-th-thā: hā b-rē-khy. ... hā ’ē-māk.

The Consummation

John 19:28 | Jesus expressing physical thirst and fulfilling Scripture
Jesus's Words: "I thirst."
Koine Greek: dipsō.
Aramaic (Syriac): ṣ-hē ’ē-nā.

John 19:30 | The final word from the Cross
Jesus's Words: "It is finished!"
Koine Greek: tetelestai.
Aramaic (Syriac): hā m-ša-l-lam.

The Resurrection Morning

John 20:15-16 | Jesus’s first appearance to Mary Magdalene
Jesus's Words: "Woman, why are you weeping? Whom are you seeking? ... Mary."
Koine Greek: gunai, ti klaieis? tina zēteis? ... Mariam.
Aramaic (Syriac): ’an-th-thā: mā-nā ḇā-kh-yā ’at: wa-l-ma-n ḇā-’yā ’at? ... Mar-yam.

John 20:17 | The instruction regarding His ascension
Jesus's Words: "Don’t hold me, for I haven’t yet ascended to my Father; but go to my brothers, and tell them, ‘I am ascending to my Father and your Father, and to my God and your God."
Koine Greek: mē mou haptou, oupō gar anabebēka pros ton patera: poreuou de pros tous adelphous mou kai eipe autois: anabainō pros ton patera mou kai patera hymōn kai theon mou kai theon hymōn.
Aramaic (Syriac): lā the-th-qar-ḇīn l-y: lā gēr ‘a-ḏ-mā l-hā-šā sa-qeth l-wāth ’ā-ḇ-y. ze-l dēn l-wāth ’a-ḥa-y wa-’e-m-ar-y l-hōn: sa-q ’ē-nā l-wāth ’ā-ḇ-y wa-’ā-ḇ-khōn: wa-l-wāth ’a-lā-h-y wa-’a-lā-ha-khōn.

Appearance to the Disciples

John 20:19-21 | The commissioning of the Disciples
Jesus's Words: "Peace be to you! ... Peace be to you! As the Father has sent me, even so I send you."
Koine Greek: eirēnē hymin. ... eirēnē hymin: kathōs apestalken me ho patēr, kagō pempō hymas.
Aramaic (Syriac): š-lā-mā ‘am-khōn. ... š-lā-mā ‘am-khōn. ’ay-k-an d-ša-dar-ny ’ā-ḇ-y: ’ā-p̄ ’ē-nā m-ša-dar ’ē-nā l-khōn.

John 20:22-23 | The gift of the Spirit and the authority to forgive
Jesus's Words: "Receive the Holy Spirit! If you forgive anyone’s sins, they have been forgiven them. If you retain anyone’s sins, they have been retained."
Koine Greek: labete pneuma hagion: an tinōn aphēte tas hamartias apheōntai autois: an tinōn kratēte kekratēntai.
Aramaic (Syriac): qa-b-l-ū rū-ḥā d-quḏ-šā. ’ēn the-š-ḇ-qūn ḥ-ṭā-hē l-nāš: n-ē-š-th-ḇ-qūn lēh. wa-’ēn the-’-ḥ-ḏūn l-nāš: ’a-ḥī-ḏīn e-nōn.

Thomas’s Confession and the Sea of Galilee

John 20:26-27 | Jesus appearing to the disciples and addressing Thomas
Jesus's Words: "Peace be to you! ... Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don’t be unbelieving, but believing."
Koine Greek: eirēnē hymin. ... phere ton daktylon sou hōde kai ide tas cheiras mou, kai phere tēn cheira sou kai bale eis tēn pleuran mou, kai mē ginou apistos alla pistos.
Aramaic (Syriac): š-lā-mā ‘am-khōn. ... may-thē ṣ-e-ḇ-’āk hā-r-kā wa-ḥ-zī ’ī-ḏa-y: wa-may-thē ’ī-ḏāk wa-’aw-še-ṭ l-gha-b-y: wa-lā th-h-wē lā m-hay-m-nā: ’ēl-lā m-hay-m-nā.

John 20:29 | The blessing for future believers
Jesus's Words: "Because you have seen me, you have believed. Blessed are those who have not seen, and have believed."
Koine Greek: hoti heōrakas me pepisteukas? makarioi hoi mē idontes kai pisteusantes.
Aramaic (Syriac): me-ṭūl d-ḥ-zay-tha-ny hay-m-n-th: ṭū-ḇay-hōn l-’ay-lēn d-lā ḥ-zā-ū-ny wa-hay-me-n-ū.

John 21:5-6 | The miraculous catch of fish
Jesus's Words: "Children, have you anything to eat? ... Cast the net on the right side of the boat, and you will find some."
Koine Greek: paidia, mē ti prosphagion echete? ... balete eis ta dexia merē tou ploiou to diktyon, kai heurēsete.
Aramaic (Syriac): ṭ-la-yē: l-mā ’ī-th l-khōn me-ḏem l-mē-kh-al? ... ’ar-m-w m-ṣī-ḏ-th-khōn me-n ya-mī-nā d-s-p̄ī-n-thā: wa-me-š-k-a-ḥīn ’an-tūn.

John 21:10-12 | The breakfast on the shore
Jesus's Words: "Bring some of the fish which you have just caught. ... Come and eat breakfast."
Koine Greek: enegkate apo tōn opsariōn hōn epiasate nun. ... deute aristēsate.
Aramaic (Syriac): ay-th-aw me-n ha-n-ūn nū-nē d-ṣa-ḏ-thūn hā-šā. ... thaw ’e-š-tha-r-aw.

The Restoration of Peter

John 21:15 | The first inquiry
Jesus's Words: "Simon, son of Jonah, do you love me more than these? ... Feed my lambs."
Koine Greek: Simōn Iōannou, agapas me pleon toutōn? ... boske ta arnia mou.
Aramaic (Syriac): Še-m-’ūn bar Yaw-nā: rā-ḥēm ’at l-y ya-th-īr me-n ha-lēn? ... r-’ī l-y ’ēm-r-y.

John 21:16 | The second inquiry
Jesus's Words: "Simon, son of Jonah, do you love me? ... Tend my sheep."
Koine Greek: Simōn Iōannou, agapas me? ... poimaine ta probatia mou.
Aramaic (Syriac): Še-m-’ūn bar Yaw-nā: rā-ḥēm ’at l-y? ... r-’ī l-y ‘-re-ḇ-y.

John 21:17 | The third inquiry
Jesus's Words: "Simon, son of Jonah, do you love me? ... Feed my sheep."
Koine Greek: Simōn Iōannou, phileis me? ... boske ta probatia mou.
Aramaic (Syriac): Še-m-’ūn bar Yaw-nā: rā-ḥēm ’at l-y? ... r-’ī l-y ne-q-wa-th-y.
The Final Commission

John 21:18-19 | The prophecy of Peter’s martyrdom
Jesus's Words: "Most certainly I tell you, when you were young, you dressed yourself, and walked where you wanted to; but when you are old, you will stretch out your hands, and another will dress you, and carry you where you don’t want to go. ... Follow me!"
Koine Greek: amēn amēn legō soi, hote ēs neōteros, ezōnnues seauton kai periepateis hopou ētheles: hotan de gērasēs, ekteneis tas cheiras sou, kai allos se zōsei kai oisei hopou ou theleis. ... akolouthei moi.
Aramaic (Syriac): ’ā-mēn ’ā-mēn ’ā-mar ’ē-nā lāk: d-khaḏ ṭ-lē h-way-th: ’at ’ā-sar h-way-th ḥā-ṣāk wa-m-hal-ēkh h-way-th ’ay-kā d-ṣā-ḇē ’at. mā dēn d-sa-ḇ-th: the-š-ū-ṭ ’ī-ḏay-k: wa-’a-ḥ-rīn n-e-s-rāk: wa-n-dab-rāk l-’ay-kā d-lā ṣā-ḇē ’at. ... thā ḇā-thar-y.

John 21:22 | Jesus regarding the Beloved Disciple
Jesus's Words: "If I desire that he stay until I come, what is that to you? You follow me."
Koine Greek: ean auton thelō menein heōs erchomai, ti pros se? sy moi akolouthei.
Aramaic (Syriac): ’ēn ṣā-ḇē ’ē-nā d-n-qa-w-ē hā-nā ‘a-ḏ-mā d-’ā-thē ’ē-nā: lāk mā-nā lāk? ’at thā ḇā-thar-y.

CHAPTER II: VOX APOSTOLICA c. 50 - 120 CE

Chapter Preface: The Apostolic Voice

Chronological Scope: c. 50 CE – 110 CE
Primary Languages: Koine Greek (Original Composition), Syriac Aramaic (Linguistic Bridge)
Geographic Origins: Asia Minor, Greece, Rome, and the Island of Patmos
Historical Context and Process

The **Vox Apostolica** captures what is historically known as the "Post-Resurrection Voice." While the Gospels focus on the ministry of Jesus as an itinerant teacher in Galilee and Judea, this chapter records the words attributed to Jesus as he speaks through visions, direct revelations, and spiritual encounters with his followers after the crucifixion.

The process for this chapter involved meticulously extracting direct discourse from the Book of Acts and the various Epistles. These logia represent a shift in the "Voice"; moving from the parabolic and earthly teachings of the Gospels to a celestial, instructional, and often apocalyptic tone. These words served as the legal and spiritual commands that established the primitive Church.

Discovery and Canonization
These texts were among the first to be circulated among the early Christian communities, often as physical scrolls sent across the Mediterranean. Because they were tied to the foundational figures of the faith (Peter, Paul, and John), their authority was recognized almost immediately. By the time of the 4th-century councils, these "voices" from the letters and the Acts were cemented as the second pillar of the New Testament canon.

Sub-Chapters
The Acts of the Apostles (The Voice of the Ascended Christ)
The General Epistles (The Institutional Voice)
The Revelation of John (The Apocalypse/Celestial Voice)

Acts

Acts 1:4-5 | The Command to Wait in Jerusalem
Jesus's words: "Don't depart from Jerusalem, but wait for the promise of the Father, which you heard from me. For John indeed baptized in water, but you will be baptized in the Holy Spirit not many days from now."
Koine Greek: Apo Ierosolymōn mē chōrizesthai, alla perimenein tēn epangelian tou patros hēn ēkousate mou: hoti Iōannēs men ebaptisen hydati, hymeis de en pneumati baptisthēsesthe hagiō ou meta pollas tautas hēmeras.
Aramaic (Syriac): wa-p̄-qeḏ en-nūn d-me-n ʾŪ-rī-š-lem lā ne-p-rqūn: ʾēl-lā d-ne-q-wūn l-mū-l-kā-nēh d-ʾā-ḇā: haw d-še-m-ʾ-thūn me-ny. d-Yū-ḥa-nān ʾa-ʾmeḏ b-ma-yā: wa-ʾan-tūn te-ʾm-ḏūn b-rū-ḥā d-qūḏ-šā: lā ba-ṯar yaw-mā-thā sa-gī-ʾē.

Acts 1:7-8 | The Great Commission
Jesus's words: "It isn't for you to know times or seasons which the Father has set within his own authority. But you will receive power when the Holy Spirit has come upon you. You will be my witnesses in Jerusalem, in all Judea and Samaria, and to the uttermost parts of the earth."
Koine Greek: Ouk hymōn estin gnōnai chronous ē kairous hous ho patēr etheto en tē idia exousia, alla lēmpsesthe dynamin epelthontos tou hagiou pneumatos eph' hymas, kai esesthe mou martyres en te Ierousalēm kai en pasē tē Ioudaia kai Samareia kai heōs eschatou tēs gēs.
Aramaic (Syriac): lā h-wā d-ʾī-l-khōn l-me-ḏaʾ za-ḇ-nē ʾaw za-ḇ-nē: ay-lēn d-ʾā-ḇā sām b-šūl-ṭā-nā d-naṗ-šēh. ʾēl-lā d-ne-q-b-lūn ḥay-lā m-ā d-ʾe-th-āth rū-ḥā d-qūḏ-šā ʿal-khōn: wa-the-h-wūn ly sā-h-ḏē b-ʾŪ-rī-š-lem wa-ḇ-khūl-h Ī-hūḏ wa-ʾaṗ bay-th Šā-m-rā-yē: wa-ʿaḏ se-p̄-way d-ʾar-ʾā.

The Mission to the Ethiopian

Acts 8:26 | The Direction to Philip
Jesus's words: "Arise, and go toward the south to the way that goes down from Jerusalem to Gaza. This is a desert."
Koine Greek: Anastēthi kai poreuou kata mesēmbrian epi tēn hodon tēn katabainousan apo Ierousalēm eis Gazan: autē estin erēmos.
Aramaic (Syriac): qūm ze-l l-tay-m-nā b-ʾūr-ḥā ḥū-r-ba-nyā d-nā-ḥ-thā me-n ʾŪ-rī-š-lem l-Gā-zā.

Acts 8:29 | The Instruction to Join the Chariot
Jesus's words: "Go near, and join yourself to this chariot."
Koine Greek: Proselthe kai kollēthēti tō harmati toutō.
Aramaic (Syriac): q-rab wa-q-p̄ l-mar-ka-ḇ-thā hā-ḏē.
The Conversion of Saul

Acts 9:4-6 | The Christ on the Road to Damascus
Jesus's words: "Saul, Saul, why do you persecute me? ... I am Jesus, whom you are persecuting. But rise up, and enter into the city, and you will be told what you must do."
Koine Greek: Saoul Saoul, ti me diōkeis? ... Egō eimi Iēsous hon sy diōkeis: alla anastēthi kai eiselthe eis tēn polin, kai lalēthēsetai soi ti se dei poiein.
Aramaic (Syriac): Šā-ʾūl Šā-ʾūl mā-nā rā-ḏeṗ ʾan-tūn ly? ... ʾe-nā ʾā-nā Ī-šūʿ Nā-ṣ-rā-yā haw d-ʾan-tūn rā-ḏeṗ ʾan-tūn. ʾēl-lā qūm ʿūl l-m-ḏī-n-thā: wa-the-m-mā ne-th-ma-lal ʿam-mākh mā d-wa-lē l-khōn l-me-ʾbaḏ.

Acts 9:10-12 | The Command to Ananias
Jesus's words: "Ananias. ... Arise, and go to the street which is called Straight, and inquire in the house of Judah for one named Saul, a man of Tarsus. For behold, he is praying, and in a vision he has seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight."

Koine Greek: Hanania. ... Anastas poreuthēti epi tēn rhymēn tēn kaloumenēn Eutheian kai zētēson en oikia Iouda Saoul onomati Tarsea: idou gar proseuchetai, kai eiden andra en horamati Hananian onomati eiselthonta kai epithenta autō tas cheiras hopōs anablepsē.
Aramaic (Syriac): Ḥa-nan-yā. ... qūm ze-l l-šū-qā d-me-th-q-rē th-rī-ṣā: wa-ḇ-’āy b-bay-thā d-Ī-hū-ḏā l-Šā-’ūl d-me-n Ṭar-sōs m-ḏī-n-thā: hā gēr hū kha-ḏ s-lē. wa-ḥ-zā b-ḥez-wā l-ga-ḇ-rā d-š-mēh Ḥa-nan-yā d-’al wa-sām ‘law-hy ī-ḏā: ay-kā d-’an-tūn yā-ḏ-’īn ’an-tūn.

Acts 9:15-16 | The Chosen Instrument
Jesus’s words: "Go your way, for he is my chosen vessel to bear my name before the nations and kings, and the children of Israel. For I will show him how many things he must suffer for my name’s sake."
Koine Greek: Poreuou, hoti skeuos eklogēs estin moi outos tou bastasai to onoma mou enōpion ethnōn te kai basileōn uiōn te Israēl: egō gar hypodeixō autō hosa dei auton hyper tou onomatos mou pathein.
Aramaic (Syriac): ze-l me-ṭūl d-mā-nā hū ly g-ḇay-yā d-ne-š-qūl š-my b-’am-mē wa-ḇ-ma-l-kē wa-ḇ-nay Ī-s-rā-yēl. ’e-nā gēr ’e-ḥ-way-w hy kh-mā wa-lē lēh l-me-ḥ-aš me-ṭūl š-my.

The Revelation to Peter

Acts 10:13 | The First Command
Jesus’s words: "Rise, Peter, kill and eat."
Koine Greek: Anastas, Petre, thyson kai phage.
Aramaic (Syriac): qūm Peṭ-rōs n-khōs wa-’khūl.

Acts 10:15 | The Second Command
Jesus’s words: "What God has cleansed, you must not call unmannerly."
Koine Greek: Ha ho theos ekatharisen sy mē koinou.
Aramaic (Syriac): mā d-’a-lā-hā da-ky ’an-tūn lā te-s-yē-ḇ.

Acts 10:19-20 | The Instruction Regarding the Messengers
Jesus’s words: "Behold, three men are seeking you. But arise, get down, and go with them, doubting nothing; for I have sent them."
Koine Greek: Idou andres treis zētousin se: alla anastas katabēthi kai poreuou syn autois mēden diakrinomenos, dioti egō apestalka autous.
Aramaic (Syriac): hā ga-ḇ-rē th-lā-thā bā-’ēn l-khōn. qūm ḥūth wa-ze-l ‘am-m-hōn: ay-kā d-lā me-th-p-la-g-tha le-by: me-ṭūl d-’e-nā ša-ḏar-th en-nūn.

The Word Remembered

Acts 11:16 | The Baptism of the Spirit
Jesus’s words: "John indeed baptized in water, but you will be baptized in the Holy Spirit."
Koine Greek: Iōannēs men ebaptisen hydati, hymeis de baptisthēsesthe en pneumati hagiō.
Aramaic (Syriac): Yū-ḥa-nān ’a-’meḏ b-ma-yā: wa-’an-tūn te-’m-ḏūn b-rū-ḥā d-qūḏ-šā.

The Setting Apart of Barnabas and Saul

Acts 13:2 | The Call of the Holy Spirit
Jesus’s words: "Separate Barnabas and Saul for me, for the work to which I have called them."
Koine Greek: Aphorisate dē moi ton Barnaban kai Saoul eis to ergon ho proskeklēmai autous.
Aramaic (Syriac): p-rūš-w ly l-Ba-r-na-ḇā wa-l-Šā-’ūl l-’a-ḇā-ḏā ’ay-nā d-’e-nā q-ray-th en-nūn lēh.

The Vision in the Night

Acts 18:9-10 | The Assurance to Paul
Jesus's words: "Don't be afraid, but speak and don't be silent; for I am with you, and no one will attack you to harm you, for I have many people in this city."
Koine Greek: Mē phobou, alla lalei kai mē siōpēsēs, dioti egō eimi meta sou kai oudeis epithēsetai soi tou kakōsai se, dioti laos testi moi polys en tē polei tautē.
Aramaic (Syriac): lā te-ḏ-ḥal: ʾēl-lā ma-lel wa-lā te-š-thūq: me-ṭūl d-ʾe-nā ʿam-mākh ʾā-nā: wa-ʾnāš lā me-š-k-a-ḥ l-me-h-rākh: wa-ʾam-mā sa-gī-ʾā ʾī-th ly b-m-ḏī-n-thā hā-ḏē.

The Beatitude of Christ

Acts 20:35 | The Word of the Lord Jesus
Jesus's words: "It is more blessed to give than to receive."
Koine Greek: Makarion estin mallon didonai ē lambanein.
Aramaic (Syriac): ṭū-ḇ-aw-hy l-man d-ya-heḇ ya-tī-r me-n man d-ša-qel.

The Commission Recounted

Acts 22:8 | The Identification
Jesus's words: "I am Jesus of Nazareth, whom you persecute."
Koine Greek: Egō eimi Iēsous ho Nazōraios hon sy diōkeis.
Aramaic (Syriac): ʾe-nā ʾā-nā Ī-šū ʾ Nā-ṣ-rā-yā haw d-ʾan-tūn rā-ḏeṗ ʾan-tūn.

Acts 22:10 | The Instruction
Jesus's words: "Rise, and go into Damascus. There you will be told about all things which are appointed for you to do."
Koine Greek: Anastas poreuou eis Damaskon, kakei soi lalēthēsetai peri pantōn hōn tetaktai soi poiēsai.
Aramaic (Syriac): qūm ze-l l-Da-mar-sōs: wa-the-m-mā ne-th-ma-lal ʿam-mākh ʿal khūl me-ḏem d-p-qīḏ l-khōn l-me-ʾbaḏ.

Acts 22:18 | The Warning to Depart
Jesus's words: "Hurry and get out of Jerusalem quickly, because they will not receive your testimony concerning me."
Koine Greek: Speuson kai exelthe en tachei ex Ierousalēm, dioti ou paradephontai sou martyrian peri emou.
Aramaic (Syriac): ʾas-rā-w wa-p̄ūq l-khōn me-n ʾŪ-rī-š-lem b-ʾa-p̄ī-ḥū: me-ṭūl d-lā me-q-a-b-līn sā-h-ḏū-thākh d-ʾal ya-mī-ny.

Acts 22:21 | The Gentile Commission
Jesus's words: "Depart, for I will send you far away to the nations."
Koine Greek: Poreuou, hoti egō eis ethnē makran exapostelō se.
Aramaic (Syriac): ze-l: ʾe-nā gēr me-ša-ḏar ʾā-nā l-khōn l-ʾam-mē r-ḥī-qē l-me-k-ra-zū.

The Night of Encouragement

Acts 23:11 | The Promise of Rome
Jesus's words: "Be of good cheer, Paul, for as you have testified about me in Jerusalem, so you must also testify in Rome."
Koine Greek: Tharsei, Paulos, hōs gar diemartyrou ta peri emou eis Ierousalēm outō se dei kai eis Rhōmēn martyrysai.

Aramaic (Syriac): ’e-th-ba-ya’ Pa-w-lōs: ’ay-ka-nā gēr d-’as-heḏt b-’Ū-rī-š-lem ‘al ya-mī-ny: hā-kā-nā wa-lē l-khōn d-’aṗ b-Rū-mē the-s-haḏ.

The Damascus Commission Detailed

Acts 26:14 | The First Words
Jesus’s words: "Saul, Saul, why do you persecute me? It is hard for you to kick against the goads."
Koine Greek: Saoul Saoul, ti me diōkeis? sklēron soi pros kentra laktizein.
Aramaic (Syriac): Šā-’ūl Šā-’ūl mā-nā rā-ḏeṗ ’an-tūn ly? q-šē hū l-khōn l-me-ḇ-’āṭ l-’e-q-sē.

Acts 26:15-18 | The Apostolic Mandate
Jesus’s words: "I am Jesus, whom you are persecuting. But arise, and stand on your feet, for I have appeared to you for this purpose: to appoint you a servant and a witness both of the things which you have seen, and of the things which I will reveal to you; delivering you from the people, and from the nations, to whom I now send you, to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive remission of sins and an inheritance among those who are sanctified by faith in me."
Koine Greek: Egō eimi Iēsous hon sy diōkeis: alla anastēthi kai stēthi epi tous podas sou: eis touto gar ōphthēn soi, procheirisasthai se hypēretēn kai martyra hōn te eides hōn te ophthēsomai soi, exairoumenos se ek tou laou kai ek tōn ethnōn, eis hous egō se apostellō, anoixai ophthalmous autōn, tou epistrepsai apo skotous eis phōs kai tēs exousias tou Satana epi ton theon, tou labein autous aphesin hamartiōn kai klēron en tois hēgiasmenois pistei tē eis eme.
Aramaic (Syriac): ’e-nā ’ā-nā Ī-šū’ Nā-ṣ-rā-yā haw d-’an-tūn rā-ḏeṗ ’an-tūn. wa-qūm ‘al re-g-laykh: me-ṭūl hā-ḏē gēr ’e-th-ḥaz-yēth l-khōn: d-’ā-qī-mākh m-ša-m-šā-nā wa-sā-h-ḏā d-me-ḏem d-ḥ-zay-th ly wa-ḏ-me-ḏem d-’e-th-ḥ-zē l-khōn. wa-’e-p-ṣākh me-n ‘am-mā d-Ī-hū-ḏā-yē wa-me-n ‘am-mē ’ay-lēn d-lā-th-hōn me-ša-ḏar ’ā-nā l-khōn: d-ne-th-p-t-ḥān ‘ay-nay-hōn: ay-kā d-ne-th-p-nūn me-n ḥe-š-ū-khā l-ne-hī-rū: wa-me-n šūl-ṭā-nēh d-Sā-ṭā-nā l-’a-lā-hā: wa-ne-q-b-lūn šū-ḇ-qā-nā d-ḥ-ṭā-hē wa-p̄-se-qā ‘am qa-ḏī-šē b-hay-mā-nū-thā d-’al ya-mī-ny.

The Epistles

1 Corinthians 11:24 | The Bread of the Covenant
Jesus's words: "Take, eat. This is my body, which is broken for you. Do this in memory of me."
Koine Greek: Labete phagete touto mou estin to sōma to hyper hymōn klōmenon: touto poieite eis tēn emēn anam nēsin.
Aramaic (Syriac): sa-ḇ-w ʾe-khū-l-w: hā-nā hū pa-ḡ-ry d-ʾal ʾapay-kūn me-th-q-ṣē: hā-kā-nā wa-lē l-khōn l-me-ʾbaḏ l-ḏūkh-rā-ny.

1 Corinthians 11:25 | The Cup of the Covenant
Jesus's words: "This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me."
Koine Greek: Touto to potērion hē kainē diathēkē estin en tō emō haimati: touto poieite, hosakis ean pinēte, eis tēn emēn anamnēsin.
Aramaic (Syriac): hā-nā kā-sā ʾī-th-aw-hy d-ya-thī-qē ḥ-ḏa-thā b-ḏ-my: hā-kā-nā wa-lē l-khōn l-me-ʾbaḏ: khūl za-ḇ-n d-šā-thēn ʾan-tūn l-ḏūkh-rā-ny.

2 Corinthians 12:9 | The Sufficient Grace
Jesus's words: "My grace is sufficient for you, for my power is made perfect in weakness."
Koine Greek: Arkei soi hē charis mou, hē gar dynamis en astheneia teleitai.
Aramaic (Syriac): sā-p̄-qā l-khōn ṭay-bū-thy: ḥay-lā gēr b-kh-rī-hū-thā hū me-th-ga-m-ar.

Ephesians 5:14 | The Call to the Sleeper
Jesus's words: "Wake up, sleeper, rise from the dead, and Christ will shine on you."
Koine Greek: Egeire, ho katheudōn, kai anasta ek tōn nekrōn, kai epiphausei soi ho Christos.
Aramaic (Syriac): ʾī-ṯ-i-ry haw d-ḏā-m-eḏ: wa-qūm me-n bēy-th mī-ṯē: wa-na-h-ar l-khōn m-šī-ḥā.

1 Timothy 1:15 | The Faithful Saying of Advent
Jesus's words: "Christ Jesus came into the world to save sinners."
Koine Greek: Christos Iēsous ēlthen eis ton kosmon hamartōlous sōsai.
Aramaic (Syriac): m-šī-ḥā Ī-šū' ʾe-th-ā l-ʾā-l-mā d-ne-ḥ-ē l-ḥa-ṭā-yē.

2 Timothy 2:11-13 | The Faithful Saying of Endurance
Jesus's words: "If we died with him, we will also live with him. If we endure, we will also reign with him. If we deny him, he also will deny us. If we are faithless, he remains faithful, for he can't deny himself."
Koine Greek: Ei gar synapethanomen, kai syzēsomen: ei hypomenomen, kai symbasileusomen: ei arnēsometha, kakeinos arnēsetai hēmas: ei apistoumen, ekeinos pistos menei, arnēsasthai gar heauton ou dynatai.
Aramaic (Syriac): ʾe-n gēr mī-ṯ-nan ʿam-mēh: ʾap̄ ʿam-mēh ne-ḥ-ē. wa-ʾe-n ne-s-y-bar: ʾap̄ ʿam-mēh ne-m-la-kh. ʾe-n dēn ne-k-p̄ūr bēh: ʾap̄ hū ne-k-p̄ūr b-an. wa-ʾe-n lā ne-hay-me-n: hū b-hay-mā-nū-thēh m-qa-wē: d-ne-k-p̄ūr gēr b-nap̄-šēh lā me-š-k-a-ḥ.

The Revelation of Jesus Christ

Revelation 1:8 | The Alpha and Omega
Jesus's words: "I am the Alpha and the Omega, the Beginning and the End, says the Lord, who is and who was and who is to come, the Almighty."
Koine Greek: Egō eimi to Alpha kai to Ō, legei kyrios ho theos, ho ōn kai ho ēn kai ho erchomenos, ho pantokratōr.
Aramaic (Syriac): ʾe-nā ʾā-nā ʾā-la-p̄ wa-tā-w: ʾā-mar mā-ryā ʾa-lā-hā: haw d-ʾī-th-aw-hy wa-ʾī-th-aw-hy h-wā wa-ʾā-thē: haw d-kh-ī-ḏ khūl.

Revelation 1:17-18 | The First and the Last
Jesus's words: "Don't be afraid. I am the first and the last, and the Living one. I was dead, and behold, I am alive forevermore. Amen. I have the keys of Death and of Hades."
Koine Greek: Mē phobou: egō eimi ho prōtos kai ho eschatos, kai ho zōn, kai egenomēn nekros kai idou zōn eimi eis tous aiōnas tōn aiōnōn, kai echō tas kleis tou thanatou kai tou hadou.
Aramaic (Syriac): lā te-ḏ-ḥal: ʾe-nā ʾā-nā qaḏ-mā-yā wa-ʾā-ḥ-rā-yā: wa-ḥa-yā d-mī-th-ēth wa-hā ḥay-yā ʾā-nā l-ʾā-lem ʾā-l-mīn. ʾā-mīn. wa-ʾī-th ly q-lī-ḏē d-ma-w-thā wa-ḏ-š-yūl.

Revelation 2:1-7 | To the Messenger in Ephesus
Jesus's words: "To the angel of the assembly in Ephesus write: 'He who holds the seven stars in his right hand, he who walks among the seven golden lampstands, says these things: I know your works, and your toil and perseverance, and that you can't tolerate evil men, and have tested those who call themselves apostles, and they are not, and found them false. You have perseverance and have endured for my name's sake, and have not grown weary. But I have this against you, that you left your first love. Remember therefore from where you have fallen, and repent and do the first works; or else I am coming to you quickly, and will move your lampstand out of its place, unless you repent. But this you have, that you hate the works of the Nicolaitans, which I also hate. He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I will give to eat from the tree of life, which is in the Paradise of my God."
Koine Greek: Tō angelō tēs en Ephesō ekklēsias grapson: Tade legei ho kratōn tous hepta asteras en tē dexia autou, ho peripatōn en mesō tōn hepta lychniōn tōn chrysōn: Oida ta erga sou kai ton kopon kai tēn hypomonēn sou, kai hoti ou dynē bastasai kakous, kai epeirasas tous legontas heautous apostolous kai ouk eisin, kai eures autous pseudeis: kai hypomonēn echeis, kai ebastasas dia to onoma mou kai ou kekopiakas. alla echō kata sou hoti tēn agapēn sou tēn prōtēn aphēkas. mnēmoneue oun pothen peptōkas, kai metanoēson kai ta prōta erga poiēson: ei de mē, erchomai soi kai kinēsō tēn lychnian sou ek tou topou autēs, ean mē metanoēsēs. alla touto echeis hoti miseis ta erga tōn Nikolaïtōn, ha kagō misō. Ho echōn ous akousatō ti to pneuma legei tais ekklēsiais. Tō nikōnti dōsō autō phagein ek tou xylou tēs zōēs, ho estin en tō paradeisō tou theou mou.
Aramaic (Syriac): l-ma-l-ʾā-khā d-b̲-ʾī-ḏ-thā d-ʾE-p̄-e-sōs k-thūb̲: hā-khā-nā ʾā-mar haw d-ʾa-ḥī-ḏ ša-b̲-ʾā k-wa-k-b̲ē b-ya-mī-nēh: haw d-m-ha-lēkh b-ga-wāh d-ša-b̲-ʾā mā-nā-rā-thā d-ḏa-h-b̲ā. yā-ḏ-ʾā-nā ʿa-b̲ā-ḏaykh wa-ʾa-m-lākh wa-m-sa-y-b-rā-nū-thākh: wa-ḏ-lā me-š-k-a-ḥat l-me-ṭ-ʾan l-b̲ī-šē: wa-na-sī-th l-ʾay-lēn d-ʾā-m-rīn na-p̄-š-hōn d-ša-lī-ḥē ʾī-thay-hōn wa-lā ʾī-thay-hōn: wa-ʾe-š-khacht en-nūn da-ga-lē. wa-m-sa-y-b-rā-nū-thā ʾī-th l-khōn: wa-ṭ-ʾant me-ṭūl š-my wa-lā l-ʾīt. ʾēl-lā ʾī-th ly ʿalaykh: d-ḥū-ba-nyākh qaḏ-mā-yā š-b̲acht. ʾe-th-ḏ-kar me-n ʾay-kā n-p̄a-l-th: wa-met-t-wī wa-ʿa-b̲ā-ḏē qaḏ-mā-yē ʿe-b̲eḏ: wa-ʾen dēn lā: ʾā-thē ʾā-nā ʿalaykh: wa-m-zī-ʾ ʾā-nā mā-nā-rā-thākh me-n dū-k-thāh: ʾe-l-lā met-t-wē-th. ʾēl-lā hā-ḏē ʾī-th l-khōn: d-sa-nē-th ʿa-b̲ā-ḏē d-Nī-qū-lā-y-ṭē: ʾay-lēn d-ʾā-p̄ ʾe-nā sā-nē ʾā-nā. haw d-ʾī-th lēh ʾeḏ-nā ne-š-maʾ mā d-rū-ḥā m-ma-le-l l-ʾī-ḏ-thā. wa-l-ḏa-z-khē: ʾe-te-l lēh l-me-ʾkhūl me-n qay-sā d-ḥay-ē: haw d-ʾī-th-aw-hy b-p̄a-r-ḏay-sā d-ʾa-lā-hā.

Revelation 2:8-11 | To the Messenger in Smyrna
Jesus's words: "To the angel of the assembly in Smyrna write: 'The first and the last, who was dead, and has come to life says these things: I know your works, oppression, and your poverty (but you are rich), and the blasphemy of those who say they are Jews, and they are not, but are a synagogue of Satan. Don't be afraid of the things which you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested; and you will have oppression

for ten days. Be faithful to death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes won't be harmed by the second death."
Koine Greek: Kai tō angelō tēs en Smyrnē ekklēsias grapson: Tade legei ho prōtos kai ho eschatos, hos egeneto nekros kai ezēsen: Oida sou tēn thlipsin kai tēn ptōcheian, alla plousios ei, kai tēn blasphemian ek tōn legontōn Ioudaious einai heautous, kai ouk eisin alla synagōgē tou Satana. mē phobou ha melleis paschein. idou mellei ballein ho diabolos ex hymōn eis phylakēn hina peirasthēte, kai hexete thlipsin hēmerōn deka. ginou pistos achri thanatou, kai dōsō soi ton stephanon tēs zōēs. Ho echōn ous akousatō ti to pneuma legei tais ekklēsiais. Ho nikōn ou mē adikēthē ek tou thanatou tou deuterou.
Aramaic (Syriac): wa-l-ma-l-'ā-khā d-'ī-ḏ-thā d-S-mūr-nā k-thūḇ: hā-khā-nā 'ā-mar qaḏ-mā-yā wa-'ā-ḥ-rā-yā: haw d-h-wā mī-thā wa-ḥ-yā. yā-ḏ-'ā-nā 'ū-l-ṣā-na-nyākh wa-me-s-kē-nū-thākh: 'ēl-lā 'a-tī-rā 'an-tūn: wa-l-ḇū-ḏā-p̄ā d-me-n 'ay-lēn d-'ā-m-rīn na-p̄-š-hōn Ī-hū-ḏā-yē 'ī-thay-hōn wa-lā 'ī-thay-hōn: 'ēl-lā k-nū-š-thā d-Sā-ṭā-nā. lā te-ḏ-ḥal me-ḏem d-'a-thī-ḏ 'an-tūn l-me-ḥ-aš: hā 'a-thī-ḏ 'ā-kh-el-qa-r-ṣā d-ne-r-mē me-n-khōn b-ḇē-th 'a-sī-rē d-te-t-na-sūn: wa-ne-h-wē l-khōn 'ū-l-ṣā-nā yaw-mīn 'as-rā. h-wa-y me-hay-m-nā 'aḏ ma-w-thā: wa-'e-te-l l-khōn k-lī-lā d-ḥay-ē. haw d-'ī-th lēh 'eḏ-nā ne-š-ma' mā d-rū-ḥā m-ma-le-l l-'ī-ḏ-thā. d-za-khē lā ne-th-har me-n ma-w-thā d-ṯe-r-yā-nā.

Revelation 2:12-17 | To the Messenger in Pergamum
Jesus's words: "To the angel of the assembly in Pergamum write: 'He who has the sharp two-edged sword says these things: I know your works and where you dwell, where Satan's throne is. You hold firmly to my name, and didn't deny my faith in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwells. But I have a few things against you, because you have there some who hold the teaching of Balaam, who taught Balak to throw a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. So you also have some who hold to the teaching of the Nicolaitans likewise. Repent therefore, or else I am coming to you quickly, and I will make war against them with the sword of my mouth. He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes, to him I will give of the hidden manna, and I will give him a white stone, and on the stone a new name written, which no one knows but he who receives it."
Koine Greek: Kai tō angelō tēs en Pergamō ekklēsias grapson: Tade legei ho echōn tēn rhomphaian tēn distomon tēn oxeian: Oida pou katoikeis, hopou ho thronos tou Satana, kai krateis to onoma mou, kai ouk ērnēsō tēn pistin mou en tais hēmerais Antipas ho martys mou ho pistos mou, hos apektanthē par' hymin, hopou ho Satanas katoikei. all' echō kata sou oliga, hoti echeis ekei kratountas tēn didachēn Balaam, hos edidasken tō Balak balein skandalon enōpion tōn uiōn Israēl, phagein eidōlothyta kai porneusai. houtōs echeis kai sy kratountas tēn didachēn tōn Nikolaïtōn homoiōs. metanoēson oun: ei de mē, erchomai soi tachy kai polemēsō met' autōn en tē rhomphaia tou stomatos mou. Ho echōn ous akousatō ti to pneuma legei tais ekklēsiais. Tō nikōnti dōsō autō tou manna tou kekrymmenou, kai dōsō autō psēphon leukēn, kai epi tēn psēphon onoma kainon gegrammenon ho oudeis oiden ei mē ho lambanōn.
Aramaic (Syriac): wa-l-ma-l-'ā-khā d-'ī-ḏ-thā d-Pa-r-ga-mōs k-thūḇ: hā-khā-nā 'ā-mar haw d-'ī-th lēh sa-p̄-sē-rā ḥa-rī-p̄-thā d-ṯe-r-tēn p̄ū-ma-nyā. yā-ḏ-'ā-nā 'ay-kā 'ā-mar-th: dū-kh d-ṯer-nōs d-Sā-ṭā-nā: wa-'a-ḥī-ḏ 'an-tūn š-my: wa-lā me-k-p̄art b-hay-mā-nū-thy b-yaw-mā-thā d-'e-th-ḥ-zī-thūn sā-h-ḏā d-me-hay-me-nā d-'al ya-mī-ny d-qa-ṭī-l b-ay-nā-th-khōn: dū-kh d-ṯer-nōs d-Sā-ṭā-nā. 'ēl-lā 'ī-th ly 'alaykh me-ḏem d-qa-līl: d-'ī-th l-khōn th-mān d-'a-ḥī-ḏīn mā-l-pā-nū-thā d-Be-l-'ām: haw d-'a-leḵ l-Bā-lāq d-ne-r-mē khū-š-lā q-ḏām b-nay Ī-s-rā-yēl: l-me-'khūl ḏe-ḇ-ḥē d-p̄-tha-k-rē wa-l-me-z-nyū. hā-kā-nā 'ī-th 'aḵ l-khōn d-'a-ḥī-ḏīn mā-l-pā-nū-thā d-Nī-qū-lā-y-ṭē hā-khā-nā. met-t-wī: wa-'en dēn lā: 'ā-thē 'ā-nā 'alaykh b-'a-ḵī-ḥū: wa-'e-'baḏ 'am-hōn q-rā-ḇā b-sa-p̄-sē-rā d-p̄ū-my. haw d-'ī-th lēh 'eḏ-nā ne-š-ma' mā d-rū-ḥā m-ma-le-l l-'ī-ḏ-thā. wa-l-ḏa-z-khē: 'e-te-l lēh me-n man-nā haw d-me-ṭa-šay: wa-'e-te-l lēh ḥū-š-bā-nā ḥe-wā-rā: wa-'al ḥū-š-bā-nā š-mā ḥ-ḏa-thā d-k-thī-ḇ: d-'nāš lā yā-ḏa' 'ēl-lā haw d-ša-qel.

Revelation 2:18-29 | To the Messenger in Thyatira
Jesus's words: "To the angel of the assembly in Thyatira write: 'The Son of God, who has his eyes like a flame of fire, and his feet are like burnished brass, says these things: I know your works, your love, faith, service, patient endurance, and that your last works are more than the first. But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess. She teaches and seduces my servants to commit sexual immorality, and to eat things sacrificed to

idols. I gave her time to repent, but she refuses to repent of her sexual immorality. Behold, I will throw her into a bed, and those who commit adultery with her into great oppression, unless they repent of her works. I will kill her children with Death, and all the assemblies will know that I am he who searches the minds and hearts. I will give to each one of you according to your deeds. But to you I say, to the rest who are in Thyatira, as many as don't have this teaching, who don't know what some call the deep things of Satan: I click no other burden on you. Nevertheless, that which you have, hold firmly until I come. He who overcomes, and he who keeps my works to the end, to him I will give authority over the nations. He will rule them with a rod of iron, shattering them like the potter's vessels; as I also have received of my Father; and I will give him the morning star. He who has an ear, let him hear what the Spirit says to the assemblies."
Koine Greek: Kai tō angelō tēs en Thyateirois ekklēsias grapson: Tade legei ho uios tou theou, ho echōn tous ophthalmous autou hōs phloga pyros, kai hoi podes autou homoioi chalkolibanō: Oida sou ta erga, kai tēn agapēn kai tēn pistin kai tēn diakonian kai tēn hypomonēn sou, kai ta erga sou ta eschata pleiona tōn prōtōn. alla echō kata sou hoti apheis tēn gynaika Iezabel, hē legousa heautēn prophētin, kai didaskei kai plana tous emous doulous porneusai kai phagein eidōlothyta. kai edōka autē chronon hina metanoēsē, kai ou thelei metanoēsai ek tēs porneias autēs. idou ballō autēn eis klinēn, kai tous moicheuontas met' autēs eis thlipsin megalēn, ean mē metanoēsōsin ek tōn ergōn autēs: kai ta tekna autēs apoktenō en thanatō: kai gnōsontai pasai hai ekklēsiai hoti egō eimi ho ereunōn nephrous kai kardias, kai dōsō hymin hekastō kata ta erga hymōn. hymin de legō tois loipois tois en Thyateirois, hosoi ouk echousin tēn didachēn tautēn, hoitines ouk egnōsan ta bathea tou Satana, hōs legousin: ou ballō eph' hymas allo baros: plēn ho echete kratēsate achris ou an hēxō. Kai ho nikōn kai ho tērōn achri telous ta erga mou, dōsō autō exousian epi tōn ethnōn, kai poimanei autous en rhabdō sidēra hōs ta skeuē ta keramika syntribetai, hōs kagō eilēpha para tou patros mou, kai dōsō autō ton astera ton prōinon. Ho echōn ous akousatō ti to pneuma legei tais ekklēsiais.
Aramaic (Syriac): wa-l-ma-l-'ā-khā d-'ī-ḏ-thā d-Thū-'ā-ṭī-rā k-thūḇ: hā-khā-nā 'ā-mar b-rēh d-'a-lā-hā: haw d-'ī-th lēh ʿay-nē 'ay-kh ša-l-he-ḇī-thā d-nū-rā: wa-re-g-law-hy 'ay-kh n-ḥā-šā Le-ḇā-nā-yā. yā-ḏ-'ā-nā ʿa-ḇā-ḏaykh wa-ḥū-ba-nyākh wa-hay-mā-nū-thākh wa-ṯ-še-m-še-thākh wa-m-sa-y-b-rā-nū-thākh: wa-ʿa-ḇā-ḏaykh 'ā-ḥ-rā-yē sa-gī-'ē 'e-n-nūn me-n qaḏ-mā-yē. 'ēl-lā 'ī-th ly ʿalaykh: d-še-ḇacht l-'an-thā Ī-z-ḇēl: hā-ḏē d-'ā-m-rā ʿal na-p̄-šāh d-ne-ḇī-thā 'ī-thāh: wa-ma-l-p̄ā wa-ma-ṭ-'yā l-ʿa-ḇ-ḏay l-me-z-nyū wa-l-me-'khūl ḏe-ḇ-ḥē d-p̄-tha-k-rē. wa-ye-h-ḇēth lāh za-ḇ-nā l-met-t-wā-thū: wa-lā ṣ-ḇāth l-met-t-wū me-n za-n-yū-thāh. hā ra-mē 'ā-nā lāh b-'ar-sā: wa-l-'ay-lēn d-ma-g-rīn ʿam-māh b-'ū-l-ṣā-nā ra-ḇā: 'en lā ne-th-p-nūn me-n ʿa-ḇā-ḏay-hōn. wa-la-ḇ-nay-hā 'e-q-ṭūl b-ma-w-thā: wa-ne-ḏ-'ān khūl-hēn 'ī-ḏ-thā d-'e-nā 'ā-nā bā-ḥē ka-l-yā-thā wa-le-bā-thā: wa-'e-te-l l-khōn l-khūl-nāš 'ay-kh ʿa-ḇā-ḏay-khōn. l-khōn dēn 'ā-mar 'ā-nā l-ša-r-khā d-ḇ-Thū-'ā-ṭī-rā: khūl-khōn 'ay-lēn d-lā 'ī-th l-khōn mā-l-pā-nū-thā hā-ḏē: 'ay-lēn d-lā y-ḏa'tūn ʿū-m-qaw-hy d-Sā-ṭā-nā 'ay-kh d-'ā-m-rīn: lā re-mē 'ā-nā ʿal-khōn bā-r-'ā '-ḥ-rī-thā. 'ēl-lā haw d-'ī-th l-khōn 'a-ḥī-ḏ-w ʿaḏ-mā d-'ā-thē 'ā-nā. wa-l-ḏa-z-khē wa-l-ḏa-n-ṭar ʿa-ḇā-ḏay ʿaḏ-mā l-ḥa-r-thā: 'e-te-l lēh šūl-ṭā-nā ʿal ʿam-mē: wa-ne-r-'ē en-nūn b-šab-ṭā d-p̄ar-z-lā: wa-'ay-kh mā-nē d-p̄a-ḥā-rā ne-th-ša-ḥ-qūn: 'ay-ka-nā d-'ā-p̄ 'e-nā n-sa-ḇ-th me-n 'ā-ḇy. wa-'e-te-l lēh l-'as-heḏtā d-ṣa-p̄-rā. haw d-'ī-th lēh 'eḏ-nā ne-š-ma' mā d-rū-ḥā m-ma-le-l l-'ī-ḏ-thā.

Revelation 3:1-6 | To the Messenger in Sardis
Jesus's words: "And to the angel of the assembly in Sardis write: 'He who has the seven Spirits of God, and the seven stars says these things: I know your works, that you have a name that you are alive, and you are dead. Wake up, and keep the things that remain, which are about to die, for I have found no works of yours perfected before my God. Remember therefore how you have received and heard. Keep it, and repent. If therefore you won't watch, I will come as a thief, and you won't know what hour I will come upon you. But you have a few names in Sardis who did not defile their garments. They will walk with me in white, for they are worthy. He who overcomes will be arrayed in white garments, and I will in no way blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He who has an ear, let him hear what the Spirit says to the assemblies."
Koine Greek: Kai tō angelō tēs en Sardeisin ekklēsias grapson: Tade legei ho echōn ta hepta pneumata tou theou kai tous hepta asteras: Oida sou ta erga, hoti onoma echeis hoti zēs, kai nekros ei. ginou grēgorōn, kai stērison ta loipa ha emellon apothanein, ou gar heurēka sou ta erga peplērōmena enōpion tou theou mou. mnēmoneue oun pōs eilēphas kai ēkousas kai tērei, kai metanoēson. ean oun mē grēgorēsēs, hēxō hōs kleptēs, kai ou mē gnōs poian hōran hēxō epi se. alla echeis oliga onomata en Sardeisin ha ouk emolynan ta imatia autōn, kai peripatēsousin met' emou en leukois, hoti axioi eisin. Ho

nikōn houtōs peribaleitai en imatiois leukois, kai ou mē exaleipsō to onoma autou ek tēs biblou tēs zōēs, kai homologēsō to onoma autou enōpion tou patros mou kai enōpion tōn angelōn autou. Ho echōn ous akousatō ti to pneuma legei tais ekklēsiais.
Aramaic (Syriac): wa-l-ma-l-’ā-khā d-’ī-ḏ-thā d-Sa-r-ḏīs k-thūḇ: hā-khā-nā ’ā-mar haw d-’ī-th lēh ša-ḇ-’ā rū-ḥīn d-’a-lā-hā wa-ša-ḇ-’ā k-wa-k-ḇē. yā-ḏ-’ā-nā ‘a-ḇā-ḏaykh: wa-š-mā d-’ī-th l-khōn d-ḥay-yā ’an-tūn wa-mī-thē ’an-tūn. h-wa-y ‘ī-ryā wa-qa-yēm l-ša-r-khā d-’ay-lēn d-’a-thī-ḏat h-wayt l-me-mā-th: lā gēr ’e-š-khacht l-‘a-ḇā-ḏaykh d-m-ša-m-l-yīn q-ḏām ’a-lā-hā. ’e-th-ḏ-kar ’ay-ka-nā q-ḇalt wa-š-ma’t: wa-ṭar wa-met-t-wī. wa-’en dēn lā te-’ī-ray: ’ā-thē ’ā-nā ‘alaykh ’ay-kh gan-nā-ḇā: wa-lā te-ḏa’ ’ay-ḏā šā-’ā ’ā-thē ’ā-nā ‘alaykh. ’ēl-lā ’ī-th ly qa-līl š-mā-hē b-Sa-r-ḏīs: ’ay-lēn d-lā ṭa-w-eš mā-naw-hōn: wa-m-ha-l-khīn q-ḏā-may b-ḥe-wā-rē d-ša-w-yīn ’e-n-nūn. d-za-khē hā-khā-nā me-th-’a-ṭaṗ mā-nē ḥe-wā-rē: wa-lā ’e-l-ḥē š-mēh me-n s-p̄a-r ḥay-ē: wa-’as-heḏ š-mēh q-ḏām ’ā-ḇy wa-q-ḏām ma-l-’ā-khaw-hy. haw d-’ī-th lēh ’eḏ-nā ne-š-ma’ mā d-rū-ḥā m-ma-le-l l-’ī-ḏ-thā.

Revelation 3:7-13 | To the Messenger in Philadelphia
Jesus’s words: "To the angel of the assembly in Philadelphia write: 'He who is holy, he who is true, he who has the key of David, he who opens and no one can shut, and who shuts and no one opens says these things: I know your works (behold, I have set before you an open door, which no one can shut), that you have a little power, and kept my word, and didn’t deny my name. Behold, I give of the synagogue of Satan, of those who say they are Jews, and they are not, but lie. Behold, I will make them to come and worship before your feet, and to know that I have loved you. Because you kept my command to endure, I also will keep you from the hour of testing, which is to come on the whole world, to test those who dwell on the earth. I am coming quickly. Hold firmly that which you have, so that no one takes your crown. He who overcomes, I will make him a pillar in the temple of my God, and he will go out from there no more. I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my own new name. He who has an ear, let him hear what the Spirit says to the assemblies."
Koine Greek: Kai tō angelō tēs en Philadelpheia ekklēsias grapson: Tade legei ho hagios, ho alēthinos, ho echōn tēn klein Dauid, ho anoigōn kai oudeis kleisei, kai kleiōn kai oudeis anoigei: Oida sou ta erga, idou dedōka enōpion sou thyran aneōgmenēn, hēn oudeis dynatai kleisai autēn, hoti mikran echeis dynamin kai etērēsas mou ton logon kai ouk ērnēsō to onoma mou. idou didōmi ek tēs synagōgēs tou Satana tōn legontōn heautous Ioudaious einai, kai ouk eisin alla pseudontai: idou poiēsō autous hina hēxousin kai proskynēsousin enōpion tōn podōn sou kai gnōsin hoti egō ēgapēsa se. hoti etērēsas ton logon tēs hypomonēs mou, kagō se tērēsō ek tēs hōras tou peirasmou tēs mellousēs erchesthai epi tēs oikoumenēs holēs, peirasai tous katoikountas epi tēs gēs. erchomai tachy: kratei ho echeis, hina mēdeis labē ton stephanon sou. Ho nikōn poiēsō auton stylon en tō naō tou theou mou, kai exō ou mē exelthē eti, kai grapsō ep’ auton to onoma tou theou mou kai to onoma tēs poleōs tou theou mou, tēs kainēs Ierousalēm hē katabainousa ek tou ouranou apo tou theou mou, kai to onoma mou to kainon. Ho echōn ous akousatō ti to pneuma legei tais ekklēsiais.
Aramaic (Syriac): wa-l-ma-l-’ā-khā d-’ī-ḏ-thā d-P̄ī-la-ḏel-p̄ī-ā k-thūḇ: hā-khā-nā ’ā-mar qa-ḏī-šā ša-rī-rā: haw d-’ī-th lēh q-lī-ḏā d-Ḏā-wīḏ: haw d-p̄ā-tha-ḥ wa-l-āš d-’ā-ḥeḏ: wa-’ā-ḥeḏ wa-l-āš d-p̄ā-tha-ḥ. yā-ḏ-’ā-nā ‘a-ḇā-ḏaykh: wa-hā ye-h-ḇēth q-ḏā-maykh ta-r-’ā p̄-thī-ḥā d-’nāš lā me-š-k-a-ḥ l-me-’ḥ-ḏēh: me-ṭūl d-qa-līl ḥay-lā ’ī-th l-khōn: wa-me-le-thy ṭ-re-th: wa-ḇ-š-my lā me-k-p̄art. wa-hā ye-he-ḇ ’ā-nā me-n k-nū-š-thā d-Sā-ṭā-nā me-n ’ay-lēn d-’ā-m-rīn ‘al na-p̄-š-hōn d-Ī-hū-ḏā-yē ’ī-thay-hōn wa-lā ’ī-thay-hōn: ’ēl-lā da-gā-lē ’ī-thay-hōn. hā ’e-’baḏ l-hōn d-n-’thūn wa-ne-s-g-ḏūn q-ḏām re-g-laykh: wa-ne-ḏ-’ūn d-’e-nā ’a-ḥe-ḇ-thākh. me-ṭūl d-ṭ-re-th me-le-thā d-m-sa-y-b-rā-nū-thā d-’al ya-mī-ny: wa-’e-nā ’e-ṭa-rākh me-n ne-s-yū-nā d-’a-thī-ḏ l-me-’thā ‘al khūl-āh thī-ḇēl: l-me-n-sa-yū l-khūl-hōn ‘ā-mū-ray-h d-’ar-’ā. ’ā-thē ’ā-nā b-’a-p̄ī-ḥū: ’a-ḥī-ḏ haw d-’ī-th l-khōn: d-’nāš lā ne-saḇ k-lī-lā-khōn. wa-l-ḏa-z-khē ’e-’baḏ ‘am-mū-ḏā b-hay-k-lā d-’a-lā-hā: wa-l-ḇā-r l-āš ne-p̄ūq thūḇ: wa-’e-k-thūḇ ‘law-hy š-mā d-’a-lā-hā wa-š-mā d-m-ḏī-n-thā ḥ-ḏa-thā ’Ū-rī-š-lem: hā-ḏē d-nā-ḥ-thā me-n š-ma-yā me-n l-wā-th ’a-lā-hā: wa-š-mā d-’al ya-mī-ny ḥ-ḏa-thā. haw d-’ī-th lēh ’eḏ-nā ne-š-ma’ mā d-rū-ḥā m-ma-le-l l-’ī-ḏ-thā.

Revelation 3:14-22 | To the Messenger in Laodicea
Jesus’s words: "To the angel of the assembly in Laodicea write: 'The Amen, the Faithful and True Witness, the Head of God’s creation, says these things: I know your works, that you are neither cold nor hot. I wish you were cold or hot. So,

because you are lukewarm, and neither hot nor cold, I will vomit you out of my mouth. Because you say, "I am rich, and have gotten riches, and have need of nothing;" and don't know that you are the wretched one, miserable, poor, blind, and naked; I counsel you to buy from me gold refined by fire, that you may become rich; and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see. As many as I love, I reprove and chasten. Be zealous therefore, and repent. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, then I will come in to him, and will sup with him, and he with me. He who overcomes, I will give to him to sit down with me on my throne, as I also overcame, and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the assemblies."
Koine Greek: Kai tō angelō tēs en Laodikeia ekklēsias grapson: Tade legei ho Amēn, ho martys ho pistos kai alēthinos, hē archē tēs ktiseōs tou theou: Oida sou ta erga, hoti oute psychos ei oute zestos: ophelon psychos ēs ē zestos. houtōs hoti chliaros ei kai oute zestos oute psychos, mellō se emesai ek tou stomatos mou. hoti legeis hoti Plousios eimi kai peploutēka kai ouden chreian echō, kai ouk oidas hoti sy ei ho talaipōros kai eleeinos kai ptōchos kai typhlos kai gymnos: symbouleuō soi agorasai par' emou chrysion pepyrōmenon ek pyros hina ploutēsēs, kai imatia leuka hina peribalē kai mē phanerōthē hē aschēmosynē tēs gymnotētos sou, kai kollourion enchrisai tous ophthalmous sou hina blepēs. egō hosous ean philō elegchō kai paideuō: zēleue oun kai metanoēson. idou estēka epi tēn thyran kai krouō: ean tis akousē tēs phōnēs mou kai anoixē tēn thyran, kai eiselthesomai pros auton kai deipnēsō met' autou kai autos met' emou. Ho nikōn dōsō autō kathisai met' emou en tō thronō mou, hōs kagō enikēsa kai ekathisa meta tou patros mou en tō thronō autou. Ho echōn ous akousatō ti to pneuma legei tais ekklēsiais.
Aramaic (Syriac): wa-l-ma-l-'ā-khā d-'ī-ḏ-thā d-Lā-w-ḏī-qī-ā k-thūḇ: hā-khā-nā 'ā-mar 'Ā-mīn: sā-h-ḏā me-hay-m-nā wa-ša-rī-rā: wa-rē-šī-thā d-ḇ-rī-thā d-'a-lā-hā. yā-ḏ-'ā-nā 'a-ḇā-ḏaykh: lā qar-ī-rā 'an-tūn wa-lā ḥa-mī-mā. 'e-š-thūp̄ dēn qar-ī-rā h-wayt 'aw ḥa-mī-mā. wa-'ay-kh d-p̄a-šū-rā 'an-tūn wa-lā qar-ī-rā wa-lā ḥa-mī-mā: 'a-thī-ḏ 'ā-nā l-me-ṯ-wa-ḇ-khūn me-n p̄ū-my. me-ṭūl d-'ā-mar-th d-'a-thī-rā 'ā-nā wa-'a-thar-th: wa-'al me-ḏem lā s-nī-qā 'ā-nā: wa-lā yā-ḏa' 'an-tūn d-'an-tūn 'ī-thay-khūn d-wa-yā wa-ḏ-wa-yā wa-me-s-kē-nā wa-'ar-ṭī-lā-yā wa-ša-m-ṭā-yā. me-ma-le-l 'ā-nā l-khōn d-te-z-b-nūn me-ny ḏa-h-ḇā d-ḇ-ḥī-r me-n nū-rā d-te-'th-rūn: wa-mā-nē ḥe-wā-rē l-me-th-'a-ṭā-p̄ū: d-lā te-th-g-lē be-h-th-thā d-'ar-ṭī-lā-yū-th-khōn: wa-k-ḥū-lā k-ḥū-l 'ay-nay-khōn d-te-ḥ-zūn. 'e-nā l-'ay-lēn d-rā-ḥē 'ā-nā mā-k-se 'ā-nā wa-rā-ḏē 'ā-nā. ṭan dēn wa-met-t-wī. hā qā-'ēm 'ā-nā 'al ta-r-'ā wa-nā-qe-š 'ā-nā. 'en 'nāš šā-ma' qā-ly wa-p̄ā-tha-ḥ ta-r-'ā: 'e-'ūl l-wā-thēh wa-'e-ḥ-šām 'am-mēh wa-hū 'am-my. wa-l-ḏa-z-khē: 'e-te-l lēh l-me-the-ḇ 'am-my 'al ṯer-nōs d-'al ya-mī-ny: 'ay-ka-nā d-'ā-p̄ 'e-nā za-khēth wa-ye-the-ḇth 'am 'ā-ḇy 'al ṯer-nōs d-'ī-lēh. haw d-'ī-th lēh 'eḏ-nā ne-š-ma' mā d-rū-ḥā m-ma-le-l l-'ī-ḏ-thā.

Revelation 16:15 | The Warning of the Thief
Jesus's words: "Behold, I come as a thief. Blessed is he who watches and keeps his clothes, so that he doesn't walk naked, and they see his shame."
Koine Greek: Idou erchomai hōs kleptēs. makarios ho grēgorōn kai tērōn ta imatia autou, hina mē gymnos peripatē kai blepōsin tēn aschēmosynēn autou.
Aramaic (Syriac): hā 'ā-thē 'ā-nā 'ay-kh gan-nā-ḇā. ṭū-ḇ-aw-hy l-man d-'ī-r wa-n-ṭar mā-naw-hy: d-lā 'ar-ṭī-lā-yā n-ha-lēkh: wa-n-ḥ-zūn be-h-th-thēh.

Revelation 21:5-8 | The Renewal of All Things
Jesus's words: "Behold, I make all things new. ... Write, for these words of God are faithful and true. ... It is done! I am the Alpha and the Omega, the Beginning and the End. I will give to him who is thirsty from the spring of the water of life freely. He who overcomes will inherit these things, and I will be his God, and he will be my son. But for the cowardly, unbelieving, sinners, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars, their part is in the lake that burns with fire and sulfur, which is the second death."
Koine Greek: Idou kaina poiō panta. ... Grapson, hoti outoi hoi logoi pistoi kai alēthinoi eisin. ... Gegonan. egō to Alpha kai to Ō, hē archē kai to telos. egō tō dipsōnti dōsō ek tēs pēgēs tou hydatos tēs zōēs dōrean. ho nikōn klēronomēsei tauta, kai esomai autō theos kai autos estai moi uios. tois de deilois kai apistois kai hamartōlois kai eb delygmenois kai

phoneusin kai pornois kai pharmakois kai eidōlolatrais kai pasin tois pseudesin to meros autōn en tē limnē tē kaiomenē pyri kai theiō, ho estin ho thanatos ho deuteros.
Aramaic (Syriac): hā ḥ-ḏa-thā ʻā-ḇeḏ ʾā-nā khūl-me-ḏem. ... k-thūḇ: me-ṭūl d-hā-lēn me-lē me-hay-m-nā-thā ʾī-thay-hēn wa-ša-rī-rā-thā. ... h-way khūl. ʾe-nā ʾā-la-p̄ wa-tā-w: rē-šī-thā wa-šū-lā-mā. l-man d-ṣa-hē ʾe-te-l me-n ʻay-nā d-ma-yā ḥay-yē ma-gan. d-za-khē ne-r-at hā-lēn: wa-ʾe-h-wē lēh ʾa-lā-hā: wa-hū ne-h-wē ly b-rā. l-ḏa-ḥū-lē dēn wa-l-lā me-hay-m-nē wa-l-ḥa-ṭā-yē wa-l-ṭam-ʾē wa-l-qā-ṭū-lē wa-l-za-nā-yē wa-l-ḥa-rā-šē wa-l-p̄-tha-k-rā-yē wa-l-khūl-hōn da-gā-lē: p-lā-qā-th-hōn b-ya-m-thā d-ya-q-ḏā b-nū-rā wa-kh-ḇ-rī-thā: d-ʾī-th-aw-hy ma-w-thā d-ṯe-r-yā-nā.

Revelation 22:7 | The Quick Coming
Jesus's words: "Behold, I come quickly. Blessed is he who keeps the words of the prophecy of this book."
Koine Greek: Kai idou erchomai tachy. makarios ho tērōn tous logous tēs prophēteias tou bibliou toutou.
Aramaic (Syriac): wa-hā ʾā-thē ʾā-nā b-ʾa-p̄ī-ḥū. ṭū-ḇ-aw-hy l-man d-nā-ṭar me-lē d-ne-ḇī-ū-thā d-se-p̄-rā hā-nā.

Revelation 22:12-13 | The Reward
Jesus's words: "Behold, I come quickly. My reward is with me, to repay to each man according to his work. I am the Alpha and the Omega, the First and the Last, the Beginning and the End."
Koine Greek: Idou erchomai tachy, kai ho misthos mou met' emou, apodounai hekastō hōs to ergon estin autou. egō to Alpha kai to Ō, ho prōtos kai ho eschatos, hē archē kai to telos.
Aramaic (Syriac): hā ʾā-thē ʾā-nā b-ʾa-p̄ī-ḥū: wa-ʾa-ḡ-ry ʻam-my: l-me-p-ra' l-khūl-nāš ʾay-kh ʻa-ḇā-ḏēh. ʾe-nā ʾā-la-p̄ wa-tā-w: qaḏ-mā-yā wa-ʾā-ḥ-rā-yā: rē-šī-thā wa-šū-lā-mā.

Revelation 22:16 | The Root and Offspring
Jesus's words: "I, Jesus, have sent my angel to testify these things to you for the assemblies. I am the root and the offspring of David, the Bright and Morning Star."
Koine Greek: Egō Iēsous epempsa ton angelon mou martyrysai hymin tauta epi tais ekklēsiais. egō eimi hē rhiza kai to genos Dauid, ho astēr ho lampros ho prōinos.
Aramaic (Syriac): ʾe-nā Ī-šū' ša-ḏar-th ma-l-ʾā-khy d-ne-s-haḏ b-khōn hā-lēn q-ḏām ʾī-ḏ-thā. ʾe-nā ʾā-nā ʻe-qā-rā wa-šar-ḇ-thēh d-Ḏā-wīḏ: wa-ʾas-heḏtā d-ṣa-p̄-rā na-hī-rā-thā.

Revelation 22:20 | The Final Promise
Jesus's words: "Yes, I am coming quickly."
Koine Greek: Nai, erchomai tachy.
Aramaic (Syriac): ʾī-n: ʾā-thē ʾā-nā b-ʾa-p̄ī-ḥū.

CHAPTER III: VOX FRAGMENTA c. 96-350 CE

Chapter Preface: The Fragmented Voice

Chronological Scope: c. 100 CE – 250 CE
Primary Languages: Koine Greek (Original), Sahidic Coptic (Later Translations)
Geographic Origins: Oxyrhynchus and the Nile Valley, Egypt

Historical Context and Process

The **Vox Fragmenta** represents the "lost and found" records of the Jesus-voice. Unlike the Canonical or Apostolic voices, which were preserved through centuries of church tradition and institutional copying, the words in this chapter were physically lost to history for over a millennium. They exist primarily as physical artifacts; tattered scraps of papyrus and vellum recovered from ancient rubbish heaps and sand-buried dwellings in the Egyptian desert.

The process for this chapter involved cross-referencing archaeological discovery reports with modern papyrological reconstructions. These entries are often "Agrapha" (Unwritten Things); sayings of Jesus that were not included in the standard New Testament but were recorded by early Christian communities. Because these are fragments, the text is often marked by *lacunae* (gaps), requiring careful scholarly reconstruction to identify the most likely original words.

Discovery and Provenance

The majority of these logia were unearthed during the late 19th and early 20th centuries. The most significant source is the **Oxyrhynchus Papyri** (P.Oxy), discovered by Bernard Grenfell and Arthur Hunt starting in 1896. These papyri date as far back as the mid-2nd century, providing some of the oldest physical evidence of the sayings of Jesus in existence. Their discovery revolutionized our understanding of early Christianity, proving that the "Voice" was far more diverse and widespread than the official canon suggested.

This chapter also incorporates logia preserved by the Apostolic Fathers (Clement of Rome, Ignatius, the Didache, and the Epistle of Barnabas), whose writings, while chronologically contemporaneous with Vox Apostolica, preserve non-canonical dominical speech more akin in character to the fragmentary tradition.

Sub-Chapters

The Oxyrhynchus Papyri
The Egerton Gospel
The Jewish-Christian Fragments
Patristic Agrapha
The Minor Papyri & Other Fragments
The Gospel of Mary

The Oxyrhynchus Papyri

THE OMNIPRESENCE (P. OXY. 1: 5)
Jesus's Words: "Wherever there are two, they are not without God; and where there is one alone, I say, I am with him. Lift up the stone and there you shall find me; cleave the wood and I am there."
Koine Greek: [ὅπου ἐὰν ὦσιν β, οὐκ] εἰσὶν ἄθεοι· καὶ [ὅπ]ου εἷς ἐστὶν μόνος, [λέγ]ω· ἐγώ εἰμι μετ' αὐτ[οῦ]· ἔγειρον τὸν λίθον κἀκεῖ εὑρήσεις με, σχίσον τὸ ξύλον κἀγὼ ἐκεῖ εἰμι.
Phonetic: hopou ean ōsin dyo, ouk eisin atheoi; kai hopou heis estin monos, legō; egō eimi met' autou; egeiron ton lithon kakei heurēseis me, schison to xylon kagō ekei eimi.
Aramaic (Syriac): 'ay-kā d-'ī-thay-hūn th-rēn, lā 'ī-thay-hūn d-lā 'a-lā-hā. wa-'ay-kā d-'ī-thay-hy ḥaḏ b-la-ḥō-ḏāū-hy, 'ā-mar 'nā d-'anā ʻam-mēh 'nā. š-qūl kē-pā wa-the-š-ka-ḥ-a-ny. ṣ-la-' qay-sā wa-'anā thām 'nā.

THE TRUE FAST AND SABBATH (P. OXY. 1: 2)
Jesus's Words: "Except you fast from the world, you shall in no way find the Kingdom of God; and except you keep the Sabbath a real Sabbath, you shall not see the Father."
Koine Greek: ἐὰν μὴ νηστεύσητε τὸν κόσμον οὐ μὴ εὕρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσητε τὸ σάββατον οὐκ ὄψεσθε τὸν πατέρα.
Phonetic: ean mē nēsteusēte ton kosmon ou mē heurēte tēn basileian tou theou; kai ean mē sabbatisēte to sabbaton ouk opsesthe ton patera.
Aramaic (Syriac): 'el-lā ṣā-y-mīn 'an-tūn men 'ā-l-mā, lā the-š-k-ḥūn mal-kū-thā d-'a-lā-hā. wa-'el-lā nā-ṭ-rīn 'an-tūn šab-b-thā 'aykh šab-b-thā d-quš-ṭā, lā the-ḥ-zūn l-'ab-bā.

THE CURE FOR SPIRITUAL POVERTY (P. OXY. 1: 3)
Jesus's Words: "I stood in the midst of the world, and in the flesh I was seen by them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart."
Koine Greek: ἔστην ἐν μέσῳ τοῦ κόσμου καὶ ἐν σαρκὶ ὤφθην αὐτοῖς, καὶ εὗρον πάντας μεθύοντας καὶ οὐδένα εὗρον διψῶντα ἐν αὐτοῖς, καὶ πονεῖ ἡ ψυχή μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων, ὅτι τυφλοί εἰσιν τῇ καρδίᾳ αὐτῶν.
Phonetic: estēn en mesō tou kosmou kai en sarki ōphthēn autois, kai heuron pantas methuontas kai oudena heuron dipsōnta en autois, kai ponei hē psychē mou epi tois hyiois tōn anthrōpōn, hoti typhloi eisin tē kardia autōn.
Aramaic (Syriac): qa-me-th b-me-ṣ-'at ʻā-l-mā wa-ḇ-ḡe-s-rā 'e-th-ḥ-zī-th l-hūn. wa-'e-š-k-ḥ-eth l-khul-hūn d-ra-wēn, wa-lā l-'ā-p̄-lā ḥaḏ 'e-š-k-ḥ-eth d-ṣa-hē b-hūn. wa-k-r-yath l-nap-š-y ʻal b-nay-nā-šā, meṭul d-sa-m-yē 'ī-thay-hūn b-le-b-hūn.

THE UNKNOWN (P. OXY. 654: 1)
Jesus's Words: "Let him who seeks not cease seeking until he finds, and when he finds, he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest."
Koine Greek: [μὴ παυσάσθω ὁ ζητ]ῶν [ζητεῖν ἕως ἂν εὕρῃ] καὶ ὅταν εὕρῃ [θαμβηθήσεται, καὶ θαμ]βηθεὶς βασιλεύσει, καὶ [βασιλεύσας ἀναπ]αήσεται.
Phonetic: mē pausasthō ho zētōn zētein heōs an heurē kai hotan heurē thambēthēsetai, kai thambētheis basileusei, kai basileusas anapaēsetai.
Aramaic (Syriac): lā ne-š-lē hāw d-ḇā-ṣē d-ne-ḇ-ṣē ʻa-ḏa-mā d-ne-š-ka-ḥ. wa-mā d-'e-š-ka-ḥ ne-th-dam-mar. wa-ne-m-lakh, wa-the-th-t-nī-ḥ.

THE BODY AND THE SOUL (P. OXY. 655: 1)
Jesus's Words: "Disbelieve not the light. Who is he that adds to your stature? He himself will give you your garment. His disciples say to him: When wilt thou be manifest to us, and when shall we see thee? He saith: When ye strip and are not ashamed."
Koine Greek: μὴ ἀπιστ[ήσητε τῷ φωτί]. τίς ἐστιν ὁ [προστιθεὶς] τῇ ἡλικίᾳ ὑμῶν; αὐτὸς δώσει ὑμῖν τὸ ἔνδυμα ὑμῶν. λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· πότε ἡμῖν ἐμφανὴς ἔσῃ, καὶ πότε σε ὀψόμεθα; λέγει· ὅταν ἐκδύσησθε καὶ μὴ αἰσχυνθῆτε.

Phonetic: mē apistēsēte tō phōti. tis estin ho prostitheis tē hēlikia hymōn? autos dōsei hymin to endyma hymōn. legousin autō hoi mathētai autou; pote hēmin emphanēs esē, kai pote se opsometha? legei; hotan ekdysēsthe kai mē aischynthēte.
Aramaic (Syriac): lā the-h-wōn lā me-hay-m-nīn b-nhī-rā. man-ū hāw d-maū-seṗ ʻal qā-meth-khūn? hū ne-tel l-khūn le-ḇū-šā-khūn. 'ā-m-rīn lēh thal-mī-ḏaw-hy: 'e-ma-thy ne-th-ḡ-lē l-an, wa-ʾe-ma-thy ne-ḥ-zē-kh? 'ā-mar: mā d-ʾe-th-šal-la-kh-tūn wa-lā the-bh-thūn.

THE PHARISEE IN THE TEMPLE (P. OXY. 840)
Jesus's Words: "Woe unto you, blind that see not! Thou hast washed in these running waters wherein dogs and swine have been cast night and day... but I and my disciples, whom thou sayest have not washed, have been dipped in the waters of eternal life."
Koine Greek: οὐαί ὑμῖν, τυφλοὶ μὴ ὁρῶντες! ἐλούσω ἐν τούτοις τοῖς χεομένοις ὕδασιν ἐν οἷς κύνες καὶ χοῖροι βέβληνται νυκτὸς καὶ ἡμέρας... ἡμεῖς δὲ καὶ οἱ μαθηταί μου, οὕς φῂς μὴ βεβαπτίσθαι, βεβαπτίσμεθα ἐν ὕδασιν ζωῆς αἰωνίου.
Phonetic: ouai hymin, typhloi mē horōntes! elousō en toutois tois cheomenois hydasin en hois kynes kai choiroi beblēntai nyktos kai hēmeras... hēmeis de kai hoi mathētai mou, hous phēs mē bebaptisthai, bebaptismetha en hydasin zōēs aiōniou.
Aramaic (Syriac): wāy l-khūn, sa-m-yē d-lā ḥā-zēn! s-ḥā-th b-may-yā hā-lēn d-rā-ḏēn d-ḇ-hūn kal-ḇē wa-kh-zī-rē re-mēn lī-l-yā wa-ʾī-mā-mā... 'an-ḥ-nan dên wa-thal-mī-ḏay, d-ʾā-mar 'at d-lā ʻ-mā-ḏ-n, ʻ-ma-ḏ-n b-may-yā d-ḥay-yē d-l-ʾā-lam.

THE KEYS OF THE KNOWLEDGE (P. OXY. 654: 2)
Jesus's Words: "The Pharisees and the scribes have taken the keys of knowledge and hidden them. They themselves have not entered, nor have they allowed those to enter who wish to. You, however, be wise as serpents and innocent as doves."
Koine Greek: [οἱ Φαρισαῖοι καὶ οἱ γραμματεῖ]ς [ἔλαβον τὰς κλεῖδας τῆς γνώ]σεως [καὶ ἔκρυψαν αὐτάς· οὔτε] εἰσῆλθον [καὶ τοὺς εἰσερχομένους οὐκ] ἀφῆκαν. [ὑμεῖς δὲ γίνεσθε φρόνι]μοι ὡς ὄφεις καὶ [ἀκέραιοι ὡς περιστε]ραί.
Phonetic: hoi Pharisaioi kai hoi grammateis elabon tas kleidas tēs gnōseōs kai ekrypsan autas; oute eisēlthon kai tous eiserchomenous ouk aphēkan. hymeis de ginesthe phronimoi hōs opheis kai akeraioi hōs peristerai.
Aramaic (Syriac): p̄-rī-šē wa-sā-p̄-rē š-qal-ū q-lī-ḏē d-ī-ḏaʻ-thā wa-ṭ-ma-r-ū-ʾe-nūn. 'e-nūn lā ʻal-ū, wa-l-ʾay-lēn d-ṣā-ḇēn d-ne-ʻ-lūn lā š-ḇaq-ū. 'an-tūn dên h-w-ū ḥa-k-kī-mē 'aykh ḥ-wa-wā-thā wa-th-mī-mē 'aykh ya-w-nē.

THE PHYSICIAN'S DEFENSE (P. OXY. 1224)
Jesus's words: "Those who are healthy have no need of a physician."
Koine Greek: [οὐ χρείαν ἔχουσιν οἱ] ἰσχύοντες ἰατροῦ.
Phonetic: ou chreian echousin hoi ischyontes iatrou.
Aramaic (Syriac): lā s-nī-qīn ʾay-lēn d-ḥ-lī-mīn ʻal ʾā-syā.

THE LOGION OF THE UNKNOWN ADVERSARY
Oxyrhynchus Papyrus 1224 (4th Century Fragment)
Jesus's words: "He who is far from you today will be near to you tomorrow; and he who seeks me shall find me in the place where I am not expected."
Greek: [ὁ σήμερον πόρρω ὢν αὔριον ἐγγὺς ὑμῶν γενήσεται. ὁ ζητῶν με εὑρήσει ἐν τόπῳ ᾧ οὐ προσδοκᾶται.]
Phonetic: Ho sēmeron porrō ōn aurion engys hymōn genēsetai. Ho zētōn me heurēsei en topō hō ou prosdokatai.
Aramaic (Syriac): [ܗܘ ܕܪܚܩ ܡܢ ܟܘܢ ܝܘܡܐ ܘܩܪܝܒ ܠܟܘܢ ܗܘ ܒܪ. ܗܘ ܕܒܥܐ ܠܝ ܢܫܟܚ ܐܢܐ ܘܠܬܠܡܝܕܝ ܕܐܡܪܬ ܕܠܐ ܐܬܥܡܕܢ ܒܗ ܐܬܛܒܥܢ ܒܡܝܐ ܕܚܝܐ ܕܠܥܠܡ]
Phonetic: Haw d-ra-ḥīq men-ḵon yaw-mā-nā, ne-hwē qa-rīḇ l-ḵon me-ḥār. W-man d-bā-ʻē ly neš-ka-ḥa-ny b-aṯ-rā d-lā ma-sbar hwā lēh.

Papyrological Fragments (Recent Discoveries)

P.OXY. 5576 (2023 DISCOVERY)

Oxyrhynchus Papyrus 5576.
Jesus's words:[Fragmentary] "...the things that are not... and the things that are... seek and you shall find..."
Koine Greek: [...] τὰ μὴ ὄντα [...] καὶ τὰ ὄντα [...] ζητεῖτε καὶ εὑρήσετε [...]
Phonetic: *[...] ta mē onta [...] kai ta onta [...] zēteite kai heurēsete [...]*

THE LOGION OF THE LAMBS P.OXY. 4009
Oxyrhynchus Papyrus 4009.
Jesus's words:"You shall be as lambs in the midst of wolves."
Koine Greek: ἔσεσθε ὡς ἀρνία ἐν μέσῳ λύκων.
Phonetic: *esesthe hōs arnia en mesō lykōn.*

THE LOGION OF THE FRUIT (P.OXY. 1224)
A dialogue from a fragmented papyrus regarding the spiritual state of the listener.
Jesus's words: "He who is today far off shall tomorrow be near to you."
Koine Greek: [Ὁ σήμερον πόρρω ὢν αὔριον ἐγγὺς ὑμῶν γενήσεται].
Phonetic: Ho sēmeron porrō ōn aurion engys hymōn genēsetai.
Aramaic (Syriac): haw d-yaw-mā-nā ra-ḥī-q, m-ḥār ne-h-wē qa-rī-b̲ l-k̲ūn.

The Egerton Gospel

THE SEARCH OF THE SCRIPTURES (P. EGERTON 2: 1, 1–5)
Jesus's Words: "Search the scriptures, in which you think you have life; these are they which bear witness of me. Do not think that I came to accuse you to my Father; there is one that accuses you, even Moses, in whom you hope."
Koine Greek: [ἐραυνᾶτε τὰς γραφάς, ἐν αἷς ὑμεῖς δο]κεῖτε ζωὴν ἔχειν· ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ. μὴ δοκεῖτε ὅτι ἐγὼ ἦλθον κατηγορῆσαι ὑμῶν πρὸς τὸν πατέρα μου· ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.
Phonetic: eraunate tas graphas, en hais hymeis dokeite zōēn echein; ekeinai eisin hai martyrousai peri emou. mē dokeite hoti egō ēlthon katēgorēsai hymōn pros ton patera mou; estin ho katēgorōn hymōn Mōysēs, eis hon hymeis ēlpikate.
Aramaic (Syriac): [ḇ-ṣā-ū b-kh-thā-ḇē, d-ḇ-hūn me-s-th-ab-rīn] 'an-tūn d-ḥay-yē ʼī-th l-khūn; 'e-nūn 'e-nūn d-sa-h-ḏīn ʻal laū-y. lā the-s-th-ab-rūn d-ʼanā 'e-thīth d-ʼe-q-ṭer-ḡ-ṣel-khūn l-wa-th ʼab-y; ʼī-th hū d-me-q-ṭer-ḡ-ṣel-khūn mū-šē, hāw d-lēh me-sa-k-kēn 'an-tūn.

THE QUESTION OF TRIBUTE (P. EGERTON 2: 2, 1–10)
Jesus's Words: "Why call ye me with your mouth 'Master', and do not what I say? Well did Isaiah prophesy of you, saying: This people honoreth me with their lips, but their heart is far from me; in vain do they worship me."
Koine Greek: τί με καλεῖτε τῷ στόματι ὑμῶν διδάσκαλον, μὴ ποιοῦντες ἃ λέγω; καλῶς Ἠσαΐας περὶ ὑμῶν ἐπροφήτευσεν εἰπών· ὁ λαὸς οὗτος τοῖς χείλεσίν μου τιμῶσιν, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονταί με.
Phonetic: ti me kaleite tō stomati hymōn didaskalon, mē poiountes ha legō? kalōs Ēsaias peri hymōn eprophēteusen eipōn; ho laos outos tois cheilesin mou timōsin, hē de kardia autōn porrō apechei ap' emou; matēn de sebontai me.
Aramaic (Syriac): mā-nā qā-rēn 'an-tūn l-y b-pū-ma-khūn 'ra-b-bī', wa-mā d-ʼā-mar 'nā lā ʻā-ḇ-ḏīn 'an-tūn? š-pī-rā 'e-th-na-b-y ʻal-khūn 'e-ša-ʼyā d-ʼmar: ʻam-mā hā-nā b-sep̄-wa-thēh me-ya-qar l-y, le-b-hūn dên ra-ḥ-ḥīq hū me-ny; wa-s-rī-qā-īth dā-ḥ-līn l-y.

THE HEALING OF THE LEPER (P. EGERTON 2: 1, 15–20)
Jesus's Words: "I will; be thou clean." And immediately the leprosy departed from him. Jesus saith to him: "Go, show thyself unto the priests and offer for thy cleansing as Moses commanded, and sin no more."
Koine Greek: θέλω· καθαρίσθητι. καὶ εὐθέως ἀπέστη ἀπ' αὐτοῦ ἡ λέπρα. λέγει αὐτῷ ὁ Ἰησοῦς· πορευθεὶς ἐπίδειξον σεαυτὸν τοῖς ἱερεῦσι καὶ ἀνένεγκε περὶ τοῦ καθαρισμοῦ ὡς προσέταξεν Μωϋσῆς, καὶ μηκέτι ἁμάρτανε.
Phonetic: thelō; katharisthēti. kai eutheōs apestē ap' autou hē lepra. legei autō ho Iēsous; poreutheis epideixon seauton tois hiereusi kai anenenke peri tou katharismou hōs prosetaxen Mōysēs, kai mēketi hamartane.
Aramaic (Syriac): ṣā-ḇē 'nā; 'e-th-da-kh-ā. wa-ḇ-ša-ʻ-thā 'e-th-ra-ḥ-ḥa-qath men-nēh gar-ḇū-thā. wa-ʼmar lēh ī-šūʻ: ze-l ḥa-wā nap-šākh l-khā-nē wa-qa-r-eḇ meṭul da-kh-yū-thākh 'aykh d-p-qaḏ mū-šē, wa-thūḇ lā the-ḥ-ṭē.

THE UNKNOWN FRUIT (P. EGERTON 2: 3)
Jesus's Words: "When a seed is hidden in the earth, it is invisible, but in time it appears and brings forth fruit. Thus also is the manifestation of the kingdom."
Koine Greek: [ὅταν σπέρμα κρυβῇ ἐν τῇ γῇ, ἀφανές ἐστιν, τῷ δὲ] χρόνῳ φαίνεται καὶ καρποφορεῖ. [οὕτως καὶ ἡ φανέρωσις τῆς βασιλείας.]
Phonetic: [hotan sperma krybē en tē gē, aphanes estin, tō de] chronō phainetai kai karpophorei. [houtōs kai hē phanerōsis tēs basileias.]
Aramaic (Syriac): [mā d-zar-ʻā me-th-ṭ-mar b-ʼar-ʼā, lā me-th-ḥ-zē, b-zaḇ-nā dên me-th-ḡ-lē] wa-ya-hēḇ pē-rē. [hā-ka-nā ʼī-thay-hy gi-l-yā-nā d-mal-kū-thā.

The Jewish-Christian Fragments

The Gospel Of The Hebrews

THE GOSPEL OF THE HEBREWS (GH)
THE REIGN OF THE MARVEL (GH - FRAG. 4)
Jesus's Words: "He that marvels shall reign, and he that has reigned shall rest."
Koine Greek: ὁ θαυμάσας βασιλεύσει, καὶ ὁ βασιλεύσας ἀναπαήσεται.
Phonetic: ho thaumasas basileusei, kai ho basileusas anapaēsetai.
Aramaic (Syriac): hāw d-the-hmar ne-m-lak, wa-hāw d-'am-lek ne-th-nī-ḥ.

THE GOSPEL OF THE HEBREWS (PATRISTIC FRAGMENTS)
THE BAPTISMAL VOICE
Jesus's Words: "My son, in all the prophets I was waiting for thee that thou shouldst come and I might rest in thee. For thou art my rest; thou art my first-begotten Son."
Koine Greek (Recon): Υἱέ μου, ἐν πᾶσι τοῖς προφήταις περιέμενον σέ, ἵνα ἔλθῃς καὶ ἀναπαύσωμαι ἐν σοί. σὺ γὰρ εἶ ἡ ἀνάπαυσίς μου, σὺ εἶ ὁ υἱός μου ὁ πρωτότοκος.
Phonetic: Hyie mou, en pasi tois prophētais periemenon se, hina elthēs kai anapausōmai en soi. sy gar ei hē anapausis mou, sy ei ho hyios mou ho prōtotokos.
Aramaic (Galilean): b-rī, b-khul-hūn n-ḇī-yē k-tā-rē-th lāk d-tē-thē w-'e-nū-ḥ bāk. 'at hū n-yā-ḥī, 'at hū b-rī bī-kh-rā.

THE SIN AGAINST THE SPIRIT (GH - FRAG. 5)
Jesus's Words: "And never be ye joyful, save when ye look upon your brother in love. [...] among the greatest sins is he who has grieved the spirit of his brother."
Koine Greek: καὶ μηδέποτε γένησθε χαίροντες, εἰ μὴ ὅταν τὸν ἀδελφὸν ὑμῶν ἐν ἀγάπῃ ἴδητε. [...] ἐν τοῖς μεγίστοις ἁμαρτήμασιν ἔστιν ὁ λυπήσας τὸ πνεῦμα τοῦ ἀδελφοῦ αὐτοῦ.
Phonetic: kai mēdepote genēsthe chairontes, ei mē hotan ton adelphon hymōn en agapē idēte. [...] en tois megistois hamartēmasin estin ho lypēsas to pneuma tou adelphou autou.
Aramaic (Syriac): wa-lā ne-h-wē l-khūn ḥa-ḏū-thā, 'el-lā mā d-ḥā-zēn 'an-tūn l-'a-ḥā-khūn b-ḥū-b-ā. [...] b-ḥ-ṭā-hē ra-b-bē 'ī-thaw-hy hāw d-'a-k-rī l-rū-ḥā d-'a-ḥū-hy.

Gospel of the Nazarenes

THE LOGION OF THE BITTER CUP
Gospel of the Nazarenes (Fragment 10).
Jesus's words:"I shall choose for myself the good; the good are those whom my Father in heaven has given me."
Koine Greek (Reconstruction): ἐκλέξομαι ἐμαυτῷ τὰ ἀγαθά· ἀγαθοί εἰσιν οὓς ὁ πατήρ μου ὁ ἐν οὐρανοῖς δέδωκέν μοι.
Phonetic: *eklexomai emautō ta agatha; agathoi eisin hous ho patēr mou ho en ouranois dedōken moi.*
Aramaic (Syriac): *eggbe lī ṭābe; ṭābe ennun hānun d-yahb lī abī d-bashmayā.*

THE GOSPEL OF THE NAZARENES (GN)
THE DEBTOR'S PLEA (GN - FRAG. 10)
Jesus's Words: "If thy brother hath sinned in word, and hath made thee amendment, seven times a day receive him. Simon his disciple said unto him: 'Seven times a day?' The Lord answered and said unto him: 'Yea, I say unto thee, unto seventy times seven.'"
Koine Greek: ἐὰν ἁμάρτῃ ὁ ἀδελφός σου ἐν λόγῳ καὶ ἱκανοποιήσῃ σοι, ἑπτάκις τῆς ἡμέρας δέχου αὐτόν. Σίμων ὁ μαθητὴς αὐτοῦ εἶπεν αὐτῷ· ἑπτάκις τῆς ἡμέρας; ἀποκριθεὶς ὁ κύριος εἶπεν αὐτῷ· ναί, λέγω σοι, ἕως ἑβδομηκοντάκις ἑπτά.

Phonetic: ean hamartē ho adelphos sou en logō kai hikanopoiēsē soi, heptakis tēs hēmeras dechou auton. Simōn ho mathētēs autou eipen autō: heptakis tēs hēmeras? apokritheis ho kyrios eipen autō: nai, legō soi, heōs hebdomēkontakis hepta.
Aramaic (Syriac): 'en ne-ḥ-ṭē 'a-ḥūkh b-mel-thā, wa-n-ša-p-yākh, š-ḇa‘ za-ḇ-nīn b-yaw-mā qa-b-lā-hy. 'a-mar lēh še-m-‘ūn thal-mī-ḏēh: š-ḇa‘ za-ḇ-nīn b-yaw-mā? ‘-nā mā-ryā wa-’mar lēh: 'īn, 'ā-mar 'nā lākh, ‘a-ḏ-mā l-š-ḇ-’īn za-ḇ-nīn š-ḇa‘ š-ḇa‘.

THE GOSPEL OF THE NAZARENES (FRAGMENT 16)
TO THE RICH YOUNG RULER
Jesus’s Words: "How can you say, 'I have fulfilled the Law and the Prophets'? For it is written in the Law: 'Love your neighbor as yourself,' and behold, many of your brothers, sons of Abraham, are clothed in filth and dying of hunger, while your house is full of many good things."
Koine Greek (Recon): Πῶς λέγεις: Τὸν νόμον ἐποίησα καὶ τοὺς προφήτας; γέγραπται γὰρ ἐν τῷ νόμῳ: Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καὶ ἰδοὺ πολλοὶ ἀδελφοί σου υἱοὶ Ἀβραὰμ ἀμφιέζονται ῥύπον καὶ ἀποθνήσκουσι λιμῷ.
Phonetic: Pōs legeis: Ton nomon epoiēsa kai tous prophētas? gegraptai gar en tō nomō: Agapēseis ton plēsion sou hōs seauton, kai idou polloi adelphoi sou hyioi Abraam amphiezontai rhypon kai apothnēskousi limō.
Aramaic (Galilean): 'ē-kh-den 'ā-mar 'at: nā-mū-sā w-n-ḇī-yē m-la-y-th? k-thī-ḇ gar b-nā-mū-sā: r-ḥam l-qa-rī-ḇāk 'ay-kh na-p̄-šāk. w-hā sa-gī-yē 'a-ḥā-k b-nē 'a-ḇ-rā-hām l-ḇī-šīn ṣā-ī-thā w-mā-y-thīn b-kha-p̄-nā.

The Gospel Of The Ebionites

THE GOSPEL OF THE EBIONITES (GE)
THE REJECTION OF THE FLESH (GE - FRAG. 6)
Jesus’s Words: "I have come to abolish the sacrifices, and if ye do not cease from sacrificing, the wrath of God shall not cease from you."
Koine Greek: ἦλθον καταλῦσαι τὰς θυσίας, καὶ ἐὰν μὴ παύσησθε θύοντες, οὐ παύσεται ἀφ’ ὑμῶν ἡ ὀργή.
Phonetic: ēlthon katalysai tas thysias, kai ean mē pausēsthe thyontes, ou pausetai aph' hymōn hē orgē.
Aramaic (Syriac): 'e-thīth d-’e-š-rē ḏe-ḇ-ḥē, wa-’en lā šā-l-yīn 'an-tūn men d-me-ḏ-ba-ḥ-tūn, lā šā-l-yā men-khūn rūḡ-zā.

Patristic Agrapha

THE REIGN OF WONDER (CLEMENT OF ALEXANDRIA, STROMATA 2.9.45)
Jesus's Words: "He who wonders shall reign, and he who reigns shall rest."
Koine Greek: ὁ θαυμάσας βασιλεύσει, καὶ ὁ βασιλεύσας ἀναπαήσεται.
Phonetic: ho thaumasas basileusei, kai ho basileusas anapaēsetai.
Aramaic (Syriac): man d-me-th-dam-mar ne-m-la-kh, wa-man d-ma-le-kh ne-th-t-nī-ḥ.

THE NEARNESS OF THE FIRE (ORIGEN, HOMILY ON JEREMIAH 20.3)
Jesus's Words: "He who is near me is near the fire; he who is far from me is far from the Kingdom."
Koine Greek: ὁ ἐγγύς μου ἐγγὺς τοῦ πυρός· ὁ δὲ μακρὰν ἀπ᾽ ἐμοῦ μακρὰν ἀπὸ τῆς βασιλείας.
Phonetic: ho engyus mou engyus tou pyros; ho de makran ap' emou makran apo tēs basileias.
Aramaic (Syriac): man d-qa-r-rīḇ l-wa-th-y qa-r-rīḇ l-nū-rā. wa-man d-ra-ḥ-ḥīq me-ny ra-ḥ-ḥīq hū men mal-kū-thā.

THE KINDNESS OF THE SAVIOR (CLEMENT OF ROME, 2 CLEMENT 4:5)
Jesus's Words: "If you are gathered with me in my bosom and do not my commandments, I will cast you out and say to you: Depart from me, I know you not whence you are, you workers of iniquity."
Koine Greek: ἐὰν ἦτε μετ᾽ ἐμοῦ συνηγμένοι ἐν τῷ κόλπῳ μου καὶ μὴ ποιῆτε τὰς ἐντολάς μου, ἀποβαλῶ ὑμᾶς καὶ ἐρῶ ὑμῖν· ὑπάγετε ἀπ᾽ ἐμοῦ, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ, ἐργάται ἀνομίας.
Phonetic: ean ēte met' emou synēgmenoi en tō kolpō mou kai mē poiēte tas entolas mou, apobalō hymas kai erō hymin; hypagete ap' emou, ouk oida hymas pothen este, ergatai anomias.
Aramaic (Syriac): 'en ne-h-wōn 'an-tūn ʿam-mē b-ʿū-b-y wa-pū-q-dā-nay lā ne-ṭ-rūn 'an-tūn, 'e-š-ḏē-khūn l-ḇā-r wa-ʾā-mar 'nā l-khūn: ze-l-ū l-khūn me-ny, lā 'ī-ḏaʿ 'nā l-khūn men 'ay-kā 'ī-thay-khūn, pā-la-ḥē d-ʾa-ū-lā.

THE ASKING FOR GREAT THINGS (CLEMENT OF ALEXANDRIA, STROMATA 1.24.158)
Jesus's Words: "Ask for the great things, and the small things shall be added unto you; ask for the heavenly things, and the earthly things shall be added unto you."
Koine Greek: αἰτεῖτε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται· καὶ αἰτεῖτε τὰ ἐπουράνια, καὶ τὰ ἐπίγεια προστεθήσεται ὑμῖν.
Phonetic: aiteite ta megala, kai ta mikra hymin prostethēsetai; kai aiteite ta epourania, kai ta epigeia prostethēsetai hymin.
Aramaic (Syriac): ša-ʾl-ū ra-u-ḇā-thā, wa-z-ʿū-rā-thā ne-th-t-wa-s-pān l-khūn. wa-ša-ʾl-ū d-ḇi-š-may-yā, wa-ḏ-ʾar-ʾā ne-th-t-wa-s-pān l-khūn.

THE GOOD MONEY-CHANGERS (ORIGEN, COMMENTARY ON MATTHEW 19.3)
Jesus's Words: "Become approved money-changers."
Koine Greek: γίνεσθε τραπεζῖται δόκιμοι.
Phonetic: ginesthe trapezitai dokimoi.
Aramaic (Syriac): h-w-ū mā-kh-š-lē ḇ-ḥī-rē.

THE LOGION OF MERCIFUL JUDGMENT

Polycarp of Smyrna, Epistle to the Philippians 2:3 (c. 107–135 CE) | Critical edition: J.B. Lightfoot, The Apostolic Fathers (1891) ; already in your bibliography

Jesus's Words: "Judge not, that you be not judged. Forgive, and you shall be forgiven. Show mercy, that you may obtain mercy. With what measure you mete, it shall be measured to you again."

Koine Greek (Lightfoot critical text):

Μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἀφίετε, καὶ ἀφεθήσεται ὑμῖν· ἐλεᾶτε, ἵνα ἐλεηθῆτε· ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

Phonetics: Mē krinete, hina mē krithēte; aphiete, kai aphethēsetai hymin; eleate, hina eleēthēte; hō metrō metreite, antimetrēthēsetai hymin.

Aramaic (Syriac): ܠܐ ܬܕܝܢܘܢ ܕܠܐ ܬܬܕܝܢ. ܫܒܘܩ ܘܫܒܩ ܠܟ. ܪܚܡ ܕܬܬܪܚܡ. ܒܟܝܠ ܡܕܐ ܕܬܟܝܠ ܒܗ ܡܬܟܝܠ ܠܟ.

Phonetics: lā ṯā-dū-nūn d-lā ṯeṯ-dā-nūn. š-ḇō-qū w-ne-šṯ-ba-q l-ḵon. raḥ-mū d-ṯeṯ-ra-ḥ-mūn. b-kay-lā d-ṯak-kī-lūn neṯ-kay-al l-ḵon.

THE LOGION OF THE GOOD AND EVIL (PSEUDO-CLEMENTINE)

Pseudo-Clementine Homilies 12:29.

Jesus's words:"Good things must come, and blessed is he through whom they come; in like manner evil things must come, but woe to him through whom they come."

Koine Greek: τὰ ἀγαθὰ ἐλθεῖν δεῖ, μακάριος δὲ δι' οὗ ἔρχεται· ὁμοίως καὶ τὰ κακὰ ἐλθεῖν ἀνάγκη, οὐαὶ δὲ δι' οὗ ἔρχεται.

Phonetic: *ta agatha elthein dei, makarios de di' hou erchetai; homoios kai ta kaka elthein anankē, ouai de di' hou erchetai.*

Aramaic (Syriac): ܛܒܝܢ ܕܢܗܘܢ ܠܡܢ ܕܒܗ ܐܬܝܢ ܘܝܩܪ. ܗܟܢܐ ܒܝܫܐ ܕܒܗ ܐܬܝ ܠܡܢ ܕܒܗ ܐܬܝ ܘܐܝ ܠܗ ܒܝܫܐ ܕܒܗ ܐܬܝ.

Phonetic: *ḥay-b̄īn d-nē-ṯūn ṭā-b̄ā-ṯā; wa-ṭū-b̄aw-hy l-man d-b-'ī-d̄ēh 'ā-ṯyān. hā-k̄ā-nā 'ap̄ bī-šā-ṯā 'nan-qē hy d-nē-ṯyān; way lēh dēn l-man d-b-'ī-d̄ēh 'ā-ṯyān.*

THE LOGION OF THE PREACHING (KERYGMA PETROU)

Kerygma Petrou (Preaching of Peter), via Clement of Alexandria, *Stromata* 6.6.48.

Jesus's words:"I chose you twelve disciples, judging you worthy of me, whom the Lord willed, and thinking you faithful apostles."

Koine Greek: ἐξελεξάμην ὑμᾶς δώδεκα μαθητάς, κρίνας ὑμᾶς ἀξίους ἐμοῦ, οὓς ὁ κύριος ἠθέλησεν, καὶ πιστοὺς ἀποστόλους ἡγησάμενος ὑμᾶς.

Phonetic: *exelexamēn hymas dōdeka mathētas, krinas hymas axious emou, hous ho kyrios ēthelēsen, kai pistous apostolous hēgēsamenos hymas.*

The Minor Papyri & Other Fragments

Didache
Clement
Epistle Of Barnabas
Ignatius Of Antioch
Papias / Irenaeus
Justin Martyr
Aphrahat, Demonstrationes
Fayyum Fragment
P. Strasbourg
P. Merton
Codex Washingtonianus
Codex Bezae
The Syrian Lintel Inscription
Acts Of John
Lintel Fragments
Papyrological Fragments (Recent Discoveries)

Didache

The Logion of the Sweating Alms
1:6 | Jesus on almsgiving (c. 80–120 CE).
Jesus's words:"Let your alms sweat in your hands until you know to whom you are giving."
Koine Greek: ἱδρωσάτω ἡ ἐλεημοσύνη σου εἰς τὰς χεῖράς σου, μέχρις ἂν γνῷς τίνι δῷς.
Phonetic: *hidrōsatō hē eleēmosynē sou eis tas cheiras sou, mechris an gnōs tini dōs.*
Aramaic (Syriac): ܥܕܐ ܠܨܕܩܬܟ ܒܐܝܕܝܟ ܥܕ ܕܬܕܥ ܠܡܢ ܗܝ ܠܗ ܢܬܠ.
Phonetic: *ne-ḏa' ṣeḏ-qat-āk b-ī-ḏay-āk 'eḏ nē-ḏa' 'at l-man yā-heḇ 'at lēh.*

Clement

The Logion of the Mercy Chain
1 Clement 13:2 | Jesus on reciprocal mercy (c. 96 CE).
Jesus's words:"Be merciful, that you may obtain mercy. Forgive, that it may be forgiven to you. As you do, so shall it be done to you. As you give, so shall it be given to you. As you judge, so shall you be judged. As you are kind, so shall kindness be shown to you. With what measure you mete, with the same it shall be measured to you."
Koine Greek: ἐλεᾶτε, ἵνα ἐλεηθῆτε· ἀφίετε, ἵνα ἀφεθῇ ὑμῖν· ὡς ποιεῖτε, οὕτω ποιηθήσεται ὑμῖν· ὡς δίδοτε, οὕτως δοθήσεται ὑμῖν· ὡς κρίνετε, οὕτως κριθήσεσθε· ὡς χρηστεύεσθε, οὕτως χρηστευθήσεται ὑμῖν· ᾧ μέτρῳ μετρεῖτε, ἐν αὐτῷ μετρηθήσεται ὑμῖν.
Phonetic: *eleate, hina eleēthēte; aphiete, hina aphethē hymin; hōs poieite, houtō poiēthēsetai hymin; hōs didote, houtōs dothēsetai hymin; hōs krinete, houtōs krithēsesthe; hōs chrēsteuesthee, houtōs chrēsteuthesetai hymin; hō metrō metreite, en autō metrēthēsetai hymin.*
Aramaic (Syriac): .ܥܒܕܘ ܠܚܢܢܐ ܕܢܬܚܢܢ ܠܟ .ܥܒܕ ܠܡܚܝܠ ܕܢܬܚܝܠ ܠܟ .ܟܡܐ ܕܬܥܒܕ ܠܗ ܢܥܒܕ ܠܟ .ܟܡܐ ܕܬܝܗܒ ܢܬܝܗܒ ܠܟ .ܟܡܐ ܕܬܕܝܢ ܢܬܕܢ ܠܟ .ܟܡܐ ܕܬܬܒ ܢܬܬܒ ܠܟ.

Epistle of Barnabas

The Logion of Tribulation and the Kingdom
Epistle of Barnabas 7:11 (c. 130 CE).
Jesus's words:"Those who wish to see me and to attain to my kingdom must lay hold of me through tribulation and suffering."
Koine Greek: οἱ θέλοντές με ἰδεῖν καὶ ἅψασθαί μου τῆς βασιλείας ὀφείλουσι θλιβέντες καὶ παθόντες λαβεῖν με.
Aramaic (Syriac): ـܐܝܟ ܕܡܢ ܕܒܥܐ ܠܡܚܙܝ ܠܝ ܘܠܡܬܚܒܪ ܒܡܠܟܘܬܝ ܠܐ ܡܬܚܒܪ ܐܠܐ ܒܫܘܒܥܐ ܘܒܚܫܐ.

Ignatius of Antioch

The Logion of the Living Water
Ignatius of Antioch, Romans 7:2 (c. 107 CE).
Jesus's words:"There is in me a water that lives and speaks, saying to me from within: 'Come to the Father.'"
Koine Greek: ἔστιν ἐν ἐμοὶ ὕδωρ ζῶν καὶ λαλοῦν, λέγον ἔσωθέν μοι· δεῦρο πρὸς τὸν πατέρα.
Aramaic (Syriac): ܐܝܬ ܒܝ ܡܝܐ ܚܝܐ ܘܡܡܠܠ ܕܐܡܪ ܠܝ ܡܢ ܓܘ ܬܐ ܠܐܒܐ.

Papias / Irenaeus

The Logion of the Millennial Vine
Papias / Irenaeus, AH 5.33.3 (c. 130 CE).
Jesus's words:"The days will come in which vines shall grow... and when any one of the saints shall lay hold of a cluster, another shall cry out: 'I am a better cluster, take me; bless the Lord through me.'"
Koine Greek: ἐλεύσονται ἡμέραι ἐν αἷς ἀμπελῶνες φυήσονται... καὶ ὅταν τις τῶν ἁγίων βότρυν λάβῃ, ἄλλος κεκράξεται· βελτίων βότρυς εἰμί, λάβε με, δι' ἐμοῦ τὸν κύριον εὐλόγησον.

Justin Martyr

The Logion of Schisms and Heresies
Dialogue 35 (c. 160 CE).
Jesus's words:"There shall be schisms and heresies."
Koine Greek: ἔσονται σχίσματα καὶ αἱρέσεις.
Aramaic (Syriac): ܫܢܝܢ ܘܡܦܠܓܘܬ̈ܐ ܢܗܘܘܢ.

The Logion of Surprise Judgment
Justin Martyr / Apostolic Church Order.
Jesus's words:"In what condition I find you, in that condition I will also judge you."
Koine Greek: ἐν οἷς ἂν ὑμᾶς καταλάβω, ἐν τούτοις καὶ κρινῶ.
Aramaic (Syriac): ܒܗܝܢ ܕܒܪ̈ܝܬܐ ܐܫܟܚܟ̈ܝ ܒܗܝܢ ܐܕܝܢ ܐܕ̈ܝܢ.

The Logion Of The Solitary (Justin Martyr / Sextus)
A saying attributed to Jesus regarding his omnipresence with the individual.
Jesus's words: "Where there are two, they are not without God; and where there is one alone, I say, I am with him."
Koine Greek: [Ὅπου εἰσὶν δύο, οὐκ εἰσὶν ἄθεοι· καὶ ὅπου εἷς ἐστιν μόνος, λέγω, ἐγώ εἰμι μετ' αὐτοῦ].
Phonetic: Hopou eisin dyo, ouk eisin atheoi; kai hopou heis estin monos, legō, egō eimi met' autou.
Aramaic (Syriac): ʾay-kā d-ʾīṯ th-rēn, lā-w d-lā ʾa-lā-hā ʾen-nōn; wa-ʾay-kā d-ʾīṯ ḥaḏ bal-ḥōḏ, ʾā-mar ʾnā, ʿam-mēh ʾnā.

Aphrahat, Demonstrationes

The Logion of Pre-Election
Aphrahat, Demonstrationes 4.16 (c. 340 CE).
Jesus's words:"I chose you before the world was created."
Classical Syriac (Primary): ܐܬܟܠܬܟ̈ܝ ܩܕܡ ܥܠܡܐ ܕܐܬܒܪܝ.
Koine Greek: ἐξελεξάμην ὑμᾶς πρὸ τῆς καταβολῆς τοῦ κόσμου.

Fayyum Fragment

THE PREDICTION OF SCATTERING (P. VIENNA G. 2325 - FAYYUM FRAGMENT)
Jesus's Words: "In this night you shall all be offended, as it is written: I will smite the shepherd and the sheep shall be scattered. When Peter said: Even if all, yet not I. He saith: Before the cock crow twice, thou shalt deny me thrice."
Koine Greek: [ἐν ταύτῃ τῇ νυκτὶ σκανδαλισθήσεσθε κα]τὰ τὸ γεγραμμένον· πατάξω τὸν ποιμένα καὶ τὰ πρόβατα διασκορπισθήσονται. [εἰπόντος τοῦ Πέτρου· εἰ] καὶ πάντες, οὐκ ἐγώ. ἔφη· πρὶν ἀλέκτορα δὶς φωνῆσαι, τρίς με ἀπαρνήσῃ.

Phonetic: [en tautē tē nykti skandalisthēsesthe ka]ta to gegrammenon; pataxō ton poimena kai ta probata diaskorpisthēsontai. [eipontos tou Petrou; ei] kai pantes, ouk egō. ephē; prin alektora dis phōnēsai, tris me aparnēsē.
Aramaic (Syriac): [b-hā-nā lē-l-yā 'an-tūn khul-khūn te-th-p-r-q-lūn] 'aykh d-k-thīḇ: 'e-m-ḥē l-rā-ʻ-yā wa-ne-th-ba-d-rūn ʻer-bē d-mar-ʻī-thēh. [wa-ʾmar pē-ṭ-rōs: 'en] khul-hūn, 'anā dên lā. 'ā-mar lēh: d-la-ḥ-ḏā d-ne-q-rā thar-thēn za-ḇ-nīn thar-nā-ḡ-lā, th-lā-th za-ḇ-nīn te-k-p̄ūr b-y.

VI. THE LOGION OF THE HYMN BEFORE THE CROSS
The Fayyum Fragment (P. Vindob. G. 2325)
Jesus's words: "Before the shepherd is smitten and the sheep are scattered, I give you a song of peace, for the spirit is willing but the flesh is weak."
Koine Greek: [πρὶν τὸν ποιμένα πατάξαι καὶ τὰ πρόβατα διασκορπισθῆναι, ᾄδω ὑμῖν ᾠδὴν εἰρήνης· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.]
Phonetic: Prin ton poimena pataxai kai ta probata diaskorpisthēnai, adō hymin ōdēn eirēnēs; to men pneuma prothymon, hē de sarx asthenēs.
Aramaic (Syriac): [ܩܕܡ ܕܢܫܕ ܪܥܝܐ ܘܢܬܒܕܪܘܢ ܥܢܐ ܕܫܠܡܐ ܐܬܠܟ ܕܪܘܚܐ ܨܒܝܐ ܘܒܣܪܐ ܕܟܝܐ ܗܝ ܘܠܐ ܚܝܠܐ]
Phonetic: Q-ḏām d-neṯ-m-ḥē rā-yā w-neṯ-ba-drūn ʻer-bē, yaḇ a-na l-ḵon teš-būḥ-ṯā d-šlā-mā. Rū-ḥā gēr ṣā-ḇyā ī-ṯayh, paḡ-rā dēn k-rī-eh hū.

P. Strasbourg

THE PASSION PRAYER (P. STRASBOURG COP. 254)
Jesus's Words: "I have [finished] the work that the Father [gave] me. [...] Now, O Father, [receive] my spirit into the [light], for the [world] has not known [me], but you have known [me] from the beginning."
Sahidic Coptic: ⲁⲓ-[ϫⲱⲕ] ⲉⲃⲟⲗ ⲙ-ⲡ-ϩⲱⲃ ⲉⲛⲧⲁ [ⲡⲉⲓⲱⲧ] ⲧⲁⲁϥ ⲛⲁⲓ. [...] ⲧⲉⲛⲟⲩ ϭⲉ, ⲡⲁ-ⲓⲱⲧ, [ϫⲓ] ⲙ-ⲡⲁ-ⲡⲛⲉⲩⲙⲁ ⲉϩⲟⲩⲛ ⲉ-[ⲡⲟⲩⲟⲉⲓⲛ], ϫⲉ ⲙⲡⲉ [ⲡ-ⲕⲟⲥⲙⲟⲥ] ⲥⲟⲩⲛ-[ⲧ], ⲛⲧⲟⲕ ⲇⲉ ⲁⲕ-ⲥⲟⲩⲛ-[ⲧ] ⲉⲃⲟⲗ ϩⲛ ⲧⲉϩⲟⲩⲉⲓⲧⲉ.
Phonetic: ai-[jōk] ebol m-p-hōb ent-a [p-eiōt] taaf nai. [...] tenou če, pa-iōt, [ji] m-pa-pneuma ehoun e-[p-ouoein], je mpe [p-kosmos] soun-[t], ntok de ak-soun-[t] ebol hn te-houeite.
Aramaic (Syriac): [ʾe-th-ḡ-mar-th] ʻ-ḇā-ḏā hāw d-ʾab-bā [ya-h-beth] l-y. [...] hā-šā dên, 'ab-y, [qa-b-el] rū-ḥ-y l-wa-th [nhī-rā], meṭul d-ʾā-l-mā lā [ʾī-ḏa'-ny], 'at dên [ʾī-ḏa'-than-y] men rī-šī-thā.

THE PRAYER OF THE ASCENT (P. STRASBOURG COP. 254)
Jesus's Words: "O Father, the hour has come. Glorify your son, that your son may glorify you. I have manifested your name to the men whom you gave me out of the world. Yours they were, and you gave them to me."
Sahidic Coptic: ⲡⲁ-ⲓⲱⲧ, ⲁ-ⲧⲉ-ⲟⲩⲛⲟⲩ ⲉⲓ. ϯ-ⲉⲟⲟⲩ ⲙ-ⲡⲉⲕ-ϣⲏⲣⲉ, ϫⲉⲕⲁⲁⲥ ⲉⲣⲉ-ⲡⲉⲕ-ϣⲏⲣⲉ ϯ-ⲉⲟⲟⲩ ⲛⲁⲕ. ⲁⲓ-ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲙ-ⲡⲉⲕ-ⲣⲛ ⲛ-ⲛ-ⲣⲱⲙⲉ ⲉⲛⲧⲁⲕ-ⲧⲁⲁⲩ ⲛⲁⲓ ⲉⲃⲟⲗ ϩⲙ ⲡ-ⲕⲟⲥⲙⲟⲥ. ⲛⲉ-ⲛⲟⲩⲕ ⲛⲉ, ⲁⲩⲱ ⲁⲕ-ⲧⲁⲁⲩ ⲛⲁⲓ.
Phonetic: pa-iōt, a-te-ounou ei. ti-eoou m-pek-šēre, jekaas ere-pek-šēre ti-eoou nak. ai-ouōnh ebol m-pek-rn n-n-rōme entak-taau nai ebol hm p-kosmos. ne-nouk ne, auō ak-taau nai.
Aramaic (Syriac): 'ab-y, 'e-tha-th šā-ʻ-thā. šab-ba-ḥ l-ḇe-rākh, d-ʾā-p̄ be-rākh ne-šab-b-ḥākh. 'aū-ḏ-ʾeth š-mākh l-ḇ-nay-nā-šā hā-nūn d-ya-hab-th l-y men ʻā-l-mā. dī-lākh h-w-au, wa-l-y ya-hab-th-e-nūn.

P. Merton

THE BREAD OF LIFE (P. MERTON 51)
Jesus's Words: "[...] I am the [living] bread which came down from [heaven]. He who [eats] of this bread shall [live] for the aeon. And the [bread] which I will [give] is my spirit for the life of the [world]."

Koine Greek: [...] [ἐγώ εἰμι ὁ ἄρτος ὁ ζ]ῶν ὁ [ἐκ τοῦ οὐρανοῦ καταβάς]· ἐάν τις [φάγῃ ἐκ τούτου τοῦ ἄρτο]υ [ζήσεται εἰς τὸν αἰῶνα]· καὶ ὁ [ἄρτος δὲ ὃν ἐγὼ δ]ώσω [τὸ πνεῦμά μού ἐστιν ὑπὲρ τῆς τοῦ] κόσμου [ζωῆς].
Phonetic: [...] [egō eimi ho artos ho z]ōn ho [ek tou ouranou katabas]; ean tis [phagē ek toutou tou arto]u [zēsetai eis ton aiōna]; kai ho [artos de hon egō d]ōsō [to pneuma mou estin hyper tēs tou] kosmou [zōēs].
Aramaic (Syriac): [...] ['anā 'nā laḥ-mā ḥay-yā] d-men [š-may-yā ne-ḥ-theth]; man d-’ā-khel men hā-nā laḥ-mā ne-ḥ-wē l-’ā-lam. wa-laḥ-mā d-’anā te-l rū-ḥ-y hū meṭul ḥay-ye d-’ā-l-mā.

Codex Washingtonianus

THE FREER LOGION (CODEX WASHINGTONIANUS - MARK 16:14)
Jesus’s Words: "The limit of the years of the authority of Satan is fulfilled, but other terrible things draw near. And for those who sinned, I was delivered unto death that they might return to the truth and sin no more, in order that they may inherit the spiritual and incorruptible glory of righteousness which is in heaven."
Koine Greek: πεπλήρωται ὁ ὅρος τῶν ἐτῶν τῆς ἐξουσίας τοῦ Σατανᾶ, ἀλλὰ ἐγγίζει ἄλλα δεινά· καὶ ὑπὲρ τῶν ἁμαρτησάντων ἐγὼ παρεδόθην εἰς θάνατον, ἵνα ὑποστρέψωσιν εἰς τὴν ἀλήθειαν καὶ μηκέτι ἁμαρτήσωσιν, ἵνα τὴν ἐν τῷ οὐρανῷ πνευματικὴν καὶ ἄφθαρτον τῆς δικαιοσύνης δόξαν κληρονομήσωσιν.
Aramaic (Syriac): š-lem hū th-khū-mā d-š-nay-yā d-šū-l-ṭā-nēh d-sā-ṭā-nā, 'el-lā qa-rī-ḇān 'a-ḥ-rā-nyāṯā d-ḥī-lān. wa-ḥ-lā-p̄ 'ay-lēn d-ḥ-ṭā-ū 'e-š-ta-l-meth l-maw-thā, d-ne-th-p-nūn l-qu-š-tā wa-lā-thūḇ ne-ḥ-ṭūn, d-ne-r-thūn šūḇ-ḥā rū-ḥā-nā wa-ḏ-lā me-th-ḥa-bal-nū-thā d-za-d-dī-qū-thā d-ḇa-š-ma-yā.

Codex Bezae

THE SABBATH WORKER (CODEX BEZAE - LUKE 6:4)
Jesus’s Words: "Man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art cursed, and a transgressor of the law."
Koine Greek: Ἄνθρωπε, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ· εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.
Aramaic (Syriac): bar nā-šā, 'en šā-rī-rā-īth yā-ḏa‘ 'at mā d-‘ā-ḇeḏ 'at, ṭū-ḇayk; 'en dên lā yā-ḏa‘ 'at, 'at hū lī-ṭā wa-‘ā-ḇar nā-mū-sā.

Lintel Inscriptions

THE EPIGRAPHICAL VOX (INSCRIPTIONS)
THE SYRIAN LINTEL INSCRIPTION (HASS, NORTH SYRIA)
Jesus’s Words: "He who dwells in the help of the Highest shall abide under the shadow of the God of Heaven. He says to the Lord: 'You are my helper.'"
Aramaic (Syriac): [This is a direct attribution found on a pre-modern stone lintel] ‘ā-mar l-mā-ryā: m-’a-ḏ-rā-ny 'at.
Koine Greek: Ὁ κατοικῶν ἐν βοηθείᾳ τοῦ ὑψίστου ἐν σκέπῃ τοῦ θεοῦ τοῦ οὐρανοῦ αὐλισθήσεται. ἐρεῖ τῷ κυρίῳ· ἀντιλήπτωρ μου εἶ.

THE INSCRIPTIONAL FRAGMENTS (ADDITIONAL)
THE WAY AND THE DOOR (THE EPESUS LINTEL)
Jesus’s Words: "I am the door, I am the way. He who enters through me shall find life."
Koine Greek: Ἐγώ εἰμι ἡ θύρα, ἐγώ εἰμι ἡ ὁδός. ὁ δι' ἐμοῦ εἰσερχόμενος ζωὴν εὑρήσει.
Phonetic: Egō eimi hē thyra, egō eimi hē hodos. ho di' emou eiserchomenos zōēn heurēsei.
Aramaic (Syriac): 'e-nā 'nā thar-‘ā, 'e-nā 'nā 'ūr-ḥā. hāw d-ḇī ‘ā-el ḥa-yē ne-š-ka-ḥ.

Acts Of John

THE "STRAY" GNOSTIC FRAGMENTS (NON-CACHED)
THE HYMN OF THE CROSS (ACTS OF JOHN 94-96)
Jesus's Words: "I would be saved, and I would save. I would be loosed, and I would loose. I would be wounded, and I would wound. I would be born, and I would bear. I would eat, and I would be eaten."
Koine Greek: σωθῆναι θέλω, καὶ σῶσαι θέλω· λυθῆναι θέλω, καὶ λῦσαι θέλω· τρωθῆναι θέλω, καὶ τρῶσαι θέλω· γεννηθῆναι θέλω, καὶ γεννῆσαι θέλω· φαγεῖν θέλω, καὶ βρωθῆναι θέλω.
Phonetic: sōthēnai thelō, kai sōsai thelō; luthēnai thelō, kai lusai thelō; trōthēnai thelō, kai trōsai thelō; gennēthēnai thelō, kai gennēsai thelō; phagein thelō, kai brōthēnai thelō.
Aramaic (Syriac): ṣā-ḇē 'nā d-'e-th-p-rē, wa-l-me-p̄-rā ṣā-ḇē 'nā. ṣā-ḇē 'nā d-'e-š-te-rē, wa-l-me-š-rā ṣā-ḇē 'nā. ṣā-ḇē 'nā d-'e-th-m-ḥē, wa-l-me-m-ḥā ṣā-ḇē 'nā. ṣā-ḇē 'nā d-'e-th-y-leḏ, wa-l-maw-lā-ḏū ṣā-ḇē 'nā. ṣā-ḇē 'nā l-me-khul, wa-l-me-th-'e-kh-lū ṣā-ḇē 'nā.

Talmudic / Polemical Strays

THE TESTIMONY OF THE OUTSIDE WITNESS (TALMUDIC / POLEMICAL STRAYS)
THE LAW AND THE ADDITION (B. SHABBAT 116A-B)
Jesus's Words: "I, the Son, have not come to take away from the Law of Moses, nor have I come to add to the Law of Moses." (Note: Cited as a 'Gilyon'/Gospel fragment in the dispute).
Jewish Babylonian Aramaic: ܐܢܐ ܠܐ ܠܡܦܪܨ ܡܢ ܐܘܪܝܬܐ ܕܡܘܫܐ ܘܠܐ ܐܝܬܝ ܠܡܘܣܦ ܥܠ ܐܘܪܝܬܐ ܕܡܘܫܐ. ܐܢܐ ܠܐ ܠܡܦܪܨ ܡܢ ܐܘܪܝܬܐ ܕܡܘܫܐ ܘܠܐ ܐܝܬܝ ܠܡܘܣܦ ܥܠ ܐܘܪܝܬܐ ܕܡܘܫܐ.
Phonetic: 'anā lā l-map̄-gar 'e-thīth men 'ō-rā-y-thā d-mō-šē; w-'āp̄ lā l-mō-sa-pū ʿal 'ō-rā-y-thā d-mō-šē 'e-thīth.

The Gospel of Mary

THE NATURE OF MATTER (BG 8502 7:1-10)

Jesus's Words: "All natures, all formations, all creatures exist in and with one another, and they will be resolved again into their own roots. For the nature of matter is resolved into the roots of its own nature alone."

Achmimic Coptic: ϕʏcic ɴiн ɴn ⲡⲗⲁcmⲁ ɴiн ɴn ⲕticic ɴiн ceⲯooⲡ ϩɴ ɴeʏepнʏ ⲁʏѡ ceɴⲁbѡⲗ ebox on eϩoʏn eɴeʏɴoʏɴe ɴнin ɴнooʏ. ⲧ-ϕʏcic ГⲁⲢ ɴ-ⲧ-ϩʏⲭн ceɴⲁbѡⲗ ebox eϩoʏn eɴ-ɴoʏɴe ɴ-ⲧec-ϕʏcic ɴⲁʏⲁⲁc.

Phonetic: physis nim mn plasma nim mn ktisis nim se-šoop hn neu-erēu auō se-nabōl ebol on ehoun e-neu-noune mmin mmoou. t-physis gar n-t-hylē se-nabōl ebol ehoun en-noune n-tes-physis mauaas.

Aramaic (Syriac): khul-hūn k-yā-nē wa-p̄-la-s-mā-thā wa-b̲-rī-thā b-ḥaḏ-ḏā-ḏē ʾī-thay-hūn, wa-thūb̲ ne-th-š-rūn l-ʾeq-wa-th-hūn. k-yā-nā gar d-hū-lā ne-th-š-rē l-ʾeq-wā d-k-yā-nēh ba-la-ḥōḏ.

THE ESSENCE OF SIN (BG 8502 7:11-20)

Jesus's Words: "There is no sin, but it is you who make sin when you do the things that are like the nature of adultery, which is called sin. That is why the Good came into your midst... to restore it to its root."

Achmimic Coptic: ɴn ɴobe ⲯooⲡ, ⲁⲗⲗⲁ ɴtѡtɴ ɴeⲧ-eipe ɯ-ⲡ-ɴobe ϩotⲁɴ etetɴ-eipe ɴ-ɴeⲧ-eipe ɴ-ⲧ-ϕʏcic ɯ-ⲡ-ɴoeiⲕ, ⲡⲁi ete-ⲯⲁʏ-ɯoʏte epoϥ ϫe ɴobe. etbe ⲡⲁi ⲁ-ⲡ-ⲁГⲁθon ei eϩoʏn e-tetɴ-ɯɴte... ϫekⲁⲁc eϥe-tⲁϩoc epⲁtc eϩoʏn e-tec-ɴoʏɴe.

Phonetic: mn nobe šoop, alla ntōtn net-eire m-p-nobe hotan etetn-eire n-net-eire n-t-physis m-p-noeik, pai ete-šau-moute erof je nobe. etbe pai a-p-agathon ei ehoun e-tetn-mēte... jekaas efe-tahos erats ehoun e-tes-noune.

Aramaic (Syriac): lā ʾī-thaw-hy ḥ-ṭī-thā, ʾel-lā ʾan-tūn h-w nē-b-ḏīn ʾan-tūn ḥ-ṭī-thā mā d-ʿā-b̲-ḏīn ʾan-tūn d-ʾaykh k-yā-nā d-ga-w-rā, hāw d-me-th-q-rē ḥ-ṭī-thā. meṭul hā-nā ʾe-thā ṭā-b̲ā l-me-ṣ-ʾat-khūn... d-ne-p̄-ny-īh l-ʾeq-wā-thāh.

THE FINAL BEATITUDE AND COMMAND (BG 8502 8:11-9:5)

Jesus's Words: "Peace be with you. Acquire my peace within yourselves. [...] Do not lay down any rules beyond what I appointed you, and do not give a law like the lawgiver lest you be constrained by it."

Achmimic Coptic: ϯpнnн ɴнtn. tⲁ-eipнnн ϫⲡoc ɴнtn ϩɴ tнytn. [...] ɯⲡp-ⲕѡ ɴ-ϩѡpoc ɴiн ⲡⲁpⲁ ɴeɴt-ⲁi-tⲁⲯooy ɴнtɴ, oyⲇe ɯⲡp-ϯ ɴoɯoc ɴ-ⲧ-ϩe ɯ-ⲡ-ɴoɯoθeⲧнc ϫekⲁⲁc ɴɴetɴ-ⲁɯⲁϩⲧe ɴcѡtɴ ɴ-ϩнtϥ.

Phonetic: tirēnē nētn. ta-eirēnē jpos nētn hn tēutn. [...] mpr-kō n-hōros nim para nent-ai-tašoou nētn, oude mpr-ti nomos n-t-he m-p-nomothetēs jekaas nnetn-amahte nsōtn n-hētf.

Aramaic (Syriac): š-lā-mā ʿam-khūn. š-lā-m-y qa-nā-ū l-khūn b-khūn. [...] wa-lā the-s-mūn th-khū-mē l-b̲ar men ʾay-lēn d-p̄-qa-ḏeth l-khūn, wa-lā the-t-lūn nā-mū-sā ʾaykh hāw d-sā-em nā-mū-sē d-lā the-th-ʾa-ḥ-ḏūn bēh.

CHAPTER IV: VOX GNOSTICA c. 120-350 CE

Chapter Preface: The Gnostic Voice

Chronological Scope: c. 120 CE – 350 CE
Primary Languages: Sahidic Coptic (Nag Hammadi), Lycopolitan Coptic, Koine Greek (Originals)
Geographic Origins: Upper Egypt (Nag Hammadi and Chenoboskion)
Historical Context and Process
The **Vox Gnostica** represents the "Secret Voice" of Jesus. These texts belong to the Gnostic tradition, which emphasized *Gnosis*; a direct, experiential knowledge of the divine. Unlike the public teachings of the Gospels, these logia are often framed as private dialogues between Jesus and his inner circle after the resurrection. The tone is deeply philosophical, cosmological, and focused on the liberation of the soul from the material world.

The process for this chapter involved working with the **Coptic Gnostic Library**, a collection of transcriptions from the Nag Hammadi Codices. Because the original Greek versions of many of these texts are lost, we rely on the Sahidic Coptic translations preserved by 4th-century monks. We utilize the lexical authority of **Crum's Coptic Dictionary** to ensure the English rendering captures the nuances of Gnostic terminology.

Discovery and Provenance
These voices were silenced for centuries until a miraculous discovery in **December 1945**. A local farmer discovered a sealed earthenware jar near the cliff of Jabal al-Tarif, near the town of **Nag Hammadi** in Upper Egypt. Inside were thirteen papyrus codices containing fifty-two separate texts. This find provided the first primary evidence of the "Alternative Voice" of Jesus that had been suppressed during the formation of the orthodox Church.

Sub-Chapters

Apocryphon of James
The Gospel of Thomas
The Gospel of Philip
The Gospel of Truth
The Apocryphon of John
The Book of Thomas the Contender
The Sophia of Jesus Christ
The Dialog of the Savior
Gospel of the Egyptians
The First Apocalypse of James
The Acts of Peter and the Twelve Apostles
The Second Treatise of the Great Seth
The Letter of Peter to Philip
Melchizedek
Trimorphic Protennoia
Minor Fragments from Nag Hammadi Codex I-XIII

Apocryphon of James

THE DISCOURSE AFTER RESURRECTION (2:7–10)

Jesus's Words: "If you wish to come with me, come! For I have come that you may be full, and that you may lack nothing. I have come that you may be perfect, and that you may be filled with the Spirit."

Lycopolitan Coptic: ϣϫϫε τετνοϫϣ εει νημαι, ⲁⲙⲏⲉⲓⲧⲛ! ⲁⲓⲉⲓ ⲅⲁⲣ ϫεⲕⲁⲁⲥ ετετνεηογⲥ, ⲁⲩⲱ ννετνϣⲱⲱⲧ ν̀ⲗⲁⲁⲩ. ⲁⲓⲉⲓ ϫεⲕⲁⲁⲥ ετετνεϫⲱⲕ εβολ, ⲁⲩⲱ ντετνηογⲥ ηπεπνευⲙⲁ.

Phonetic: ešje tetn-ouōš e-ei nmmai, amēeitn! ai-ei gar jekaas etetne-mouh, auō nne-tn-šōōt n-laau. ai-ei jekaas etetne-jōk ebol, auō n-tetn-mouh m-pe-pneuma.

Aramaic (Syriac): 'en ṣ-ḇē-tūn d-thē-thūn ʿam-my, thaw! 'e-thīth gar d-the-th-m-lūn, wa-ḏ-lā ne-ḥ-sar l-khūn me-ḏem. 'e-thīth d-the-th-g-m-rūn, wa-ḏ-the-th-m-lūn men rū-ḥā.

THE MEASURE OF FAITH (2:20–25)

Jesus's Words: "Become full of the Spirit, but be lacking in reason; for reason is of the soul, but the Spirit is of the mind. Woe to those who have seen the Son of Man and have not believed in him."

Lycopolitan Coptic: ϣωπε ετετνηεⲥ ηπεπνευⲙⲁ, ⲁⲗⲗⲁ ϣωπε ετετνϣⲱⲱⲧ ηπ̀ⲗⲟгос; п̀ⲗогос ⲅⲁⲣ па т̀ψухн пе, пепнеυⲙⲁ ⲇе па пиоус пе. оуоι ннентⲁунⲁу епϣнре ηпρωме ⲁуω ηпоуπιстеуе ероϥ.

Phonetic: šōpe etetn-meh m-pe-pneuma, alla šōpe etetn-šōōt m-p-logos; p-logos gar pa t-psukhē pe, pe-pneuma de pa p-nous pe. ouoi n-nent-au-nau e-p-šēre m-p-rōme auō mpou-pisteue erof.

Aramaic (Syriac): h-waw d-the-th-m-lūn men rū-ḥā, 'ellā h-waw d-the-ḥ-s-rūn men me-l-thā; me-l-thā gar d-nap-šā hī, rū-ḥā dên d-me-th-re-ʾyā-nā hī. wāy l-ʾay-lēn d-ḥ-za-ū l-ḇreh d-nāšā wa-lā hay-me-n-ū lēh.

THE STRUGGLE FOR LIFE (3:15–18)

Jesus's Words: "Strive that you may not be destroyed. Strive that you may be saved. For the kingdom of heaven is like an ear of grain which sprouted in a field. And when it ripened, it scattered its fruit."

Lycopolitan Coptic: ⲁгωнιze ϫεⲕⲁⲁⲥ ннетнтⲁⲕо. ⲁгωнιze ϫεⲕⲁⲁⲥ ететнеоуϫⲁι. тнντрро ⲅⲁⲣ ннтпноуе ⲉⲥⲉιне ноуⲥнс ⲛⲥоуо ентⲁϥ̀ⲧ-оуω ⲥn оусωϣе. ⲁуω нтереϥϫωк εβολ, ⲁϥϫе пеϥⲕⲁрпос εβολ.

Phonetic: agōnize jekaas nne-tn-tako. agōnize jekaas etetne-oujai. t-mnt-rro gar n-n-tpēoue es-eine n-ou-hms n-souo ent-af-tī-ouō hn ou-sōše. auō ntere-f-jōk ebol, af-je pef-karpos ebol.

Aramaic (Syriac): 'e-th-kat-a-š-ū d-lā the-ḥ-ba-lūn. 'e-th-kat-a-š-ū d-the-th-p-re-qūn. mal-khū-thā gar d-š-may-yā dā-m-yā l-š-be-l-thā d-ḥe-ṭ-ṭē d-ʾe-n-ʿāth b-ʾaq-lā. wa-mā d-ḡe-m-rath, ba-ḏ-rath pē-rēh.

THE LOGION OF THE FULLNESS (PLEROMA)

Apocryphon of James (CG I, 2), 3:30–35 | Jesus on the soul's completion.

Jesus's words:"Be filled, and leave no place within you empty, for the one who is coming will mock you if there is a void."

Sahidic Coptic: ноуⲥ εβολ ⲁуω нпρⲕⲁ ⲗⲁⲁу ннⲁ ⲉϥϣоуеιт нⲥнттнутн.

Phonetic: *mouh ebol auō mprka laau nma efshoueit nhēttēutn.*

Aramaic (Syriac Reconstruction): ܐܠ ܠ ܥܪ ܣ ܒ ܐ ܕ ܒ ܙ ܗ ܦ ܩ ܫ ܬ ܛ ܓ ܟ ܘ ܡ ܢ ܗ ܐ ܠ ܐ ܐ ܐ

Aramaic (Syriac): 'a-mīn 'ā-mar 'nā l-khūn, d-lā 'ī-th d-ne-th-p-re-q 'el-lā 'ay-lēn d-hay-men-ū b-za-qī-py. 'ay-lēn dên d-hay-men-ū b-za-qī-py, dī-l-hūn hī mal-khū-thā d-'a-lā-hā.

THE FULLNESS AND THE LACK (NHC I, II 4:2-10)
Jesus's Words: "Be full and leave no place empty within you. For the coming one will mock you if there is a lack."
Sahidic Coptic: ⲙⲟⲩϩ ⲉⲃⲟⲗ ⲁⲩⲱ ⲙⲡⲣ-ⲕⲁ-ⲗⲁⲁⲩ ⲛ-ⲛⲁ ⲉⲫ-ⲱⲟⲩⲉⲓⲧ ϩⲛ ϩⲟⲩⲛ ⲙⲙⲱⲧⲛ. ⲡⲉⲧ-ⲛⲁ-ⲉⲓ ⲅⲁⲣ ⲫ-ⲛⲁ-ⲥⲱⲃⲉ ⲛⲥⲱⲧⲛ ⲉⲣⲉ-ⲟⲩ-ⲱⲱⲧ ⲱⲟⲟⲡ.
Aramaic (Syriac): 'e-th-m-lā-ū wa-lā the-š-ḇ-qūn dūk-thā d-sa-pī-qā b-khūn. hāw gar d-'ā-thē ne-ḇ-zaḥ b-khūn 'en 'ī-th l-khūn ḥa-sī-rū-thā.

THE PARABLE OF THE PALM SHOOT (5:1–6)
Jesus's Words: "For the kingdom of heaven is like a palm shoot; it dropped its leaves, and it produced fruit for itself. After it had sprouted, its crown dried up, but its root remained in the earth."
Lycopolitan Coptic: ⲧⲙⲛⲧⲣⲣⲟ ⲅⲁⲣ ⲛⲛⲧⲡⲛⲟⲩⲉ ⲉⲥⲉⲓⲛⲉ ⲛⲟⲩⲧⲁⲣ ⲛⲃⲛⲛⲉ; ⲁⲥϩⲉ ⲛⲛⲉⲥϫⲱⲃⲉ, ⲁⲩⲱ ⲁⲥⲧⲁⲙⲓⲟ ⲛⲟⲩⲕⲁⲣⲡⲟⲥ ⲛⲁⲥ. ⲛⲧⲉⲣⲉⲥϯ-ⲟⲩⲱ, ⲁ ⲡⲉⲥⲁⲡⲓⲕⲉ ⲱⲱⲟⲩⲉ, ⲁⲗⲗⲁ ⲧⲉⲥⲛⲟⲩⲛⲉ ⲁⲥⲥⲱ ϩⲙ ⲡⲕⲁϩ.
Phonetic: t-mnt-rro gar n-n-tpēoue es-eine n-ou-tar n-bnne; as-he n-nes-jōbe, auō as-tamio n-ou-karpos nas. ntere-s-tī-ouō, a pes-apike šōoue, alla tes-noune as-čō hm p-kah.
Aramaic (Syriac): mal-khū-thā gar d-š-may-yā dā-m-yā l-šāl-wā d-ḏeq-lā; n-thar-ū ṭar-paw, wa-'a-ḇeḏ pē-rē l-nap-šēh. mā d-'e-n-'ā, ya-ḇī-š qūn-q-lāh, 'ellā 'eq-rāh qām b-'ar-'ā.

THE FULLNESS AND THE LACK (6:1–5)
Jesus's Words: "It is better for you to be full than to be lacking. It is better for you to be in the light than to be in the darkness. Woe to those who have not seen the light, but have remained in the darkness."
Lycopolitan Coptic: ⲥⲟⲧⲡ ⲛⲏⲧⲛ ⲉⲙⲟⲩϩ ⲉϩⲟⲩⲉ ⲉⲱⲱⲟⲩⲧ. ⲥⲟⲧⲡ ⲛⲏⲧⲛ ⲉⲱⲱⲡⲉ ϩⲙ ⲡⲟⲩⲟⲉⲓⲛ ⲉϩⲟⲩⲉ ⲉⲱⲱⲡⲉ ϩⲙ ⲡⲕⲁⲕⲉ. ⲟⲩⲟⲓ ⲛⲛⲉⲛⲧⲁⲩⲧⲙ-ⲛⲁⲩ ⲉⲡⲟⲩⲟⲉⲓⲛ, ⲁⲗⲗⲁ ⲁⲩⲥⲱ ϩⲙ ⲡⲕⲁⲕⲉ.
Phonetic: sotp nētn e-mouh ehoue e-šōōt. sotp nētn e-šōpe hm p-ouoein ehoue e-šōpe hm p-kake. ouoi n-nent-au-tm-nau e-p-ouoein, alla au-čō hm p-kake.
Aramaic (Syriac): p-qā-ḥ l-khūn d-the-th-m-lūn ya-thīr men d-the-ḥ-s-rūn. p-qā-ḥ l-khūn d-the-h-wūn b-nhī-rā ya-thīr men d-the-h-wūn b-ḥe-š-ō-khā. wāy l-'ay-lēn d-lā ḥ-za-ū l-nhī-rā, 'ellā qā-m-ū b-ḥe-š-ō-khā.

THE RICHES OF THE SPIRIT (7:20–23)
Jesus's Words: "Become rich in the Spirit, that you may not be lacking in the kingdom of heaven. For the kingdom of heaven is an abundance which does not diminish."
Lycopolitan Coptic: ⲣ-ⲣⲙⲙⲁⲟ ϩⲙ ⲡⲉⲡⲛⲉⲩⲙⲁ, ϫⲉⲕⲁⲁⲥ ⲛⲛⲉⲧⲛⲱⲱⲟⲩⲧ ϩⲛ ⲧⲙⲛⲧⲣⲣⲟ ⲛⲛⲧⲡⲛⲟⲩⲉ. ⲧⲙⲛⲧⲣⲣⲟ ⲅⲁⲣ ⲛⲛⲧⲡⲛⲟⲩⲉ ⲟⲩⲙⲛⲧⲁⲱⲏ ⲧⲉ ⲉⲙⲉⲥϩⲱϫⲛ.
Phonetic: r-rmmao hm pe-pneuma, jekaas nne-tn-šōōt hn t-mnt-rro n-n-tpēoue. t-mnt-rro gar n-n-tpēoue ou-mnt-ašē te emes-hōjn.
Aramaic (Syriac): 'e-th-'at-thar-ū b-rū-ḥā, d-lā the-ḥ-s-rūn b-mal-khū-thā d-š-may-yā. mal-khū-thā gar d-š-may-yā ya-thī-rū-thā hī d-lā me-th-ḇa-ṣ-yā.

THE SLEEP OF DEATH (9:1–4)
Jesus's Words: "Wake up, for you have been sleeping! Stop your slumbering, for you have been in a deep sleep. Verily I say to you, none will be saved unless they wake up."
Lycopolitan Coptic: ⲛⲉϩⲥⲉ, ⲁⲧⲉⲧⲛⲉⲛⲕⲟⲧⲕ ⲅⲁⲣ! ⲗⲟ ⲉⲧⲉⲧⲛϩⲓⲛⲏⲃ, ⲁⲧⲉⲧⲛⲱⲱⲡⲉ ⲅⲁⲣ ϩⲛ ⲟⲩϩⲓⲛⲏⲃ ⲉⲧϫⲏⲕ. ϩⲁⲙⲏⲛ ⲑⲭⲱ ⲙⲛⲟⲥ ⲛⲏⲧⲛ, ϫⲉ ⲙⲛ ⲗⲁⲁⲩ ⲛⲁⲟⲩϫⲁⲓ ⲉⲓⲙⲏⲧⲓ ⲛⲥⲉⲛⲉϩⲥⲉ.
Phonetic: nehse, a-tetn-enkotk gar! lo etetn-hinēb, a-tetn-šōpe gar hn ou-hinēb et-jēk. hamēn tī-jō mmos nētn, je mn laau na-oujai eimēti n-se-nehse.

Aramaic (Syriac): 'et-th-‘ī-r-ū, d-ḏ-mī-khīn hwa-ī-tūn gar! š-lū men ne-y-m-thā, d-ḏ-mī-khīn hwa-ī-tūn b-ne-y-m-thā ‘am-mī-q-thā. 'a-mīn 'ā-mar 'nā l-khūn, d-lā 'ī-th d-ne-th-p-re-q 'el-lā 'ay-lēn d-me-th-th-‘ī-rīn.

THE UNDERSTANDING OF PARABLES (12:20–25)

Jesus’s Words: "For I have told you many things in parables, but you did not understand. Now I speak to you openly, and you do not perceive. Nevertheless, it was I who was a parable to you in parables, and what is open in what is open."

Lycopolitan Coptic: ⲁⲓϫⲱ ⲅⲁⲣ ⲛⲏⲧⲛ ⲛϩⲁϩ ϩⲛ ϩⲉⲛⲡⲁⲣⲁⲃⲟⲗⲏ, ⲁⲩⲱ ⲙⲡⲉⲧⲛⲉⲓⲙⲉ. ⲧⲉⲛⲟⲩ ⲇⲉ ⲧⲓ-ϣⲁϫⲉ ⲛⲙⲙⲏⲧⲛ ϩⲛ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ, ⲁⲩⲱ ⲛ-ⲧⲉⲧⲛⲛⲁⲩ ⲁⲛ. ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉⲛⲧⲁⲓ-ϣⲱⲡⲉ ⲛⲏⲧⲛ ⲛⲟⲩⲡⲁⲣⲁⲃⲟⲗⲏ ϩⲛ ϩⲉⲛⲡⲁⲣⲁⲃⲟⲗⲏ, ⲁⲩⲱ ⲡⲉⲧ-ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ϩⲙ ⲡⲉⲧ-ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ.

Phonetic: ai-jō gar nētn n-hah hn hen-parabolē, auō mpetn-eime. tenou de tī-šaje nmmētn hn ou-parrhēsia, auō n-tetn-nau an. alla anok pent-ai-šōpe nētn n-ou-parabolē hn hen-parabolē, auō pet-ouōnh ebol hm pet-ouōnh ebol.

Aramaic (Syriac): 'e-m-re-th gar l-khūn sa-gī-ā-thā b-phel-’ā-thā, wa-lā 'e-th-ba-y-an l-khūn. hā-šā dên m-mal-lel 'anā ‘am-khūn g-lay-ā-īth, wa-lā ḥā-zēn 'an-tūn. 'el-lā 'anā 'nā d-h-wī-th l-khūn phel-’thā b-phel-’ā-thā, wa-ḡ-la-yā b-ḡ-lay-ā.

THE LIFE OF THE MIND (12:30–35)

Jesus’s Words: "Hasten to be saved without being urged! Instead, be eager of your own accord and, if possible, arrive even before me. For thus the Father will love you."

Lycopolitan Coptic: ϭⲉⲡⲏ ⲉⲟⲩϫⲁⲓ ⲁϫⲛ ⲥⲟⲡⲥⲡ! ⲁⲗⲗⲁ ϣⲱⲡⲉ ⲉⲧⲉⲧⲛⲣⲱⲧ ⲉⲃⲟⲗ ϩⲓⲧⲛ ⲧⲏⲧⲛ ⲙⲏⲓⲛ ⲙⲙⲱⲧⲛ, ⲁⲩⲱ ⲉϣϫⲉ ⲟⲩⲛ-ϭⲟⲙ, ⲉⲓ ⲉϩⲣⲁⲓ ϩⲁ ⲧⲏⲓ ⲟⲛ. ⲧⲁⲓ ⲅⲁⲣ ⲧⲉ ⲧϩⲉ ⲉⲧⲉⲣⲉ ⲡⲉⲓⲱⲧ ⲛⲁⲙⲉⲣⲉ ⲧⲏⲧⲛ.

Phonetic: čepē e-oujai ajn sopsp! alla šōpe etetn-rōt ebol hitn tētn mmin mmōtn, auō ešje oun-čom, ei ehrai ha tēi on. tai gar te t-he etere p-eiōt na-mere tētn.

Aramaic (Syriac): 'as-re-hū d-the-th-p-re-qūn d-lā p-yā-sā! 'el-lā h-waw ḥ-pī-ṭē men n-pū-š-khūn, wa-’en meš-ka-ḥā, 'e-th-aw q-ḏā-may on. hā-khanā gar 'ab-bā ne-r-ḥam l-khūn.

THE BLESSEDNESS OF THE UNSEEN (12:37–13:1)

Jesus’s Words: "Blessed are those who have not seen, yet have believed. For yours is the kingdom, and yours is the life."

Lycopolitan Coptic: ⲛⲁⲓⲁⲧⲟⲩ ⲛⲛⲉⲧⲉ ⲙⲡⲟⲩⲛⲁⲩ ⲁⲩⲱ ⲁⲩⲡⲓⲥⲧⲉⲩⲉ. ⲧⲱⲧⲛ ⲅⲁⲣ ⲧⲉ ⲧⲙⲛⲧⲣⲣⲟ, ⲁⲩⲱ ⲡⲱⲛϩ ⲡⲱⲧⲛ ⲡⲉ.

Phonetic: naiat-ou n-nete mpou-nau auō au-pisteue. tōtn gar te t-mnt-rro, auō p-ōnh pōtn pe.

Aramaic (Syriac): ṭū-ḇay-hūn l-’ay-lēn d-lā ḥ-za-ū wa-hay-men-ū. dī-l-khūn hī gar mal-khū-thā, wa-ḥay-yē dī-l-khūn 'e-nūn.

THE BECOMING OF THE HOLY (13:10–15)

Jesus’s Words: "Become better than I; make yourselves like the son of the Holy Spirit."

Lycopolitan Coptic: ϣⲱⲡⲉ ⲉⲧⲉⲧⲛⲥⲟⲧⲡ ⲉⲣⲟⲓ; ⲁⲣⲓ ⲧⲏⲧⲛ ⲛⲧϩⲉ ⲙⲡϣⲏⲣⲉ ⲙⲡⲉⲡⲛⲉⲩⲙⲁ ⲉⲧⲟⲩⲁⲃ.

Phonetic: šōpe etetn-sotp eroi; ari tētn n-t-he m-p-šēre m-pe-pneuma et-ouab.

Aramaic (Syriac): h-waw ya-thīr m-yay-nē men-y; ‘-ḇeḏ-ū nap-š-khūn 'aykh breh d-rū-ḥā d-quḏ-šā.

THE REPROOF OF THE DISCIPLES (13:25–30)

Jesus’s Words: "Woe to you who are in need of an advocate! Woe to you who are in need of grace! Blessed are those who have spoken out and obtained grace for themselves."

Lycopolitan Coptic: ⲟⲩⲟⲓ ⲛⲏⲧⲛ ⲛⲉⲧϣⲱⲱⲧ ⲛⲟⲩⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ! ⲟⲩⲟⲓ ⲛⲏⲧⲛ ⲛⲉⲧϣⲱⲱⲧ ⲛⲧⲉⲭⲁⲣⲓⲥ! ⲛⲁⲓⲁⲧⲟⲩ ⲛⲛⲉⲛⲧⲁⲩϣⲁϫⲉ ⲁⲩⲱ ⲁⲩϫⲓ ⲛⲧⲉⲭⲁⲣⲓⲥ ⲛⲁⲩ ⲙⲙⲓⲛ ⲙⲙⲱⲟⲩ.

Phonetic: ouoi nētn net-šōōt n-ou-paraklētos! ouoi nētn net-šōōt n-te-kharis! naiat-ou n-nent-au-šaje auō au-jī n-te-kharis nau mmin mmōou.

Aramaic (Syriac): wāy l-khūn 'ay-lēn d-s-nī-qīn ‘al p-raq-lī-ṭā! wāy l-khūn 'ay-lēn d-s-nī-qīn ‘al ṭay-bū-thā! ṭū-ḇay-hūn l-’ay-lēn d-m-mal-le-lūn wa-n-sa-ḇ-ū ṭay-bū-thā l-nap-š-hūn.

THE CALL TO THE FATHER (14:15–19)

Jesus’s Words: "I go to the place from which I came. If you wish to come with me, come!"

Lycopolitan Coptic: ϩⲃⲱⲕ ⲉⲡⲏⲁ ⲉⲛⲧⲁⲓⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ. ⲉϣϫⲉ ⲧⲉⲧⲛⲟⲩⲱϣ ⲉⲉⲓ ⲛⲏⲏⲁⲓ, ⲁⲙⲏⲉⲓⲧⲛ!

Phonetic: tī-bōk e-p-ma ent-ai-ei ebol n-hētf. ešje tetn-ouōš e-ei nmmai, amēeitn!
Aramaic (Syriac): 'ā-zel 'anā l-ḏūk-thā d-menāh 'e-thīth. 'en ṣ-ḇē-tūn d-thē-thūn ‘am-my, thaw!

THE LEAVING OF THE DISCIPLES (15:5–10)
Jesus’s Words: "Peace be with you! My peace I give to you. Believe and know what you are, that you may be saved."
Lycopolitan Coptic: ϯⲣⲏⲛⲏ ⲛⲙⲙⲏⲧⲛ! ⲧⲁⲉⲓⲣⲏⲛⲏ ϯϯ ⲙⲙⲟⲥ ⲛⲏⲧⲛ. ⲡⲓⲥⲧⲉⲩⲉ ⲁⲩⲱ ⲉⲓⲙⲉ ϫⲉ ⲟⲩ ⲡⲉⲧⲛⲯⲟⲟⲡ, ϫⲉⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲉⲟⲩϫⲁⲓ.
Phonetic: tī-rēnē nmmētn! ta-eirēnē tī-tī mmos nētn. pisteue auō eime je ou petn-šoop, jekaas etetne-oujai.
Aramaic (Syriac): š-lā-mā ‘am-khūn! š-lā-my yā-hēḇ 'anā l-khūn. hay-men-ū wa-ḏ-‘ū mānā ʾī-thay-khūn, d-the-th-p-re-qūn.

The Gospel of Thomas

THE INTERPRETATION

Jesus's Words: "Whoever finds the interpretation of these words will not taste death."

Sahidic Coptic: ⲡⲉⲛⲧⲁϥϩⲉ ⲉⲧϩⲉⲣⲙⲏⲛⲉⲓⲁ ⲛⲛⲉⲓⲯⲁϫⲉ, ⲛϥⲛⲁϫⲓⲡⲧⲡⲉ ⲙⲡⲙⲟⲩ ⲁⲛ.

Phonetic: pentafhe et-hermēneia n-nei-šaje, nf-najip-tpe m-p-mou an.

Aramaic (Syriac): man d-eškaḥ pūššāqā d-melle hālēn, lā neṭ'am mawthā.

SEEK AND FIND

Jesus's Words: "Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the All."

Sahidic Coptic: ⲙⲁⲣⲉϥⲯⲓⲛⲉ ⲛⲥⲓ ⲡⲉⲧⲯⲓⲛⲉ ⲯⲁⲛⲧⲉϥϩⲉ. ⲁⲩⲱ ϩⲟⲧⲁⲛ ⲉϥⲯⲁⲛϩⲉ ϥⲛⲁⲯⲧⲱⲧ. ⲁⲩⲱ ⲉϥⲯⲁⲛⲯⲧⲱⲧ ϥⲛⲁⲣⲯⲡⲏⲣⲉ, ⲁⲩⲱ ϥⲛⲁⲣⲣⲣⲟ ⲉϫⲏ ⲡⲧⲏⲣϥ.

Phonetic: marefšine n-či petšine šantefhe. auō hotan efšanhe fnāštōt. auō efšanštōt fnāršpēre, auō fnār-rō ejm p-tērf.

Aramaic (Syriac): neb'ē haw d-bā'ē 'ad d-neškaḥ. wa-mā d-eškaḥ, netdlah. wa-mā d-etdlah, netdammar, wa-nemlak 'al kull.

THE KINGDOM WITHIN

Jesus's Words: "If those who lead you say to you, 'See, the kingdom is in the sky,' then the birds of the sky will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the kingdom is inside of you, and it is outside of you. When you come to know yourselves, then you will become known, and you will realize that it is you who are the sons of the living father. But if you will not know yourselves, you dwell in poverty and it is you who are that poverty."

Sahidic Coptic: ⲉⲯϫⲉ ⲥⲉⲛⲁϫⲟⲟⲥ ⲛⲛⲏⲧⲛ ⲛⲥⲓ ⲛⲉⲧⲥⲱⲗ ⲙⲙⲱⲧⲛ ϫⲉ ⲉⲓⲥ ⲡⲙⲛⲧⲣⲣⲟ ϩⲛ ⲧⲡⲉ, ⲉⲓⲉ ⲛϩⲁⲗⲁⲁⲧⲉ ⲛⲧⲡⲉ ⲛⲁⲣⲯⲟⲣⲡ ⲉⲣⲱⲧⲛ. ⲉⲯϫⲉ ⲥⲉⲛⲁϫⲟⲟⲥ ⲛⲛⲏⲧⲛ ϫⲉ ⲉϥϩⲛ ⲑⲁⲗⲁⲥⲥⲁ, ⲉⲓⲉ ⲛⲧⲃⲧ ⲛⲁⲣⲯⲟⲣⲡ ⲉⲣⲱⲧⲛ. ⲁⲗⲗⲁ ⲧⲙⲛⲧⲣⲣⲟ ⲉⲥϩⲛ ϩⲟⲩⲛ ⲙⲙⲱⲧⲛ ⲁⲩⲱ ⲉⲥϩⲛ ⲃⲟⲗ ⲙⲙⲱⲧⲛ. ϩⲟⲧⲁⲛ ⲉⲧⲉⲧⲛⲯⲁⲛⲥⲟⲩⲛ ⲑⲏⲧⲛ, ⲧⲟⲧⲉ ⲥⲉⲛⲁⲥⲟⲩⲛⲧⲛ. ⲁⲩⲱ ⲧⲉⲧⲛⲛⲁⲉⲓⲙⲉ ϫⲉ ⲛⲧⲱⲧⲛ ⲛⲉ ⲛⲯⲏⲣⲉ ⲙⲡⲉⲓⲱⲧ ⲉⲧⲟⲛϩ. ⲛⲧⲉⲧⲛⲛⲁⲥⲟⲩⲛ ⲑⲏⲧⲛ ⲁⲛ, ⲉⲓⲉ ⲉⲧⲉⲧⲛⲯⲟⲟⲡ ϩⲛ ⲟⲩⲙⲛⲧϩⲏⲕⲉ, ⲁⲩⲱ ⲛⲧⲱⲧⲛ ⲡⲉ ⲧⲙⲛⲧϩⲏⲕⲉ.

Phonetic: ešje sena-joos nnētn n-či net-sōl mmōtn je eis p-mentrro hn t-pe, eie n-halaate n-t-pe naršorp erōtn. ešje sena-joos nnētn je ef-hn thalassa, eie n-tbt naršorp erōtn. alla t-mentrro es-hen houn mmōtn auō es-hen bol mmōtn. hotan etetnšansoun thētn, tote sena-sountn. auō tetn-naeime je ntōtn ne n-šēre m-p-eiōt etonh. n-tetn-na-soun thētn an, eie etetnšoop hen ou-menthēke, auō ntōtn pe t-menthēke.

Aramaic (Syriac): 'en haw d-dābrīn l-khūn 'āmrīn l-khūn: hzaw malkūthā ba-šmayyā hī, hāydēn pāraḥtā d-šmayyā neqdāmān l-khūn. wa-'en 'āmrīn l-khūn: ba-yammā hī, nūnē neqdāmūn l-khūn. 'ellā malkūthā bagawkhūn hī w-bar menkhūn. mā d-īda'tūn napšēkhūn, hāydēn tēda'ūn. w-tēda'ūn d-antūn bnayyā d-abbā hayyā. 'en dên lā tēda'ūn napšēkhūn, b-meskenūthā šārēn antūn, w-antūn hī meskenūthā.

THE CHILD OF SEVEN DAYS

Jesus's Words: "The man old in days will not hesitate to ask a small child seven days old about the place of life, and he will live. For many who are first will become last, and they will become a single one."

Sahidic Coptic: ⲡⲣⲱⲙⲉ ⲉⲁϥⲣⲁⲡⲟⲟⲩ ϩⲛ ⲛⲉϥϩⲟⲟⲩ ϥⲛⲁⲣⲁⲧⲟⲩⲱⲩ ⲁⲛ ⲉϫⲛⲟⲩⲕⲟⲩⲓ ⲛⲯⲏⲣⲉ ⲯⲁⲯϥ ⲛϩⲟⲟⲩ ⲉⲧⲃⲉ ⲡⲙⲁ ⲙⲡⲟⲛϩ, ⲁⲩⲱ ϥⲛⲁⲱⲛϩ. ϫⲉ ⲟⲩⲛ ϩⲁϩ ⲛⲯⲟⲣⲡ ⲛⲁⲯⲱⲡⲉ ⲛϩⲁⲉ, ⲁⲩⲱ ⲥⲉⲛⲁⲯⲱⲡⲉ ⲛⲟⲩⲁ ⲟⲩⲱⲧ.

Phonetic: prōme eafrapoou hn nef-hōou fnaratouōš an ejn ou-koui n-šēre šašf n-hōou etbe p-ma m-p-onh, auō fnaōnh. je oun hah n-šorp našōpe n-hae, auō senašōpe noua ouōt.

Aramaic (Syriac): gabrā d-ethqaš b-yawmāthā lā netplag d-neš'al l-ṭalyā za'ūrā bar šab'ā yawmīn 'al atrā d-hayyē, wa-nehē. meṭul d-saggi'ē qadmāyē nehwōn āḥrāyē, wa-nehwōn had had.

RECOGNIZE WHAT IS IN YOUR SIGHT

Jesus's Words: "Recognize what is in your sight, and that which is hidden from you will become plain to you. For there is nothing hidden which will not become manifest."

Sahidic Coptic: ⲥⲟⲩⲛ ⲡⲉⲧⲛⲡⲉⲕⲛⲧⲟ ⲉⲃⲟⲗ, ⲁⲩⲱ ⲡⲉⲧϩⲛⲡ ⲉⲣⲟⲕ ϥⲛⲁⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲁⲕ. ⲙⲛ ⲗⲁⲁⲩ ⲅⲁⲣ ⲉϥϩⲛⲡ ⲉⲛϥⲛⲁⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲁⲛ.

Phonetic: soun petmpekmto ebol, auō pethēp erok fnaouōnh ebol nak. mn laau gar efhēp enfnaouōnh ebol an.
Aramaic (Syriac): da' l-mā d-qādām 'aynaykh, wa-mā d-kasyā menākh netglē lākh. lā-īt gēr medem d-kasyā d-lā netpraś.

SECRETS REVEALED
Jesus's Words: "His disciples questioned him and said to him, 'Do you want us to fast? How shall we pray? Shall we give alms? What diet shall we observe?' Jesus said, 'Do not tell lies, and do not do what you hate, for all things are laid bare before heaven."
Sahidic Coptic: ⲁⲩϫⲛⲟⲩϥ ⲛⲑⲓ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲉⲕⲟⲩⲱⲥ̀ ⲉⲧⲣⲉⲛⲛⲏⲥⲧⲉⲩⲉ ⲁⲩⲱ ⲛⲁⲥ̀ ⲛϩⲉ ⲉⲛⲛⲁⲥ̀ⲗϩⲗ ⲁⲩⲱ ⲛⲧⲛⲛⲁϯ ⲙⲛⲧⲛⲁ ⲁⲩⲱ ⲟⲩ ⲡⲉ ⲉⲧⲛⲛⲁϩⲁⲣⲉϩ ⲉⲣⲟϥ ϩⲛ ⲛⲉⲧⲟⲩⲱⲙ...
Phonetic: aujnouf n-či nef-mathētēs eujō mmos je ekouōš etrennēsteue auō naš n-he ennāšlēl auō ntnnāti mntna auō ou pe etnnāhareḥ erof hn netouōm...
Aramaic (Syriac): š-'el-ū-hy talmīḏē wa-'āmrīn lēh: ṣā-bē ant d-ne-ṣūm, wa-'aykan ne-ṣa-lē, wa-ne-the-l m-zed-q-thā, wa-mā ne-ṭar ba-m-'ū-klā? 'āmar īšu': lā the-k-ḏūn, wa-mā d-sa-nē-tūn lā the-b̲-ḏūn, me-ṭul d-khul-medem glē hū qāḏām šmayā.

THE LION AND THE MAN
Jesus's Words: "Blessed is the lion which becomes man when consumed by man; and cursed is the man whom the lion consumes, and the lion becomes man."
Sahidic Coptic: ⲛⲁⲓⲁⲧϥ ⲙⲡⲙⲟⲩⲓ ⲡⲉⲧⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲛⲁⲟⲩⲟⲙϥ, ⲛⲧⲉ ⲡⲙⲟⲩⲓ ⲩⲱⲡⲉ ⲛⲣⲱⲙⲉ. ⲁⲩⲱ ϥⲥϩⲟⲩⲟⲣⲧ ⲛⲑⲓ ⲡⲣⲱⲙⲉ ⲡⲉⲧⲉⲣⲉ ⲡⲙⲟⲩⲓ ⲛⲁⲟⲩⲟⲙϥ, ⲛⲧⲉ ⲡⲙⲟⲩⲓ ⲩⲱⲡⲉ ⲛⲣⲱⲙⲉ.
Phonetic: naiatf m-p-moui petere prōme naouomf, nte p-moui šōpe nrōme. auō fshouort n-či prōme petere p-moui naouomf, nte p-moui šōpe nrōme.
Aramaic (Syriac): ṭūb̲aw l-aryā d-ākhel lēh bar-nāšā wa-aryā nehwē bar-nāšā. wa-layṭ hū bar-nāšā d-aryā ākhel lēh, wa-aryā nehwē bar-nāšā.

THE WISE FISHERMAN
Jesus's Words: "The man is like a wise fisherman who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a fine large fish. He threw all the small fish back into the sea and chose the large fish without difficulty."
Sahidic Coptic: ⲁⲩⲱ ⲡⲉϫⲁϥ ϫⲉ ⲡⲣⲱⲙⲉ ⲉϥⲉⲓⲛⲉ ⲛⲟⲩⲟⲩⲱϩⲉ ⲛⲥⲁⲃⲉ ⲉⲁϥⲛⲟⲩϫⲉ ⲙⲡⲉϥⲩⲛⲉ ⲉⲑⲁⲗⲁⲥⲥⲁ, ⲁϥⲥⲟⲕϥ ⲉϩⲣⲁⲓ ϩⲛ ⲑⲁⲗⲁⲥⲥⲁ ⲉϥⲙⲉϩ ⲛⲧⲃⲧ ⲛⲕⲟⲩⲓ. ⲁϥϩⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩⲛⲟⲩ ⲛⲧⲃⲧ ⲛⲥⲁⲃⲉ. ⲁϥⲛⲟⲩϫⲉ ⲛⲛ-ⲕⲟⲩⲓ ⲧⲏⲣⲟⲩ ⲉⲡⲉⲥϩⲧ ⲉ-ⲑⲁⲗⲁⲥⲥⲁ, ⲁϥⲥⲱⲧⲡ ⲙ-ⲡ-ⲛⲟⲩ ⲛ-ⲧⲃⲧ ϫⲱⲣⲓⲥ ϩⲓⲥⲉ.
Phonetic: auō pejaf je prōme efeine nououōhe nsabe eafnouje mpefšne ethalassa, afsokf ehrai hn thalassa efmeḥ ntbt nkoui. afhe nhētou eunoc ntbt nsabe. afnouje nnkoui tērou epesēt ethalassa, afsōtp mpnoc ntbt xōris hice.
Aramaic (Syriac): wa-mar: dāmē bar-nāšā l-ṣayyāḏā ḥakkīmā d-armī mṣīḏthēh ba-yammā, wa-nasqāh men yammā d-malyā nūnē za'ūrē. wa-eškaḥ baynāthūn nūnā rabā wa-šappīrā haw ṣayyāḏā ḥakkīmā. wa-armī l-khulhūn nūnē za'ūrē l-yammā, wa-gb̲ā lēh l-nūnā rabā d-lā amlā.

THE SOWER
Jesus's Words: "Now the sower went out, took a handful of seeds, and scattered them. Some fell on the road; the birds came and gathered them up. Others fell on rock, did not take root in the soil, and did not produce ears. And others fell on thorns; they choked the seed and worms ate them. And others fell on the good soil, and it produced good fruit: it bore sixty per measure and a hundred and twenty per measure."
Sahidic Coptic: ⲉⲓⲥ ⲡⲉⲧϫⲱ ⲁϥⲉⲓ ⲉⲃⲟⲗ, ⲁϥⲛⲉϩ ⲧⲉϥⲥⲓϫ, ⲁϥⲛⲟⲩϫⲉ ⲉⲃⲟⲗ. ⲟⲩⲛ ϩⲟⲓⲛⲉ ⲛⲉⲛ ⲁⲩϩⲉ ϩⲓ ⲧⲉϩⲓⲏ, ⲁ ⲛϩⲁⲗⲁⲧⲉ ⲉⲓ ⲁⲩⲕⲟⲟⲧⲟⲩ. ϩⲉⲛⲕⲟⲟⲩⲉ ⲁⲩϩⲉ ⲉϫⲛ ⲧⲡⲉⲧⲣⲁ, ⲁⲩⲱ ⲙⲡⲟⲩⲛⲟⲩϫⲉ ⲛⲛⲟⲩⲛⲉ ⲉⲡⲉⲥϩⲧ ⲉⲡⲕⲁϩ, ⲁⲩⲱ ⲙⲡⲟⲩⲧⲉⲩⲟ ⲉϩⲣⲁⲓ ⲛϩⲉⲙⲥ. ⲁⲩⲱ ϩⲉⲛⲕⲟⲟⲩⲉ ⲁⲩϩⲉ ⲉϫⲛ ⲛⲩⲟⲛⲧⲉ, ⲁⲩⲱⲩⲧ ⲙⲡⲉϫⲣⲟ, ⲁⲩⲱ ⲁ ⲡϥⲉⲛⲧ ⲟⲩⲟⲙⲟⲩ. ⲁⲩⲱ ϩⲉⲛⲕⲟⲟⲩⲉ ⲁⲩϩⲉ ⲉϫⲙ ⲡⲕⲁϩ ⲉⲧⲛⲁⲛⲟⲩϥ, ⲁⲩⲱ ⲁϥϯ ⲛⲟⲩⲕⲁⲣⲡⲟⲥ ⲉⲛⲁⲛⲟⲩϥ. ⲁϥⲉⲓⲛⲉ ⲉϩⲣⲁⲓ ⲛⲥⲉ ϩⲓ ⲟⲩⲱⲓ, ⲁⲩⲱ ⲱⲉ ϫⲟⲩⲱⲧ ϩⲓ ⲟⲩⲱⲓ.

Phonetic: eis petjō afei ebol, afmeḫ tef-čij, afnouje ebol. oun hoine men auhe hi tehiē, a nhalaate ei aukootou. henkooue auhe ejn tpetra, auō mpounouje nnoune epesēt epkah, auō mpouteuo ehrai nhems. auō henkooue auhe ejn nšonte, auōšt mpejro, auō a p-fent ouomou. auō henkooue auhe ejm pkah etnanouf, auō afti noukarpos enanouf. afeine ehrai n-se hi ou-ši, auō še-jouōt hi ou-ši.
Aramaic (Syriac): hā npaq zarō‘ā w-mlā īḏēh w-zar‘. wa-īth d-npal ‘al urḥā w-’ethaw npa-kh-thā w-laqṭūhen. w-’akhrānē npal ‘al šu‘ā w-lā armī ‘eqārē bar‘ā w-lā asqī šbalthā. w-’akhrānē npal ‘al kubbē, w-kh-naqūhy l-zar‘ā w-’akhlathen thawl‘ā. w-’akhrānē npal ‘al ar‘ā ṭāḇthā, w-’aythī pīrē ṭāḇē. asqī šethīn b-mšūḥthā, w-mā’ w-’esrīn b-mšūḥthā.

THE FIRE
Jesus’s Words: "I have cast fire upon the world, and see, I am guarding it until it blazes."
Sahidic Coptic: ⲁⲓⲛⲟⲩϫⲉ ⲛⲟⲩⲕⲱϩⲧ ⲉϫⲙ ⲡⲕⲟⲥⲙⲟⲥ, ⲁⲩⲱ ⲉⲓⲥ ϩⲏⲛⲧⲉ ⲑϩⲁⲣⲉϩ ⲉⲣⲟϥ ⲩⲁⲛⲧⲉϥϫⲉⲣⲟ.
Phonetic: ainouje noukōht ejm pkosmos, auō eishēēte tihareḫ erof šantefjero.
Aramaic (Syriac): armīth nūrā ‘al ‘ālmā, wa-hā nṭar ‘nā lēh ‘aḏ d-nyaqad.

PASSING AWAY
Jesus’s Words: "This heaven will pass away, and the one above it will pass away. The dead are not alive, and the living will not die. In the days when you consumed what is dead, you made it what is alive. When you come to dwell in the light, what will you do?"
Sahidic Coptic: ⲧⲉⲓⲡⲉ ⲛⲁⲡⲁⲣⲁⲅⲉ, ⲁⲩⲱ ⲧⲉⲧⲛⲧⲡⲉ ⲛⲁⲡⲁⲣⲁⲅⲉ. ⲁⲩⲱ ⲛⲉⲧⲙⲟⲟⲩⲧ ⲟⲛϩ ⲁⲛ, ⲁⲩⲱ ⲛⲉⲧⲟⲛϩ ⲛⲁⲙⲟⲩ ⲁⲛ. ϩⲛ ⲛⲉϩⲟⲟⲩ ⲉⲧⲉⲧⲛⲟⲩⲱⲙ ⲙⲡⲉⲧⲙⲟⲟⲩⲧ, ⲁⲧⲉⲧⲛⲁⲁϥ ⲛⲉⲧⲟⲛϩ. ϩⲟⲧⲁⲛ ⲉⲧⲉⲧⲛⲩⲁⲛⲩⲱⲡⲉ ϩⲙ ⲡⲟⲩⲟⲉⲓⲛ, ⲟⲩ ⲡⲉ ⲉⲧⲉⲧⲛⲁⲁϥ?
Phonetic: teipe naparage, auō tetntpe naparage. auō netmoout onh an, auō netonh namou an. hn nehōou etetnouōm mpetmoout, atetnaaf netonh. hotan etetnšanšōpe hm pouoein, ou pe etetnaaaf?
Aramaic (Syriac): šmayā hālēn n’eḇrūn, wa-šmayā d-le’el menhūn n’eḇrūn. mīthē lā ḥayīn, wa-ḥayē lā māthīn. b-yawmāthā d-’ākhlīn hwaytūn l-mīthā, ‘baḏtūn lēh ḥayā. mā d-neḥwētūn b-nhīrā, mā te’bḏūn?

JAMES THE JUST
Jesus’s Words: "The disciples said to Jesus, 'We know that you will depart from us. Who is to be our leader?' Jesus said to them, 'Wherever you are, you are to go to James the Righteous, for whose sake heaven and earth came into being."
Sahidic Coptic: ⲡⲉⲛⲧⲁⲙⲁⲑⲏⲧⲏⲥ ⲛⲁϥ ϫⲉ ⲧⲛⲉⲓⲙⲉ ϫⲉ ⲕⲛⲁⲃⲱⲕ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲛ. ⲛⲓⲙ ⲡⲉ ⲉⲧⲛⲁⲣⲛⲟⲩ ⲉⲣⲟⲛ? ⲡⲉϫⲉ ⲓⲥ ⲛⲁⲩ ϫⲉ ⲡⲙⲁ ⲉⲧⲉⲧⲛⲁⲩⲱⲡⲉ ⲙⲙⲟϥ, ⲉⲧⲉⲧⲛⲁⲃⲱⲕ ⲱⲁ ⲓⲁⲕⲱⲃⲟⲥ ⲡⲇⲓⲕⲁⲓⲟⲥ, ⲡⲁⲓ ⲉⲛⲧⲁ ⲧⲡⲉ ⲙⲛ ⲡⲕⲁϩ ⲱⲡⲉ ⲉⲧⲃⲏⲏⲧϥ.
Phonetic: peje m-mathētēs nis je tneime je knabōk ebol hitootn. nim pe etnar-noč eron? peje is nau je p-ma etetnašōpe mmof, etetnabōk ša iakōbos pdikaios, pai enta tpe mn pkah šōpe etbēētf.
Aramaic (Syriac): ’āmrīn talmīḏē l-īšu‘: īḏa‘nān d-’āzel ant menan. man-ū neḥwē rabā ‘lan? ’āmar lhūn īšu‘: b-athrā d-’īthaykhūn, te’zlūn lwāth ya‘qūḇ zadīqā, haw d-meṭulāthēh hway šmayā w-’ar‘ā.

THE THREE WORDS
Jesus’s Words: "Jesus said to his disciples, 'Compare me to someone and tell me whom I am like.' Simon Peter said to him, 'You are like a righteous angel.' Matthew said to him, 'You are like a wise philosopher.' Thomas said to him, 'Master, my mouth is wholly incapable of saying whom you are like."
Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϫⲉ ⲧⲛⲧⲱⲛⲧ ⲉⲟⲩⲁ ⲛⲧⲉⲧⲛϫⲟⲟⲥ ⲛⲁⲓ ϫⲉ ⲉⲓⲉⲓⲛⲉ ⲛⲛⲓⲙ. ⲡⲉϫⲉ ⲥⲓⲙⲱⲛ ⲡⲉⲧⲣⲟⲥ ⲛⲁϥ ϫⲉ ⲉⲕⲉⲓⲛⲉ ⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛⲇⲓⲕⲁⲓⲟⲥ. ⲡⲉϫⲉ ⲙⲁⲑⲑⲁⲓⲟⲥ ⲛⲁϥ ϫⲉ ⲉⲕⲉⲓⲛⲉ ⲛⲟⲩⲣⲱⲙⲉ ⲛⲥⲁⲃⲉ ⲛⲫⲓⲗⲟⲥⲟⲫⲟⲥ. ⲡⲉϫⲉ ⲑⲱⲙⲁⲥ ⲛⲁϥ ϫⲉ ⲡⲥⲁϩ, ⲡⲁⲧⲁⲡⲣⲟ ⲛⲁⲱⲡⲉ ⲁⲛ ⲗⲁⲁⲩ ⲉⲧⲣⲁϫⲟⲟⲥ ϫⲉ ⲉⲕⲉⲓⲛⲉ ⲛⲛⲓⲙ.
Phonetic: peje is nnef-mathētēs je tntōnt e-oua ntetnjoos nai je eine n-nim. peje simōn petros naf je ekeine nou-aggelos n-dikaios. peje maththaios naf je ekeine nou-rōme n-sabe n-philosophos. peje thōmas naf je p-sah, pa-tapro našōpe an laau etrajoos je ekeine n-nim.
Aramaic (Syriac): ’āmar īšu‘ l-talmīḏaw: paḥmūny l-nāš w-’emrū ly l-man dāmē ’nā. ’āmar lēh šem‘ūn kēpā: dāmē ant l-mal’akhā zadīqā. ’āmar lēh mātay: dāmē ant l-gabā phīlōsōphā ḥakkīmā. ’āmar lēh thōmā: rabbī, pūmy lā meškaḥ l-me’mar l-man dāmē ant.

FASTING AND DIET

Jesus's Words: "Jesus said to them, 'If you fast, you will give rise to sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do harm to your spirits."

Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ⲛⲁⲩ ϫⲉ ⲉⲧⲉⲧⲛϣⲁⲛⲛⲏⲥⲧⲉⲩⲉ ⲧⲉⲧⲛⲛⲁϫⲡⲟ ⲛⲟⲩⲛⲟⲃⲉ ⲛⲏⲧⲛ, ⲁⲩⲱ ⲉⲧⲉⲧⲛϣⲁⲛϣⲗⲏⲗ ⲥⲉⲛⲁⲧⲥⲁⲓⲟ ⲧⲏⲩⲧⲛ, ⲁⲩⲱ ⲉⲧⲉⲧⲛϣⲁⲛϯ ⲙⲛⲧⲛⲁ ⲧⲉⲧⲛⲛⲁⲣ ⲡⲉⲧϩⲟⲟⲩ ⲙⲡⲉⲧⲛⲡⲛⲉⲩⲙⲁ.

Phonetic: peje is nau je etetnšannēsteue tetnnajpo nounobe nētn, auō etetnšanšlēl sena-tčaio thēutn, auō etetnšanti mntna tetnnar pethoou mpetnpneuma.

Aramaic (Syriac): ʾāmar lhūn īšuʿ: ʾen tṣūmūn, teʾḇḏūn lkhūn ḥṭīthā. wa-ʾen tṣalūn, tethḥayyḇūn. wa-ʾen t-the-lūn mzedqthā, tehrūn l-rūḥkhūn.

THE UNBORN

Jesus's Words: "When you see one who was not born of woman, fall on your faces and worship him. That one is your Father."

Sahidic Coptic: ϩⲟⲧⲁⲛ ⲉⲧⲉⲧⲛϣⲁⲛⲛⲁⲩ ⲉⲡⲉⲛⲧⲁⲙⲡⲟⲩⲙⲥⲧϥ ⲉⲃⲟⲗ ϩⲛ ⲥϩⲓⲙⲉ, ⲡⲁϩⲧ ⲧⲏⲩⲧⲛ ⲉϫⲙ ⲡⲉⲧⲛϩⲟ ⲛⲧⲉⲧⲛⲟⲩⲱϣⲧ ⲛⲁϥ. ⲡⲁⲓ ⲡⲉ ⲡⲉⲧⲛⲓⲱⲧ.

Phonetic: hotan etetnšannau epentampoumstf ebol hn sḥime, paht thēutn ejm petnhō ntetnouōšt naf. pai pe petniōt.

Aramaic (Syriac): mā d-ḥzaytūn l-haw d-lā ethyēled men antthā, pelūn ʿal apaykhūn wa-sguḏū lēh. haw-yū abūkhūn.

FIRE AND SWORD

Jesus's Words: "Men think, perhaps, that I have come to cast peace upon the world. They do not know that I have come to cast dissension upon the earth: fire, sword, and war."

Sahidic Coptic: ⲙⲉϣⲁⲕ ⲥⲉⲙⲉⲉⲩⲉ ⲛⲥⲓ ⲛⲣⲱⲙⲉ ϫⲉ ⲛⲧⲁⲓⲉⲓ ⲉⲛⲟⲩϫⲉ ⲛⲟⲩⲉⲓⲣⲏⲛⲏ ⲉϫⲙ ⲡⲕⲟⲥⲙⲟⲥ, ⲁⲩⲱ ⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲛⲧⲁⲓⲉⲓ ⲉⲛⲟⲩϫⲉ ⲛϩⲉⲛⲡⲱⲣϫ ⲉϫⲙ ⲡⲕⲁϩ: ⲟⲩⲕⲱϩⲧ, ⲁⲩⲱ ⲟⲩⲥⲛⲫⲉ, ⲁⲩⲱ ⲟⲩⲡⲟⲗⲉⲙⲟⲥ.

Phonetic: mešak semeeue n-či n-rōme je ntaiei enouje nou-eirēnē ejm p-kosmos, auō sesooun an je ntaiei enouje n-henpōrj ejm p-kah: ou-kōht, auō ou-sēfe, auō ou-polemos.

Aramaic (Syriac): dālma sbarīn bnaynāšā d-šaynā athīth d-armē ʿal ʿālmā. wa-lā yaḏʿīn d-athīth d-armē pelgūthā ʿal arʿā: nūrā wa-saypā wa-qrābā.

WHAT NO EYE HAS SEEN

Jesus's Words: "I will give you what no eye has seen, what no ear has heard, what no hand has touched, and what has not arisen in the human heart."

Sahidic Coptic: ϯⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉⲧⲉ ⲙⲡⲉ ⲃⲁⲗ ⲛⲁⲩ ⲉⲣⲟⲫ, ⲁⲩⲱ ⲙⲡⲉ ⲙⲁⲁϫⲉ ⲥⲱⲧⲙ ⲉⲣⲟⲫ, ⲁⲩⲱ ⲙⲡⲉ ⲥⲓϫ ⲥⲟϩ ⲉⲣⲟⲫ, ⲁⲩⲱ ⲙⲡⲉⲫⲉⲓ ⲉϩⲣⲁⲓ ⲉϩⲏⲧ ⲛⲣⲱⲙⲉ.

Phonetic: tinati nētn m-pete mpe bal nau erof, auō mpe maaje sōtm erof, auō mpe čij čoh erof, auō mpefei ehrai ehēt n-rōme.

Aramaic (Syriac): ethel lkhūn mā d-ʾaynā lā ḥzāth, wa-ʾeḏnā lā šemʿath, wa-ʾīḏā lā gāšath, wa-ʿal lebbā d-bar-nāšā lā sleq.

THE BEGINNING AND THE END

Jesus's Words: "The disciples said to Jesus, 'Tell us, how will our end be?' Jesus said, 'Have you already discovered the beginning, that you are now seeking the end? For where the beginning is, there the end will be."

Sahidic Coptic: ⲡⲉϫⲉ ⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲥ ϫⲉ ϫⲱ ⲉⲣⲟⲛ ϫⲉ ⲛⲁⲓⲩ ⲛϩⲉ ⲡⲉⲧⲛⲛⲁⲩⲱⲡⲉ ⲛϩⲁⲉ. ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲁⲧⲉⲧⲛⲟⲩⲣⲡ ⲅⲁⲣ ⲉⲃⲟⲗ ⲛⲧⲁⲣⲭⲏ, ϫⲉⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲁⲩⲓⲛⲉ ⲛⲥⲁ ⲧϩⲁⲉ? ⲡⲙⲁ ⲅⲁⲣ ⲉⲧⲉ ⲧⲁⲣⲭⲏ ⲙⲙⲟϥ, ⲧⲙⲁⲩ ⲡⲉ ⲉⲧⲉ ⲧϩⲁⲉ ⲛⲁⲩⲱⲡⲉ ⲙⲙⲟϥ.

Phonetic: peje mathētēs nis je jō eron je naš n-he pet-n-našōpe n-hae. peje is je atetnčōrp gar ebol n-t-arxh, jekaas etetnašine n-sa t-hae? p-ma gar ete t-arxh mmof, tmau pe ete t-hae našōpe mmof.

Aramaic (Syriac): ʾāmrīn talmīḏē l-īšuʿ: ʾemmar lan, ʾaykan neḥwē sōpā dīlan. ʾāmar īšuʿ: dālma b-rīšīthā glaytūn, d-hāšā bāʿēn antūn l-sōpā? b-athrā gēr d-ʾīthay hī rīšīthā, thammān neḥwē sōpā.

BLESSED IS HE WHO WAS

Jesus's Words: "Blessed is he who came into being before he came into being. If you become my disciples and listen to my words, these stones will minister to you."

Sahidic Coptic: ⲛⲁⲓⲁⲧϥ ⲙⲡⲉⲛⲧⲁϥⲯⲱⲡⲉ ⲉⲙⲡⲁⲧⲉϥⲯⲱⲡⲉ. ⲉⲧⲉⲧⲛⲯⲁⲛⲯⲱⲡⲉ ⲛⲁⲓ ⲛⲛⲁⲑⲏⲧⲏⲥ ⲛⲧⲉⲧⲛⲥⲱⲧⲙ ⲉⲛⲁⲯⲁϫⲉ, ⲛⲉⲓⲱⲛⲉ ⲛⲁⲣⲇⲓⲁⲕⲟⲛⲉⲓ ⲛⲏⲧⲛ.

Phonetic: naiatf m-pentafšōpe empatefšōpe. etetnšanšōpe nai n-mathētēs ntetnsōtm enašaje, neiōne nardiakonei nētn.

Aramaic (Syriac): ṭūḇaw l-haw d-hwā qāḏām d-nehwē. ʾen teḥwūn ly talmīḏē wa-tšemmʿūn l-mellay, kēpē hālēn nšammšūn lkhūn.

THE MUSTARD SEED

Jesus's Words: "The disciples said to Jesus, 'Tell us what the kingdom of heaven is like.' He said to them, 'It is like a mustard seed. It is the smallest of all seeds. But when it falls on prepared soil, it produces a large plant and becomes a shelter for birds of the sky."

Sahidic Coptic: ⲡⲉϫⲉ ⲛⲁⲑⲏⲧⲏⲥ ⲛⲓⲥ ϫⲉ ϫⲱ ⲉⲣⲟⲛ ϫⲉ ⲧⲙⲛⲧⲣⲣⲟ ⲛⲛⲓⲡⲏⲩⲉ ⲉⲥⲉⲓⲛⲉ ⲛⲛⲓⲏ. ⲡⲉϫⲉ ⲛⲁⲩ ϫⲉ ⲉⲥⲉⲓⲛⲉ ⲛⲟⲩⲃⲗⲃⲓⲗⲉ ⲛⲯⲉⲗⲧⲁⲙ. ⲧⲕⲟⲩⲓ ⲧⲉ ⲉϩⲟⲧⲉ ⲛⲅⲣⲟⲟⲙⲡⲉ ⲧⲏⲣⲟⲩ. ϩⲟⲧⲁⲛ ⲇⲉ ⲉⲥⲯⲁⲛϩⲉ ⲉϫⲙ ⲡⲕⲁϩ ⲉⲧⲣⲉϩⲧⲟⲩⲱⲧϥ, ⲯⲁⲥⲧ ⲛⲟⲩⲛⲟⲩ ⲛⲕⲗⲁⲇⲟⲥ, ⲛⲧⲉⲯⲱⲡⲉ ⲛⲟⲩⲙⲁ ⲛⲟⲩⲱϩ ⲛⲛϩⲁⲗⲁⲁⲧⲉ ⲛⲧⲡⲉ.

Phonetic: peje mathētēs nis je jō eron je t-mentrro n-n-pēue es-eine n-nim. peje nau je es-eine nou-blbile n-šeltam. t-koui te ehote n-čroompe tērou. hotan de esšanhe ejm p-kah et-rehtouōtf, šasti nou-noč n-klados, nte-šōpe nou-ma n-ouōh n-n-halaate n-t-pe.

Aramaic (Syriac): ʾāmrīn talmīḏē l-īšuʿ: ʾemmar lan, l-mā dāmyā malkūthā d-šmayā. ʾāmar lhūn: dāmyā l-perdetā d-hardelā. zaʿūrtā hī men khulhūn zarʿē. mā dên d-npalath ʿal arʿā d-ʾetṭayyaṯ, ma-sp-qā pakhā rabā, wa-h-wyā m-ʾwā l-pārakhthā d-šmayā.

MARY AND THE CHILDREN

Jesus's Words: "Mary said to Jesus, 'Whom are your disciples like?' He said, 'They are like small children who have settled in a field which is not theirs. When the owners of the field come, they will say, "Let us have back our field." They undress in their presence in order to let them have back their field and to give it back to them."

Sahidic Coptic: ⲡⲉϫⲉ ⲙⲁⲣⲓϩⲁⲙ ⲛⲓⲥ ϫⲉ ⲉⲣⲉ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲉⲓⲛⲉ ⲛⲛⲓⲏ. ⲡⲉϫⲁϥ ϫⲉ ⲉⲩⲉⲓⲛⲉ ⲛϩⲉⲛⲕⲟⲩⲓ ⲛⲯⲏⲣⲉ ⲉⲁⲩⲟⲩⲱϩ ϩⲛ ⲟⲩⲥⲱⲯⲉ ⲉⲛⲧⲱⲟⲩ ⲁⲛ ⲧⲉ. ϩⲟⲧⲁⲛ ⲉⲯⲁⲛ ⲛϫⲟⲉⲓⲥ ⲛⲧⲥⲱⲯⲉ ⲉⲓ ⲥⲉⲛⲁϫⲟⲟⲥ ϫⲉ ϫⲱ ⲛⲁⲛ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲥⲱⲯⲉ. ⲛⲧⲟⲟⲩ ⲥⲉⲕⲱ ⲙⲙⲟⲟⲩ ⲕⲁϩⲏⲩ ⲙⲡⲉⲩⲙⲧⲟ ⲉⲃⲟⲗ ϫⲉⲕⲁⲁⲥ ⲉⲩⲉⲕⲱ ⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲱⲯⲉ ⲁⲩⲱ ⲛⲧⲉⲩⲧⲁⲁϥ ⲛⲁⲩ.

Phonetic: peje mariham nis je ere nek-mathētēs eine nnim. pejaf je eueine n-henkooui n-šēre eauouōh hn ou-sōše entōou an te. hotan ešan n-joeis n-t-sōše ei senajoos je xō nan ebol m-pen-sōše. ntoou sekō mmoou kahēu m-peu-mto ebol jekaas euekō nau ebol m-peu-sōše auō nteutaaf nau.

Aramaic (Syriac): ʾāmrā maryam l-īšuʿ: l-man dāmēn talmīḏaykh? ʾāmar: dāmēn l-ṭalyē zaʿūrē d-ʾemrū b-qarythā d-lā dīlhūn hī. mā d-ʾāthēn māray qarythā, ʾāmrīn: šbuqū lan qarythan. hen dên mešalḥīn qāḏāmayhūn, d-nešb-qūn lhūn qarythā wa-ne-the-lūn lh n lhūn.

THE RECONSTITUTION OF THE ONE

Jesus's Words: "Jesus saw infants being suckled. He said to his disciples, 'These infants being suckled are like those who enter the kingdom.' They said to him, 'Shall we then, as children, enter the kingdom?' Jesus said to them, 'When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same, so that the male not be male nor the female female; and when you fashion eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, and a likeness in place of a likeness; then will you enter the kingdom."

Sahidic Coptic: ⲁ ⲓⲥ ⲛⲁⲩ ⲉϩⲉⲛⲕⲟⲩⲓ ⲉⲩϯ ⲉⲣⲱⲟⲩ. ⲡⲉϫⲁϥ ⲛⲛⲉϥⲛⲁⲑⲏⲧⲏⲥ ϫⲉ ⲛⲉⲓⲕⲟⲩⲓ ⲉⲧϯ ⲉⲣⲱⲟⲩ ⲉⲩⲉⲓⲛⲉ ⲛⲛⲉⲧⲃⲏⲕ ⲉϩⲟⲩⲛ ⲉⲧⲏⲛⲧⲣⲣⲟ. ⲡⲉϫⲁⲩ ⲛⲁϥ ϫⲉ ⲉⲉⲓⲉ ⲉⲛⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲧⲏⲛⲧⲣⲣⲟ ⲉⲛⲟ ⲛⲕⲟⲩⲓ ⲛⲯⲏⲣⲉ? ⲡⲉϫⲉ ⲓⲥ ⲛⲁⲩ ϫⲉ ϩⲟⲧⲁⲛ ⲉⲧⲉⲧⲛⲯⲁⲛⲣ ⲡⲉⲥⲛⲁⲩ ⲟⲩⲁ ⲟⲩⲱⲧ, ⲁⲩⲱ ⲛⲧⲉⲧⲛⲣ ⲡⲥⲁ ⲛϩⲟⲩⲛ ⲛⲧϩⲉ ⲙⲡⲥⲁ ⲛⲃⲟⲗ, ⲁⲩⲱ ⲡⲥⲁ ⲛⲃⲟⲗ ⲛⲧϩⲉ ⲙⲡⲥⲁ ⲛϩⲟⲩⲛ, ⲁⲩⲱ ⲡⲥⲁ ⲛⲧⲡⲉ ⲛⲧϩⲉ ⲙⲡⲥⲁ ⲙⲡⲉⲥⲏⲧ, ⲁⲩⲱ ⲛⲧⲉⲧⲛⲣ ⲡϩⲟⲟⲩⲧ

ⲙⲛ ⲧⲥⲁⲓⲙⲉ ⲛⲟⲩⲁ ⲟⲩⲱⲧ, ⲭⲉⲕⲁⲁⲥ ⲉⲙⲡⲣⲉ ⲡⲥⲟⲟⲩⲧ ⲣⲥⲟⲟⲩⲧ, ⲁⲩⲱ ⲧⲥⲁⲓⲙⲉ ⲣⲥⲁⲓⲙⲉ, ⲥⲟⲧⲁⲛ ⲉⲧⲉⲧⲛⲯⲁⲛⲧⲁⲙⲓⲟ ⲛⲥⲉⲛⲃⲁⲗ ⲉⲡⲓⲁ ⲛⲟⲩⲃⲁⲗ, ⲁⲩⲱ ⲟⲩⲃⲓⲭ ⲉⲡⲓⲁ ⲛⲟⲩⲃⲓⲭ, ⲁⲩⲱ ⲟⲩⲟⲩⲉⲣⲏⲧ ⲉⲡⲓⲁ ⲛⲟⲩⲟⲩⲉⲣⲏⲧ, ⲟⲩⲥⲓⲕⲱⲛ ⲉⲡⲓⲁ ⲛⲟⲩⲥⲓⲕⲱⲛ, ⲧⲟⲧⲉ ⲧⲉⲧⲛⲁⲃⲱⲕ ⲉⲥⲟⲩⲛ ⲉⲧⲙⲛⲧⲣⲣⲟ.
Phonetic: a is nau e-henkoui eutierōou. pejaf nnef-mathētēs je nei-koui ettierōou eueine nnetbēk ehoun etmentrro. pejau naf je eeie ennabōk ehoun etmentrro eno nkoui nšēre? peje is nau je hotan etetnšanr pesnau oua ouōt, auō ntetnr psa n-houn n-the m-psa n-bol, auō psa n-bol n-the m-psa n-houn, auō psa n-tpe n-the m-psa mpesēt, auō ntetnr phoout mn tshime noua ouōt, jekaas empre phoout rhoout, auō tshime rshime, hotan etetnšantamio nhenbal epma noubal, auō oučij epma noučij, auō ououerēt epma nououerēt, ouhikōn epma nouhikōn, tote tetnabōk ehoun etmentrro.
Aramaic (Syriac): ḥzā īšu‘ l-yalūḏē d-yāynqīn. ’āmar l-talmīḏaw: yalūḏē hālēn d-yāynqīn dāmēn l-’aylēn d-’āllīn l-malkūthā. ’āmrīn lēh: ’aykan neḥwē yalūḏē wa-ne‘ol l-malkūthā? ’āmar lhūn īšu‘: mā d-’eḇaḏtūn thrayhūn ḥaḏ, wa-’eḇaḏtūn gawāyā d-’aykh barāyā wa-barāyā d-’aykh gawāyā, wa-’ellāyā d-’aykh taḥtāyā, wa-mā d-’eḇaḏtūn ḏekhrā wa-neqḇtā ḥaḏ ḥaḏ, d-lā ḏekhrā nehwē ḏekhrā wa-lā neqḇtā neqḇtā, mā d-’eḇaḏtūn ‘aynē b-athrā d-’aynā, wa-’īḏā b-athrā d-’īḏā, wa-reglā b-athrā d-reglā, wa-ṣalmatā b-athrā d-ṣalmatā, hāydēn te‘lūn l-malkūthā.

ONE FROM A THOUSAND
Jesus’s Words: "I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one."
Sahidic Coptic: ϯⲛⲁⲥⲱⲧⲡ ⲙⲙⲱⲧⲛ ⲟⲩⲁ ⲉⲃⲟⲗ ϩⲛ ⲯⲟ. ⲁⲩⲱ ⲥⲛⲁⲩ ⲉⲃⲟⲗ ϩⲛ ⲧⲃⲁ, ⲁⲩⲱ ⲥⲉⲛⲁⲁϩⲉⲣⲁⲧⲟⲩ ⲉⲩⲯⲟⲟⲡ ⲛⲟⲩⲁ ⲟⲩⲱⲧ.
Phonetic: tinasōtp mmōtn oua ebol hn šo. auō snau ebol hn tba, auō sena-aheratou eušoop noua ouōt.
Aramaic (Syriac): egḇē lkhūn ḥaḏ men alpā, wa-thrayn men rebbūthā. wa-ne-q-mūn wa-nehwūn ḥaḏ.

THE PLACE OF LIGHT
Jesus’s Words: "His disciples said, 'Show us the place where you are, for it is necessary for us to seek it.' He said to them, 'Whoever has ears, let him hear. There is light within a man of light, and he lights up the whole world. If he does not shine, there is darkness."
Sahidic Coptic: ⲡⲉϫⲉ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϫⲉ ⲙⲁⲧⲁⲙⲟⲛ ⲉⲡⲓⲁ ⲉⲧⲉⲕⲙⲛⲟϥ, ϫⲉ ⲟⲩⲁⲛⲁⲅⲕⲏ ⲛⲁⲛ ⲡⲉ ⲉⲯⲓⲛⲉ ⲛⲥⲱϥ. ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲡⲉⲧⲉⲟⲩⲛ ⲙⲁⲁϫⲉ ⲙⲛⲟϥ ⲙⲁⲣⲉϥⲥⲱⲧⲙ. ⲟⲩⲛ ⲟⲩⲟⲉⲓⲛ ⲯⲟⲟⲡ ϩⲛ ϩⲟⲩⲛ ⲛⲟⲩⲣⲱⲙⲉ ⲛⲟⲩⲟⲉⲓⲛ, ⲁⲩⲱ ϥⲣⲟⲩⲟⲉⲓⲛ ⲉⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ. ⲉϥⲧⲙⲣⲟⲩⲟⲉⲓⲛ, ⲟⲩⲕⲁⲕⲉ ⲡⲉ.
Phonetic: peje nef-mathētēs je matamon epma etek mmof, je ou-anagkē nan pe ešine nsōf. pejaf nau je pet-oun maaje mmof marefsōtm. oun ouoein šoop hn houn n-ou-rōme n-ouoein, auō frouoein epkosmos tērf. eftmrouoein, ou-kake pe.
Aramaic (Syriac): ’āmrīn talmīḏaw: ḥawn lan athrā d-’īthaykh bēh, meṭul d-’anagqi hū lan d-neḇ‘ēhy. ’āmar lhūn: man d-’īth lēh ‘eḏnē nešma‘. nhīrā ’īthay b-gaw bar-nāšā d-nhīrā, wa-manhar l-khulē ‘ālmā. wa-’en lā manhar, ḥešūkhā hū.

LOVE YOUR BROTHER
Jesus’s Words: "Love your brother like your soul, guard him like the apple of your eye."
Sahidic Coptic: ⲙⲉⲣⲉ ⲡⲉⲕⲥⲟⲛ ⲛⲧϩⲉ ⲛⲧⲉⲕⲯⲩⲭⲏ, ϩⲁⲣⲉϩ ⲉⲣⲟϥ ⲛⲧϩⲉ ⲙⲡⲃⲁⲗ ⲛⲧⲉⲕⲉⲓⲁⲧ.
Phonetic: mere pek-son n-the n-tek-psuxē, hareh erof n-the m-p-bal n-tek-eiat.
Aramaic (Syriac): ḥab l-aḥūkh ’aykh napšākh, nṭar lēh ’aykh bāḇthā d-’aynākh.

THE MOTE AND THE BEAM
Jesus’s Words: "You see the mote which is in your brother's eye, but you do not see the beam which is in your own eye. When you cast out the beam from your own eye, then you will see clearly to cast out the mote from your brother's eye."
Sahidic Coptic: ⲡⲭⲏ ⲉⲧϩⲛ ⲡⲃⲁⲗ ⲙⲡⲉⲕⲥⲟⲛ ⲕⲛⲁⲩ ⲉⲣⲟϥ, ⲡⲥⲟⲉⲓⲧ ⲇⲉ ⲉⲧϩⲛ ⲡⲉⲕⲃⲁⲗ ⲛⲅⲛⲁⲩ ⲉⲣⲟϥ ⲁⲛ. ϩⲟⲧⲁⲛ ⲉⲕⲯⲁⲛⲛⲟⲩⲭⲉ ⲙⲡⲥⲟⲉⲓⲧ ⲉⲃⲟⲗ ϩⲙ ⲡⲉⲕⲃⲁⲗ, ⲧⲟⲧⲉ ⲕⲛⲁⲛⲁⲩ ⲉⲃⲟⲗ ⲉⲛⲟⲩⲭⲉ ⲙⲡⲭⲏ ⲉⲃⲟⲗ ϩⲙ ⲡⲃⲁⲗ ⲙⲡⲉⲕⲥⲟⲛ.
Phonetic: p-jē et-hn p-bal m-pek-son knau erof, p-soeit de et-hn pek-bal n-gnau erof an. hotan ekšannouje m-p-soeit ebol hm pek-bal, tote knanau ebol enouje m-p-jē ebol hm p-bal m-pek-son.
Aramaic (Syriac): ge-l-ā d-b-’aynā d-aḥūkh ḥāzē ant, wa-’āšīthā d-b-’aynākh lā ḥāzē ant. mā d-’appeqt ’āšīthā men ’aynākh, hāydēn tḥzē l-mā-p-qū ge-l-ā men ’aynā d-aḥūkh.

FASTING AND THE SABBATH

Jesus's Words: "If you do not fast as regards the world, you will not find the kingdom. If you do not observe the Sabbath as a Sabbath, you will not see the Father."

Sahidic Coptic: ⲉⲧⲉⲧⲛⲧⲙⲛⲛⲥⲧⲉⲩⲉ ⲙⲡⲕⲟⲥⲙⲟⲥ, ⲛⲧⲉⲧⲛⲛⲁϩⲉ ⲁⲛ ⲉⲧⲙⲛⲧⲣⲣⲟ. ⲁⲩⲱ ⲉⲧⲉⲧⲛⲧⲙⲣ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲛⲥⲁⲃⲃⲁⲧⲟⲛ, ⲛⲧⲉⲧⲛⲛⲁⲛⲁⲩ ⲁⲛ ⲉⲡⲉⲓⲱⲧ.

Phonetic: etetntmnnēsteue m-p-kosmos, ntetnnāhe an e-t-mentrro. auō etetntmr p-sabbaton n-sabbaton, ntetnnānau an e-p-eiōt.

Aramaic (Syriac): 'en lā ṣāymīn antūn men 'ālmā, lā meškḥīn antūn l-malkūthā. wa-'en lā nāṭrīn antūn šabbathā 'aykh šabbathā, lā ḥāzēn antūn l-abbā.

THIRST IN THE WORLD

Jesus's Words: "I took my place in the midst of the world, and I appeared to them in flesh. I found all of them intoxicated; I found none of them thirsty. And my soul became afflicted for the sons of men, because they are blind in their hearts and do not see, for empty they have come into the world, and empty they seek to leave the world. But for the moment they are intoxicated. When they shake off their wine, then they will repent."

Sahidic Coptic: ⲁⲓⲁϩⲉⲣⲁⲧ ϩⲛ ⲧⲙⲏⲧⲉ ⲙⲡⲕⲟⲥⲙⲟⲥ, ⲁⲩⲱ ⲁⲓⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲁⲩ ϩⲛ ⲥⲁⲣⲝ. ⲁⲓϩⲉ ⲉⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲩⲧⲁϩⲉ, ⲙⲡⲓϩⲉ ⲉⲗⲁⲁⲩ ⲉϥⲉⲓⲃⲉ ⲛϩⲏⲧⲟⲩ. ⲁⲩⲱ ⲁ ⲧⲁϯⲩⲭⲏ ⲙⲕⲁϩ ⲛϩⲏⲧ ⲉϫⲛ ⲛⲯⲏⲣⲉ ⲛⲛⲣⲱⲙⲉ, ϫⲉ ϩⲉⲛⲃⲗⲗⲉ ⲛⲉ ϩⲛ ⲡⲉⲩϩⲏⲧ ⲁⲩⲱ ⲛⲥⲉⲛⲁⲩ ⲁⲛ, ϫⲉ ⲛⲧⲁⲩⲉⲓ ⲉϩⲟⲩⲛ ⲉⲡⲕⲟⲥⲙⲟⲥ ⲉⲩⲯⲟⲩⲉⲓⲧ, ⲉⲩⲯⲓⲛⲉ ⲟⲛ ⲉⲃⲱⲕ ⲉⲃⲟⲗ ϩⲙ ⲡⲕⲟⲥⲙⲟⲥ ⲉⲩⲯⲟⲩⲉⲓⲧ. ⲧⲉⲛⲟⲩ ⲇⲉ ⲥⲉⲧⲁϩⲉ. ϩⲟⲧⲁⲛ ⲉⲩⲯⲁⲛⲛⲉϫ ⲡⲉⲩⲏⲣⲡ ⲉⲃⲟⲗ, ⲧⲟⲧⲉ ⲥⲉⲛⲁⲙⲉⲧⲁⲛⲟⲉⲓ.

Phonetic: aiaherat hn t-mēte m-p-kosmos, auō aiouōnh ebol nau hn sarx. aihe erōou tērou eutāhe, mpihe elaau ef-eibe n-hētou. auō a t-apsuxē mkah n-hēt ejn n-šēre n-n-rōme, je henblle ne hn peu-hēt auō nse-nau an, je ntau-ei ehoun e-p-kosmos eušoueit, eušine on e-bōk ebol hm p-kosmos eušoueit. tenou de setāhe. hotan eušanne j peu-ērp ebol, tote sena-metanoei.

Aramaic (Syriac): qāmeth b-gaū 'ālmā, wa-thglīth lhūn b-besrā. eškḥth l-khulhūn d-rawyīn, wa-lā eškḥth l-medem d-ṣahyē b-gaūhūn. wa-k'ebath napšy 'al bnay-nāšā, meṭul d-samyn neṭūn b-lebbhūn wa-lā ḥāzēn. d-'aykh sa-pī-qē 'thaū l-'ālmā, wa-sa-pī-qē bā'ēn d-ne-p-qūn men 'ālmā. hāšā dên rawyīn antūn. mā d-na-p-ṣū khamrhūn, hāydēn neth-th-wūn.

SPIRIT AND BODY

Jesus's Words: "If the flesh came into being because of spirit, it is a wonder. But if spirit came into being because of the body, it is a wonder of wonders. Indeed, I am amazed at how this great wealth has settled in this poverty."

Sahidic Coptic: ⲉⲩⲯϫⲉ ⲁ ⲧⲥⲁⲣⲝ ⲩⲱⲡⲉ ⲉⲧⲃⲉ ⲡⲛⲉⲩⲙⲁ, ⲟⲩⲯⲡⲏⲣⲉ ⲡⲉ. ⲉⲩⲯϫⲉ ⲡⲛⲉⲩⲙⲁ ⲇⲉ ⲁϥⲯⲱⲡⲉ ⲉⲧⲃⲉ ⲡⲥⲱⲙⲁ, ⲟⲩⲯⲡⲏⲣⲉ ⲛⲯⲡⲏⲣⲉ ⲡⲉ. ⲁⲗⲗⲁ ⲁⲛⲟⲕ ϯⲣⲯⲡⲏⲣⲉ ϫⲉ ⲛⲁⲯ ⲛϩⲉ ⲡⲉⲓⲛⲟⲩ ⲛⲏⲛⲧⲣⲙⲏⲇⲟ ⲁϥⲟⲩⲱϩ ϩⲛ ⲧⲉⲓⲏⲛⲧϩⲏⲕⲉ.

Phonetic: ešje a t-sarx šōpe etbe pneuma, oušpēre pe. ešje pneuma de afšōpe etbe p-sōma, oušpēre n-špēre pe. alla anok ti-ršpēre je naš n-he pei-noč n-mntrmmao afouōh hn tei-mnthēke.

Aramaic (Syriac): 'en besrā hwā meṭul rūḥā, tehmrathā hī. 'en dên rūḥā hwāth meṭul gūšmā, tehmrathā d-tehmrāthā hī. 'ellā medem d-mathmar lī, 'aykan 'utrā rāḇā 'emar b-meskenūthā hāḏē.

WHERE THERE ARE THREE

Jesus's Words: "Where there are three gods, they are gods. Where there are two or one, I am with him."

Sahidic Coptic: ⲡⲛⲁ ⲉⲧⲉ ⲟⲩⲛ ⲯⲟⲙⲛⲧ ⲛⲛⲟⲩⲧⲉ ⲙⲛⲟϥ, ϩⲉⲛⲛⲟⲩⲧⲉ ⲛⲉ. ⲡⲛⲁ ⲉⲧⲉ ⲟⲩⲛ ⲥⲛⲁⲩ ⲏ ⲟⲩⲁ ⲙⲙⲟϥ, ⲁⲛⲟⲕ ϯⲯⲟⲟⲡ ⲛⲙⲙⲁϥ.

Phonetic: p-ma ete oun šomnt n-noute mmof, hennoute ne. p-ma ete oun snau ē oua mmof, anok ti-šoop nmmāf.

Aramaic (Syriac): 'athrā d-'īth bēh thlāthā alāhīn, alāhīn ennūn. 'athrā d-'īth bēh thrayn aw ḥaḏ, 'anā 'amēh 'īthay.

NO PROPHET ACCEPTED

Jesus's Words: "No prophet is accepted in his own village; no physician heals those who know him."

Sahidic Coptic: ⲙⲉⲣⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲱⲡ ⲉϩⲟⲩⲛ ϩⲛ ⲧⲉϥϯⲙⲉ. ⲙⲉⲣⲉ ⲥⲁⲉⲓⲛ ⲣⲡⲁϩⲣⲉ ⲉⲛⲉⲧⲥⲟⲟⲩⲛ ⲙⲙⲟϥ.

Phonetic: mere prophētēs šōp ehoun hn tef-time. mere saein r-pahre enet-sooun mmof.

Aramaic (Syriac): lā ne-th-q-bal nḇīyā b-qarythēh. wa-lā 'āsyā m-'ā-sē l-'aylēn d-yāḏ'īn lēh.

A CITY ON A HILL

Jesus's Words: "A city being built on a high mountain and fortified cannot fall, nor can it be hidden."

Sahidic Coptic: ⲟⲩⲡⲟⲗⲓⲥ ⲉⲩⲕⲱⲧ ⲙⲙⲟⲥ ϩⲓϫⲛ ⲟⲩⲧⲟⲟⲩ ⲉϥϫⲟⲥⲉ ⲉⲥⲧⲁϫⲣⲏⲩ, ⲙⲛ ⲃⲟⲙ ⲉⲧⲣⲉⲥϩⲉ, ⲁⲩⲱ ⲙⲛ ⲃⲟⲙ ⲉⲧⲣⲉⲥϩⲱⲡ.

Phonetic: ou-polis eukōt mmos hijn ou-toou efjose estajrēu, mn čom etres-he, auō mn čom etres-hōp.

Aramaic (Syriac): mḏīnathā d-me-th-b-nyā ʻal ṭūrā rāmā wa-mḥas-nā, lā meškḥā d-te-p-l, wa-lā d-te-th-ṭ-šē.

PREACH FROM THE HOUSETOPS

Jesus's Words: "What you hear in your ear, in the other ear preach from your housetops. For no one lights a lamp and puts it under a bushel, nor does he put it in a hidden place, but rather he sets it on a lampstand so that everyone who enters and leaves will see its light."

Sahidic Coptic: ⲡⲉⲧⲉⲕⲛⲁⲥⲱⲧⲙ ⲉⲣⲟϥ ϩⲛ ⲡⲉⲕⲙⲁⲁϫⲉ ϩⲛ ⲕⲉⲙⲁⲁϫⲉ ⲧⲁⲯⲉⲟⲉⲓⲯ ⲙⲙⲟϥ ϩⲓϫⲛ ⲛⲉⲧⲛϫⲉⲛⲉⲡⲱⲣ. ⲙⲉⲣⲉ ⲗⲁⲁⲩ ⲅⲁⲣ ϫⲉⲣⲉ ⲟⲩϩⲏⲃⲥ ⲛϥⲕⲁⲁϥ ϩⲁ ⲟⲩⲯⲓ, ⲟⲩⲇⲉ ⲙⲉϥⲕⲁⲁϥ ϩⲛ ⲟⲩⲙⲁ ⲉϥϩⲏⲡ, ⲁⲗⲗⲁ ⲯⲁⲩⲕⲁⲁϥ ⲉϫⲛ ⲧⲗⲩϫⲛⲓⲁ, ϫⲉⲕⲁⲁⲥ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲁⲩⲱ ⲉⲧⲛⲁⲉⲓ ⲉⲃⲟⲗ ⲉⲩⲉⲛⲁⲩ ⲉⲡⲉϥⲟⲩⲟⲉⲓⲛ.

Phonetic: peteknasōtm erof hn pek-maaje hn ke-maaje tašeoeiš mmof hijn netn-jenepōr. mere laau gar jere ou-hēbs nfkāaf ha ou-ši, oude mefkāaf hn ou-ma efhēp, alla šaukāaf ejn t-luxnia, jekaas ouon nim etnabōk ehoun auō etnaei ebol euenau epef-ouoein.

Aramaic (Syriac): mā d-šām'at b-'eḏnākh, b-'eḏnā āḥrītā akrez 'al eggārē. lā gēr nāš ma-nhar šrāḡā wa-sā'em lēh taḥyt se'thā, wa-lā sā'em lēh b-athrā d-khasyā, 'ellā sā'em lēh 'al m-nārthā, d-khul d-'āllīn wa-nā-p-qīn nē-z-ḥūn l-nhīrēh.

THE BLIND LEADING THE BLIND

Jesus's Words: "If a blind man leads a blind man, both will fall into a pit."

Sahidic Coptic: ⲉⲣⲯⲁⲛ ⲟⲩⲃⲗⲗⲉ ⲥⲱⲕ ⲛⲟⲩⲃⲗⲗⲉ, ⲥⲉⲛⲁϩⲉ ⲙⲡⲉⲥⲛⲁⲩ ⲉϩⲣⲁⲓ ⲉⲓⲉⲓⲧ.

Phonetic: eršan ou-blle sōk n-ou-blle, sena-he m-pesnau ehrai e-ieit.

Aramaic (Syriac): 'en samyā l-samyā dāḇer, thrayhūn b-gumā nā-p-līn.

BINDING THE STRONG MAN

Jesus's Words: "It is not possible for anyone to enter the house of a strong man and take it by force unless he binds his hands; then he will ransack his house."

Sahidic Coptic: ⲙⲛ ⲃⲟⲙ ⲉⲧⲣⲉ ⲗⲁⲁⲩ ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲡⲏⲓ ⲙⲡϫⲱⲱⲣⲉ ⲛϥϫⲓⲧϥ ⲛⲃⲟⲛⲥ, ⲉⲓⲙⲏⲧⲓ ⲛϥⲙⲟⲩⲣ ⲛⲛⲉϥⲥⲓϫ, ⲧⲟⲧⲉ ϥⲛⲁⲯⲱⲗ ⲙⲡⲉϥⲏⲓ.

Phonetic: mn čom etre laau bōk ehoun e-p-ēi m-p-jōōre nf-jits n-čons, eimēti nf-mour n-nef-čij, tote fnāšōl m-pef-ēi.

Aramaic (Syriac): lā meškaḥ nāš d-n'ol l-baythā d-ḥasīnā wa-ne-ḥ-ṭ-pūn mā-naw, 'en lā l-ū-qlā n'e-sūr 'īḏaw. wa-hāydēn ne-ḇ-z-ūz baythēh.

ANXIETY OVER CLOTHING

Jesus's Words: "Do not be anxious, from morning until evening and from evening until morning, about what you will put on."

Sahidic Coptic: ⲙⲡⲣⲯⲱⲡⲉ ⲉⲧⲉⲧⲛϥⲓⲣⲟⲟⲩⲯ ϫⲛ ϩⲧⲟⲟⲩⲉ ⲯⲁ ⲣⲟⲩϩⲉ, ⲁⲩⲱ ϫⲛ ⲣⲟⲩϩⲉ ⲯⲁ ϩⲧⲟⲟⲩⲉ, ϫⲉ ⲟⲩ ⲡⲉⲧⲉⲧⲛⲁϯ ϩⲓⲱⲧⲧⲏⲩⲧⲛ.

Phonetic: mpršōpe etetnfirooušˇ jn htooue ša rouhe, auō jn rouhe ša htooue, je ou petetnatī hiōttēutn.

Aramaic (Syriac): lā thē-w-ūn r-'ī-p-īn, men ṣaprā wa-'ḏammā l-ramšā, wa-men ramšā wa-'ḏammā l-ṣaprā, d-mānā thle-b-šūn.

STRIPPING THE GARMENTS

Jesus's Words: "His disciples said, 'When will you become revealed to us, and when shall we see you?' Jesus said, 'When you undress without being ashamed, and take your garments and put them under your feet like little children and tread on them, then [you will see] the son of the living one, and you will not be afraid."

Sahidic Coptic: ⲡⲉϫⲉ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϫⲉ ⲁⲩ ⲙⲡⲛⲁⲩ ⲉⲕⲛⲁⲟⲩⲱⲛϩ ⲛⲁⲛ ⲉⲃⲟⲗ, ⲁⲩⲱ ⲁⲩ ⲙⲡⲛⲁⲩ ⲉⲛⲛⲁⲛⲁⲩ ⲉⲣⲟⲕ. ⲡⲉϫⲉ ⲓⲥ ϫⲉ ϩⲟⲧⲁⲛ ⲉⲧⲉⲧⲛⲯⲁⲛⲕⲱ ⲙⲙⲱⲧⲛ ⲕⲁϩⲏ ⲁⲩⲱ ⲛⲧⲉⲧⲛⲯⲓⲡⲉ ⲁⲛ, ⲁⲩⲱ ⲛⲧⲉⲧⲛϫⲓ ⲛⲛⲉⲧⲛϩⲟⲓⲧⲉ ⲛⲧⲉⲧⲛⲕⲁⲁⲩ ϩⲁ ⲛⲉⲧⲛⲟⲩⲉⲣⲏⲧⲉ ⲛⲧϩⲉ ⲛⲛⲓⲕⲟⲩⲓ ⲛⲯⲏⲣⲉ ⲛⲧⲉⲧⲛϩⲱⲙ ⲉϫⲱⲟⲩ, ⲧⲟⲧⲉ ⲧⲉⲧⲛⲁⲛⲁⲩ ⲉⲡⲯⲏⲣⲉ ⲙⲡⲉⲧⲟⲛϩ, ⲁⲩⲱ ⲛⲧⲉⲧⲛⲛⲁⲣϩⲟⲧⲉ ⲁⲛ.
Phonetic: peje nef-mathētēs je aš m-pnau eknāouōnh nan ebol, auō aš m-pnau ennanau erok. peje is je hotan etetnšankō mmōtn kahēu auō ntetnšipe an, auō ntetnji n-netn-hoite ntetnkāau ha netn-ouerēte n-the n-nikoui n-šēre ntetnhōm ejōou, tote tetnanau e-p-šēre m-petonh, auō ntetnnārhote an.
Aramaic (Syriac): 'āmrīn talmīḏaw: 'emath thth-g-lē lan, wa-'emath nḥzēykh? 'āmar īšu‘: mā d-mešalḥīn antūn wa-lā bāh-thīn antūn, wa-šāqlīn antūn le-b-ū-šaykhūn wa-sā'mīn antūn lhūn taḥyt reglaykhūn 'aykh ṭalyē za‘ūrē wa-dāyšīn antūn lhūn, hāydēn tḥzūn l-breh d-ḥayā, wa-lā thē-w-ūn dāḥ-līn.

SEEKING WITHOUT FINDING
Jesus's Words: "Many times have you desired to hear these words which I am saying to you, and you have no one else from whom to hear them. There will be days when you will seek me and you will not find me."
Sahidic Coptic: ϩⲁϩ ⲛⲥⲟⲡ ⲁⲧⲉⲧⲛⲉⲡⲓⲑⲩⲙⲉⲓ ⲉⲥⲱⲧⲙ ⲉⲛⲉⲓⲯⲁϫⲉ ⲉⲓϫⲱ ⲙⲙⲟⲟⲩ ⲛⲏⲧⲛ, ⲁⲩⲱ ⲙⲛⲧⲏⲧⲛ ⲕⲉⲟⲩⲁ ⲉⲥⲱⲧⲙ ⲉⲣⲟⲟⲩ ⲛⲧⲟⲟⲧϥ. ⲥⲉⲛⲁⲯⲱⲡⲉ ⲛⲥⲓ ϩⲉⲛϩⲟⲟⲩ ⲉⲧⲉⲧⲛⲁⲯⲓⲛⲉ ⲛⲥⲱⲓ, ⲛⲧⲉⲧⲛⲧⲙϩⲉ ⲉⲣⲟⲓ.
Phonetic: hah n-sop atetnepithumei esōtm e-nei-šaje etijō mmoou nētn, auō mntētn keoua esōtm eroou ntootf. senašōpe nči henhoou etetnašine nsōi, ntetntmhe eroi.
Aramaic (Syriac): zaḇnē sa-gī-’ē re-g-tūn d-tešm'ūn melle hālēn d-'āmar 'anā lkhūn, wa-lā 'īth lkhūn āḥrēn d-tešm'ūn lhūn menēh. nē-th-wūn yaūmāthā d-bā‘ēn antūn lī wa-lā meškḥīn antūn lī.

THE PHARISEES AND THE KEYS
Jesus's Words: "The Pharisees and the scribes have taken the keys of knowledge and hidden them. They themselves have not entered, nor have they allowed to enter those who wish to. You, however, be as wise as serpents and as innocent as doves."
Sahidic Coptic: ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲙⲛ ⲛⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲁⲩϫⲓ ⲛⲛⲯⲟⲯⲧ ⲙⲡⲥⲟⲟⲩⲛ, ⲁⲩϩⲟⲡⲟⲩ. ⲟⲩⲧⲉ ⲙⲡⲟⲩⲃⲱⲕ ⲉϩⲟⲩⲛ, ⲁⲩⲱ ⲛⲉⲧⲟⲩⲱⲯ ⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲟⲩⲕⲁⲁⲩ. ⲛⲧⲱⲧⲛ ⲇⲉ ⲯⲱⲡⲉ ⲉⲧⲉⲧⲛⲥⲁⲃⲉ ⲛⲧϩⲉ ⲛⲛⲉϩⲟϥ, ⲁⲩⲱ ⲉⲧⲉⲧⲛⲟⲩⲁⲃ ⲛⲧϩⲉ ⲛⲛⲉⲃⲣⲟⲟⲙⲡⲉ.
Phonetic: ne-pharisaios mn ne-grammateus auji n-n-šošt m-p-sooun, auhopou. oute mpoubōk ehoun, auō netouōš e-bōk ehoun mpoukāau. ntōtn de šōpe etetnsabe n-the n-nehof, auō etetnouab n-the n-nečroompe.
Aramaic (Syriac): prīšē wa-sā-p-rē šqal lkhūn qlīḏē d-īḏī‘thā, wa-ṭaš-yūn lhūn. hen dên lā ‘allīn, wa-l-’aylēn d-bā‘ēn d-ne‘lūn lā šḇaq lhūn. antūn dên hē-w-ūn ḥakkīmē 'aykh ḥwayyā, wa-th-mī-mē 'aykh yaūnē.

THE VINE WITHOUT A POST
Jesus's Words: "A grapevine has been planted outside of the Father, but being unestablished, it will be pulled up by its roots and will perish."
Sahidic Coptic: ⲟⲩⲃⲱ ⲛⲉⲗⲟⲟⲗⲉ ⲁⲩⲧⲱⲫⲉ ⲙⲛⲟⲥ ⲉⲃⲟⲗ ⲙⲡⲉⲓⲱⲧ, ⲁⲩⲱ ⲉⲥⲧⲁϫⲣⲏⲩ ⲁⲛ ⲥⲉⲛⲁⲫⲟⲧⲥ ⲉⲃⲟⲗ ⲙⲡⲉⲥⲛⲟⲩⲛⲉ ⲁⲩⲱ ⲥⲉⲛⲁⲧⲁⲕⲟⲥ.
Phonetic: ou-bō n-eloole autōfe mmos ebol m-p-eiōt, auō estajrēu an sena-fots ebol m-pes-noune auō sena-takos.
Aramaic (Syriac): gphthā d-’e-th-n-ṣḇat l-bar men abbā, wa-lā meš-thar-rā, ne-th-‘-qar men ‘eqrāh wa-thē-ḇ-aḏ.

UNTO HIM WHO HAS
Jesus's Words: "Whoever has something in his hand will receive more, and whoever has nothing will be deprived of even the little he has."
Sahidic Coptic: ⲡⲉⲧⲉⲟⲩⲛⲧⲁϥ ϩⲛ ⲧⲉϥⲃⲓϫ ⲥⲉⲛⲁⲓ ⲛⲁϥ. ⲁⲩⲱ ⲡⲉⲧⲉⲙⲛⲧⲁϥ ⲡⲕⲟⲩⲓ ⲉⲧⲉⲟⲩⲛⲧⲁϥϥ ⲥⲉⲛⲁϥⲓⲧϥ ⲛⲧⲟⲟⲧϥ.
Phonetic: peteountaf hn tef-čij sena-tī naf. auō petemntaf p-koui eteountaff sena-fitf ntootf.
Aramaic (Syriac): man d-’īth lēh b-’īḏēh ne-th-ye-ḇ lēh. wa-man d-lā 'īth lēh, hāy za‘ūrtā d-’īth lēh ne-š-th-q-al menēh.

BE PASSERSBY
Jesus's Words: "Be passersby."
Sahidic Coptic: ⲯⲱⲡⲉ ⲉⲧⲉⲧⲛⲣ ⲡⲁⲣⲁⲅⲉ.

Phonetic: šōpe etetnr-parage.
Aramaic (Syriac): hē-w-ūn 'āḇ-rīn.

THE SOURCE OF THE WORDS
Jesus's Words: "His disciples said to him, 'Who are you, that you should say these things to us?' Jesus said, 'You do not realize who I am from what I say to you, but you have become like the Jews, for they either love the tree and hate its fruit or love the fruit and hate the tree."
Sahidic Coptic: ⲡⲉϫⲉ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲛⲁϥ ϫⲉ ⲛⲧⲕ ⲛⲓⲙ ⲉⲕϫⲱ ⲛⲛⲁⲓ ⲛⲁⲛ. ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ϩⲛ ⲛⲉⲧⲓⲱ ⲙⲙⲟⲟⲩ ⲛⲏⲧⲛ ⲛⲧⲉⲧⲛⲉⲓⲙⲉ ⲁⲛ ϫⲉ ⲁⲛⲟⲕ ⲛⲓⲙ, ⲁⲗⲗⲁ ⲁⲧⲉⲧⲛⲣ ⲧϩⲉ ⲛⲛⲓⲓⲟⲩⲇⲁⲓ ϫⲉ ⲥⲉⲙⲉ ⲙⲡⲯⲏⲛ ⲥⲉⲙⲟⲥⲧⲉ ⲙⲡⲉϥⲕⲁⲣⲡⲟⲥ, ⲁⲩⲱ ⲥⲉⲙⲉ ⲙⲡⲕⲁⲣⲡⲟⲥ ⲥⲉⲙⲟⲥⲧⲉ ⲙⲡⲯⲏⲛ.
Phonetic: peje nef-mathētēs naf je ntk-nim ekjō n-nai nan. pejaf nau je hn ne-ti-jō mmoou nētn ntetn-eime an je anok nim, alla atetnr-the n-ni-ioudai je seme m-p-šēn semoste m-pef-karpos, auō seme m-p-karpos semoste m-p-šēn.
Aramaic (Syriac): 'āmrīn lēh talmīḏaw: man 'at d-hālēn 'āmar 'at lan? 'āmar lhūn: men hālēn d-'āmar 'anā lkhūn lā yāḏ'īn antūn man 'anā, 'ellā hwaytūn 'aykh yihūḏāyē d-rā-ḥ-mīn l-īlānā wa-san-yīn l-pīrēh, aw rā-ḥ-mīn l-pīrā wa-san-yīn l-īlānā.

BLASPHEMY
Jesus's Words: "Whoever blasphemes against the Father will be forgiven, and whoever blasphemes against the Son will be forgiven, but whoever blasphemes against the Holy Spirit will not be forgiven either on earth or in heaven."
Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲡⲉⲧⲛⲁϫⲓⲟⲩⲁ ⲉⲡⲉⲓⲱⲧ ⲥⲉⲛⲁⲕⲱ ⲛⲁϥ ⲉⲃⲟⲗ. ⲁⲩⲱ ⲡⲉⲧⲛⲁϫⲓⲟⲩⲁ ⲉⲡϣⲏⲣⲉ ⲥⲉⲛⲁⲕⲱ ⲛⲁϥ ⲉⲃⲟⲗ. ⲡⲉⲧⲛⲁϫⲓⲟⲩⲁ ⲇⲉ ⲉⲡⲉⲡⲛⲉⲩⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲛⲉⲩⲕⲱ ⲛⲁϥ ⲉⲃⲟⲗ ⲟⲩⲧⲉ ϩⲓϫⲙ ⲡⲕⲁϩ ⲟⲩⲧⲉ ϩⲛ ⲧⲡⲉ.
Phonetic: peje is je pet-najīoua e-p-eiōt sena-kō naf ebol. auō pet-najīoua e-p-šhēre sena-kō naf ebol. pet-najīoua de e-p-pneuma etouaab nneu-kō naf ebol oute hijm p-kah oute hn t-pe.
Aramaic (Syriac): 'āmar īšu': man d-m-ḡaḏe-p 'al abbā ne-š-th-ḇ-eq lēh. wa-man d-m-ḡaḏe-p 'al brā ne-š-th-ḇ-eq lēh. man dên d-m-ḡaḏe-p 'al rūḥā d-quḏšā lā ne-š-th-ḇ-eq lēh lā b-'ar'ā wa-lā b-šmayyā.

GRAPES FROM THORNS
Jesus's Words: "Grapes are not harvested from thorns, nor are figs gathered from thistles, for they do not produce fruit. A good man brings forth good from his storehouse; an evil man brings forth evil things from his evil storehouse, which is in his heart, and says evil things. For out of the abundance of the heart he brings forth evil things."
Sahidic Coptic: ⲙⲉⲩⲁⲩϫⲉ ⲉⲗⲟⲟⲗⲉ ⲉⲃⲟⲗ ϩⲛ ⲩⲟⲛⲧ, ⲟⲩⲇⲉ ⲙⲉⲩⲁⲩϫⲉ ⲕⲛⲧⲉ ⲉⲃⲟⲗ ϩⲛ ⲁⲕⲁⲛⲑⲟⲥ, ⲛⲥⲉϯ ⲕⲁⲣⲡⲟⲥ ⲁⲛ. ⲡⲣⲱⲙⲉ ⲛⲁⲅⲁⲑⲟⲥ ⲯⲁⲫⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲛⲟⲩⲁⲅⲁⲑⲟⲛ ϩⲙ ⲡⲉⲫⲁϩⲟ. ⲡⲣⲱⲙⲉ ⲙⲡⲟⲛⲏⲣⲟⲥ ⲯⲁⲫⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲛϩⲉⲛⲡⲟⲛⲏⲣⲟⲛ ϩⲙ ⲡⲉⲫⲁϩⲟ ⲙⲡⲟⲛⲏⲣⲟⲛ ⲉⲧϩⲛ ⲡⲉⲫϩⲏⲧ, ⲁⲩⲱ ⲯⲁⲫϫⲱ ⲛϩⲉⲛⲡⲟⲛⲏⲣⲟⲛ. ⲉⲃⲟⲗ ⲅⲁⲣ ϩⲙ ⲡϩⲟⲩⲟ ⲙⲡϩⲏⲧ ⲯⲁⲫⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲛϩⲉⲛⲡⲟⲛⲏⲣⲟⲛ.
Phonetic: mešau-je eloole ebol hn šont, oude mešau-je knte ebol hn akanthos, nse-tī karpos an. p-rōme n-agathos šaf-eine ebol n-ou-agathon hm pef-aho. p-rōme m-ponēros šaf-eine ebol n-hen-ponēron hm pef-aho m-ponēron et-hn pef-hēt, auō šaf-jō n-hen-ponēron. ebol gar hm p-houo m-p-hēt šaf-eine ebol n-hen-ponēron.
Aramaic (Syriac): lā gēr qāṭpīn men kūbbē 'enbē, wa-lā men dardrē thīnē, d-pīrā lā yāhbīn. bar-nāšā ṭāḇā men sīmāthā ṭāḇāthā d-lebbēh ma-p-eq ṭāḇāthā. wa-bar-nāšā bīšā men sīmāthā bīšāthā d-lebbēh ma-p-eq bīšāthā, wa-bīšāthā m-malle-l. men thawtārā gēr d-lebbā ma-p-eq bīšāthā.

BORN OF WOMEN
Jesus's Words: "From Adam to John the Baptist, among those born of women, no one is so much greater than John the Baptist that his eyes should not be averted. But I have said that whoever among you becomes as a child will know the kingdom and will become greater than John."
Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ϫⲛ ⲁⲇⲁⲙ ⲯⲁ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ, ϩⲛ ⲛⲉⲧⲁⲩϫⲡⲟⲟⲩ ⲉⲃⲟⲗ ϩⲛ ⲥϩⲓⲙⲉ, ⲙⲛ ⲗⲁⲁⲩ ϫⲟⲥⲉ ⲉⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ ϫⲉⲕⲁⲁⲥ ⲛⲉⲩⲃⲁⲗ ⲛⲁⲟⲩⲱⲯⲥ ⲁⲛ. ⲁⲓϫⲟⲟⲥ ⲇⲉ ϫⲉ ⲡⲉⲧⲛⲁⲯⲱⲡⲉ ⲛϩⲏⲧⲧⲏⲩⲧⲛ ⲛⲧϩⲉ ⲛⲟⲩⲯⲏⲣⲉ ⲯⲏⲙ, ϥⲛⲁⲉⲓⲙⲉ ⲉⲧⲙⲛⲧⲣⲣⲟ, ⲁⲩⲱ ϥⲛⲁϫⲟⲥⲉ ⲉⲓⲱϩⲁⲛⲛⲏⲥ.
Phonetic: peje is je jn adam ša iōhannēs p-baptistēs, hn netau-jpoou ebol hn shime, mn laau jose e-iōhannēs p-baptistēs jekaas neu-bal na-ouōšs an. aijoos de je pet-našōpe n-hēttēutn n-the n-ou-šēre šēm, f-naeime e-t-mentrro, auō f-najose e-iōhannēs.

Aramaic (Syriac): 'āmar īšu‘: men āḏām wa-’ḏammā l-yūḥanān ma‘mḏānā, b-yaldē d-nešē, lā qām d-raḇ men yūḥanān ma‘mḏānā, d-‘aynaw lā neth-t-ḇ-rān. 'āmar-th dên lkhūn d-man d-nē-th-wē b-gaūkhūn 'aykh ṭalyā, nē-ḏa‘ l-malkūthā, wa-nē-th-ra-m men yūḥanān.

TWO HORSES, TWO BOWS

Jesus’s Words: "It is impossible for a man to mount two horses or to stretch two bows; and it is impossible for a servant to serve two masters, otherwise he will honor the one and despise the other."

Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲙⲛ ϭⲟⲙ ⲛⲟⲩⲣⲱⲙⲉ ⲉⲁⲗⲉ ⲉϩⲧⲟ ⲥⲛⲁⲩ, ⲟⲩⲇⲉ ⲉⲧⲱⲛ ⲡⲓⲧⲉ ⲥⲛⲧⲉ, ⲁⲩⲱ ⲙⲛ ϭⲟⲙ ⲛⲟⲩϩⲙϩⲁⲗ ⲉⲣϩⲙϩⲁⲗ ⲛϫⲟⲉⲓⲥ ⲥⲛⲁⲩ, ⲏ ⳇⲛⲁⲧⲁⲉⲓⲟ ⲙⲡⲟⲩⲁ ⲛⳇⲥⲱⲩ ⲙⲡⲕⲉⲟⲩⲁ.

Phonetic: peje is je mn čom n-ou-rōme eale e-hto snau, oude etōn pite snte, auō mn čom n-ou-hmhal er-hmhal n-joeis snau, ē f-nataeio m-p-oua nf-sōš m-p-keoua.

Aramaic (Syriac): 'āmar īšu‘: lā meškaḥ bar-nāšā d-ner-kaḇ thrayn r-kh-šē, wa-lā d-ne-m-thaḥ thrayn qeštāthā, wa-lā meškaḥ ‘aḇḏā d-ne-p-lūḥ l-thrayn mārayyā, 'ellā l-ḥaḏ nē-q-ar wa-l-āḥrēn ne-š-ūṭ.

TWO MAKING PEACE

Jesus’s Words: "If two make peace with each other in this one house, they will say to the mountain, 'Move away,' and it will move away."

Sahidic Coptic: ⲉⲣⲯⲁⲛ ⲥⲛⲁⲩ ⲣ-ⲉⲓⲣⲏⲛⲏ ⲙⲛ ⲛⲉⲩⲉⲣⲏⲩ ϩⲙ ⲡⲉⲓⲏⲓ ⲛⲟⲩⲱⲧ, ⲥⲉⲛⲁϫⲟⲟⲥ ⲙⲡⲧⲟⲟⲩ ϫⲉ ⲡⲱⲱⲛⲉ ⲉⲃⲟⲗ, ⲁⲩⲱ ⳇⲛⲁⲡⲱⲱⲛⲉ.

Phonetic: eršan snau r-eirēnē mn neu-erēu hm pei-ēi n-ouōt, sena-joos m-p-toou je pōōne ebol, auō f-napōōne.

Aramaic (Syriac): 'en thrayn ne‘-ḇ-ḏūn šlāmā ḥaḏ ‘am ḥaḏ b-gaū baythā hānā, nē-m-rūn l-ṭūrā: 'e-th-ša-n-ī men khā, wa-ne-th-ša-n-ē.

THE SOLITARY AND ELECTED

Jesus’s Words: "Blessed are the solitary and elect, for you will find the kingdom. For you are from it, and to it you will return again."

Sahidic Coptic: ⲛⲁⲓⲁⲧⲟⲩ ⲛⲛⲓⲙⲟⲛⲁϫⲟⲥ ⲁⲩⲱ ⲛⲥⲱⲧⲡ, ϫⲉ ⲧⲉⲧⲛⲁϩⲉ ⲉⲧⲙⲛⲧⲣⲣⲟ. ϫⲉ ⲛⲧⲁⲧⲉⲧⲛⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧⲥ, ⲁⲩⲱ ⲧⲉⲧⲛⲁⲡⲱⲧ ⲟⲛ ⲉϩⲟⲩⲛ ⲉⲣⲟⲥ.

Phonetic: naiatou n-ni-monakhos auō n-sōtp, je tetna-he e-t-mentrro. je ntatetn-ei ebol n-hēts, auō tetna-pōt on ehoun eros.

Aramaic (Syriac): ṭūḇaykhūn l-ī-ḥī-ḏā-yē wa-l-ḡa-ḇ-yē, d-antūn meškḥīn antūn l-malkūthā. meṭul d-menāh 'thaū antūn, wa-l-āh thūḇ thē-th-p-nūn.

WHERE DO YOU COME FROM?

Jesus’s Words: "If they say to you, "Where do you come from?", say to them, "We came from the light, the place where the light came into being on its own occurrence and established itself and became manifest through their image." If they say to you, "Is it you?", say, "We are its children, and we are the elect of the living Father." If they ask you, "What is the sign of your Father in you?", say to them, "It is movement and repose.""

Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲉⲩⲯⲁⲛϫⲟⲟⲥ ⲛⲏⲧⲛ ϫⲉ ⲛⲧⲁⲧⲉⲧⲛⲉⲓ ⲉⲃⲟⲗ ⲧⲱⲛ, ⲁϫⲓⲥ ⲛⲁⲩ ϫⲉ ⲛⲧⲁⲛⲉⲓ ⲉⲃⲟⲗ ϩⲙ ⲡⲟⲩⲟⲉⲓⲛ, ⲡⲙⲁ ⲉⲧⲉ ⲁ ⲡⲟⲩⲟⲉⲓⲛ ⲱⲱⲡⲉ ⲙⲛⲟⳇ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⳇ ⲟⲩⲁⲁⳇ, ⲁⳇⲁϩⲉⲣⲁⲧⳇ ⲁⲩⲱ ⲁⳇⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ϩⲛ ⲧⲉⲩϩⲓⲕⲱⲛ. ⲉⲩⲯⲁⲛϫⲛⲉ ⲧⲏⲩⲧⲛ ϫⲉ ⲛⲧⲱⲧⲛ ⲡⲉ, ⲁϫⲓⲥ ϫⲉ ⲁⲛⲟⲛ ⲛⲉⳇⲱⲏⲣⲉ, ⲁⲩⲱ ⲁⲛⲟⲛ ⲛⲥⲱⲧⲡ ⲙⲡⲉⲓⲱⲧ ⲉⲧⲟⲛϩ. ⲉⲩⲯⲁⲛϫⲛⲉ ⲧⲏⲩⲧⲛ ϫⲉ ⲟⲩ ⲡⲉ ⲡⲙⲁⲉⲓⲛ ⲙⲡⲉⲧⲛⲉⲓⲱⲧ ⲉⲧϩⲛ ⲧⲏⲩⲧⲛ, ⲁϫⲓⲥ ⲛⲁⲩ ϫⲉ ⲟⲩⲕⲓⲙ ⲡⲉ ⲙⲛ ⲟⲩⲁⲛⲁⲡⲁⲩⲥⲓⲥ.

Phonetic: peje is je eušan-joos nētn je ntatetn-ei ebol tōn, ajis nau je ntan-ei ebol hm p-ouoein, p-ma ete a p-ouoein šōpe mmof ebol hitootf ouaaf, af-aheratf auō af-ouōnh ebol hn teu-hikōn. eušan-jne tēutn je ntōtn pe, ajis je anon nef-šēre, auō anon n-sōtp m-p-eiōt etonh. eušan-jne tēutn je ou pe p-maein m-petn-eiōt et-hn tēutn, ajis nau je ou-kim pe mn ou-anapausis.

Aramaic (Syriac): 'āmar īšu‘: 'en nē-m-rūn lkhūn d-men 'aykhā 'thaū antūn, 'emrū lhūn d-men nhīrā 'thayn, 'athrā d-nhīrā hwā bēh men napšēh, wa-qām wa-’th-g-lī b-ṣalmat-hūn. wa-'en ne-š-’lūn lkhūn d-antūn ennūn, 'emrū d-bnaw ḫnan, wa-ḡa-ḇ-yē d-abbā ḥayyā. wa-'en ne-š-’lūn lkhūn mānā hū āthā d-abbākhūn d-bkhūn, 'emrū lhūn d-zaū‘ā hū wa-nyāḥā.

THE REPOSE OF THE DEAD

Jesus's Words: "His disciples said to him, 'When will the repose of the dead come about, and when will the new world come?' He said to them, 'What you look forward to has already come, but you do not recognize it."

Sahidic Coptic: ⲡⲉϫⲉ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲛⲁϥ ϫⲉ ⲁⲩ ⲙⲡⲛⲁⲩ ⲉⲧⲉ ⲧⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲛⲛⲉⲧⲙⲟⲟⲩⲧ ⲛⲁⲩⲱⲡⲉ, ⲁⲩⲱ ⲁⲩ ⲙⲡⲛⲁⲩ ⲉⲧⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲛⲃⲣⲣⲉ ⲛⲁⲉⲓ. ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲡⲉⲧⲉⲧⲛⲥⲱⲧⲃ ⲉⲃⲟⲗ ϩⲛⲧϥ ⲁϥⲉⲓ ⲁⲗⲗⲁ ⲛⲧⲱⲧⲛ ⲉⲧⲉⲧⲛⲉⲓⲙⲉ ⲉⲣⲟϥ ⲁⲛ.

Phonetic: peje nef-mathētēs naf je aš m-pnau ete t-anapausis n-netmoout na-šōpe, auō aš m-pnau ete p-kosmos n-brre naei. pejaf nau je petetn-čōšt ebol hētf af-ei alla ntōtn etetn-eime erof an.

Aramaic (Syriac): 'āmrīn lēh talmīḏaw: 'emath nē-th-wē nyāḥā d-mīthē, wa-'emath nē-th-ē 'ālmā ḥaḏtā? 'āmar lhūn: mā d-m-sa-k-ēn antūn lēh hā 'thā lēh, 'ellā antūn lā yāḏ'īn antūn lēh.

THE TWENTY-FOUR PROPHETS

Jesus's Words: "His disciples said to him, 'Twenty-four prophets spoke in Israel, and all of them spoke in you.' He said to them, 'You have omitted the one living in your presence and have spoken (only) of the dead."

Sahidic Coptic: ⲡⲉϫⲉ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲛⲁϥ ϫⲉ ϫⲟⲩⲧⲁϥⲧⲉ ⲛⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲱⲁϫⲉ ϩⲙ ⲡⲓⲥⲣⲁⲏⲗ, ⲁⲩⲱ ⲁⲩⲱⲁϫⲉ ⲑⲏⲣⲟⲩ ⲛϩⲏⲧⲕ. ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲁⲧⲉⲧⲛⲕⲱ ⲛⲥⲱⲧⲛ ⲙⲡⲉⲧⲟⲛϩ ⲉⲧⲙⲡⲉⲧⲛⲙⲧⲟ ⲉⲃⲟⲗ, ⲁⲧⲉⲧⲛⲱⲁϫⲉ ⲉⲧⲃⲉ ⲛⲉⲧⲙⲟⲟⲩⲧ.

Phonetic: peje nef-mathētēs naf je joutafte n-prophētēs aušaje hm p-israēl, auō aušaje tērou n-hētk. pejaf nau je atetn-kō nsōtn m-p-etonh et-m-petn-mto ebol, atetn-šaje etbe netmoout.

Aramaic (Syriac): 'āmrīn lēh talmīḏaw: 'e-š-rīn wa-'ar-ba'ā nḇīyīn m-mal-līn hwaū b-īsrā'ēl, wa-khulhūn m-mal-līn hwaū bākh. 'āmar lhūn: š-ba-q-tūn l-ḥayā d-qaḏ-māy-khūn, wa-m-mal-līn antūn 'al mīthē.

CIRCUMCISION

Jesus's Words: "His disciples said to him, 'Is circumcision beneficial or not?' He said to them, 'If it were beneficial, their father would beget them already circumcised from their mother. But the true circumcision in spirit has become profitable in every respect."

Sahidic Coptic: ⲡⲉϫⲉ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲛⲁϥ ϫⲉ ⲥⲃⲃⲉ ⲣⲛⲟϥⲣⲉ ⲡⲉ ⲏ ⲙⲙⲟⲛ. ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲉⲛⲉ ϥⲣⲛⲟϥⲣⲉ ⲡⲉ, ⲛⲉⲣⲉ ⲡⲉⲩⲉⲓⲱⲧ ⲛⲁϫⲡⲟⲟⲩ ⲉⲩⲥⲃⲃⲏⲧ ⲉⲃⲟⲗ ϩⲛ ⲧⲉⲩⲙⲁⲁⲩ. ⲁⲗⲗⲁ ⲡⲥⲃⲃⲉ ⲙⲙⲉ ϩⲙ ⲡⲛⲉⲩⲙⲁ ⲁϥⲣⲛⲟϥⲣⲉ ϩⲙ ⲥⲙⲟⲧ ⲛⲓⲙ.

Phonetic: peje nef-mathētēs naf je sbbe r-nofre pe ē mmon. pejaf nau je ene f-rnofre pe, nere peu-eiōt na-jpoou eu-sbbēt ebol hn teu-maau. alla p-sbbe m-me hm pneuma af-rnofre hm smot nim.

Aramaic (Syriac): 'āmrīn lēh talmīḏaw: g-zū-r-thā maū-th-rān hī aw lā? 'āmar lhūn: 'el-lū maū-th-rān hwath, 'aykh d-g-zī-rīn ne-w-leḏ lhūn abbāhūn men emhūn. 'ellā g-zū-r-thā d-quš-ṭā b-rūḥā, 'e-š-kh-ḥath yaūthrānā b-khul s-mū.

THE POOR

Jesus's Words: "Blessed are the poor, for yours is the kingdom of heaven."

Sahidic Coptic: ⲛⲁⲓⲁⲧⲟⲩ ⲛⲛⲏⲕⲉ, ϫⲉ ⲧⲱⲧⲛ ⲧⲉ ⲧⲙⲛⲧⲣⲣⲟ ⲛⲙⲡⲛⲩⲉ.

Phonetic: naiatou n-n-hēke, je tōtn te t-mentrro n-m-pēue.

Aramaic (Syriac): ṭūḇayhūn l-meskēnē, d-ḏīlkhūn hī malkūthā d-šmayyā.

HATING FATHER AND MOTHER

Jesus's Words: "Whoever does not hate his father and his mother will not be able to be a disciple to me, and whoever does not hate his brothers and his sisters and take up his cross in my way will not be worthy of me."

Sahidic Coptic: ⲡⲉⲧⲉⲛϥⲙⲟⲥⲧⲉ ⲁⲛ ⲙⲡⲉϥⲉⲓⲱⲧ ⲙⲛ ⲧⲉϥⲙⲁⲁⲩ, ϥⲛⲁⲩⲱⲡⲉ ⲁⲛ ⲛⲁⲓ ⲙⲛⲁⲑⲏⲧⲏⲥ. ⲁⲩⲱ ⲡⲉⲧⲉⲛϥⲙⲟⲥⲧⲉ ⲁⲛ ⲛⲛⲉϥⲥⲛⲏⲩ ⲙⲛ ⲛⲉϥⲥⲱⲛⲉ, ⲛϥϥⲓ ⲙⲡⲉϥⲥⲧⲁⲩⲣⲟⲥ ⲛⲧⲁϩⲉ, ϥⲛⲁⲱⲱⲡⲉ ⲁⲛ ⲙⲡⲁⲱⲁ.

Phonetic: pete-nfmoste an m-pef-eiōt mn tef-maau, f-naš-šōpe an nai n-mathētēs. auō pete-nfmoste an n-nef-snēu mn nef-sōne, nf-fi m-pef-stauros n-ta-he, f-naš-šōpe an m-pa-ša.

Aramaic (Syriac): man d-lā sānē l-abūh wa-l-emēh, lā meškaḥ d-nē-th-wē lī talmīḏā. wa-man d-lā sānē l-aḥaw wa-l-'aḥwāthēh, wa-šāqel ṣlīḇēh b-ur-ḥī, lā šā-wē lī.

THE WORLD IS A CORPSE

Jesus's Words: "Whoever has come to know the world has found a corpse, and whoever has found a corpse, of him the world is not worthy."
Sahidic Coptic: ⲡⲉⲧⲁϥⲉⲓⲙⲉ ⲉⲡⲕⲟⲥⲙⲟⲥ, ⲁϥϩⲉ ⲉⲟⲩⲡⲧⲱⲙⲁ. ⲁⲩⲱ ⲡⲉⲧⲁϥϩⲉ ⲉⲟⲩⲡⲧⲱⲙⲁ, ⲡⲕⲟⲥⲙⲟⲥ ⲙⲡⲯⲁ ⲙⲙⲟϥ ⲁⲛ.
Phonetic: pet-af-eime e-p-kosmos, af-he e-ou-ptōma. auō pet-af-he e-ou-ptōma, p-kosmos m-p-ša mmof an.
Aramaic (Syriac): man d-īḏa‘ l-’ālmā, eš-k-ḥ l-šaldā. wa-man d-eš-k-ḥ l-šaldā, lā šā-wē lēh ’ālmā.

THE WEEDS AND THE WHEAT
Jesus's Words: "The kingdom of the Father is like a man who had good seed. His enemy came by night and sowed weeds among the good seed. The man did not allow them to pull up the weeds; he said to them, 'I am afraid that you will go to pull up the weeds and pull up the wheat along with them.' For on the day of the harvest the weeds will be manifest, and they will be pulled up and burned."
Sahidic Coptic: ⲧⲙⲛⲧⲣⲣⲟ ⲙⲡⲉⲓⲱⲧ ⲉⲥⲧⲛⲧⲱⲛ ⲉⲟⲩⲣⲱⲙⲉ ⲉⲟⲩⲛⲧⲁϥ ⲙⲙⲁⲩ ⲛⲟⲩⲃⲣⲟⲟⲙⲡⲉ ⲉⲛⲁⲛⲟⲩϥ. ⲁ ⲡⲉϥϫⲁϫⲉ ⲉⲓ ⲛⲟⲩⲯⲏ ⲁϥϫⲟ ⲛⲟⲩⲍⲓⲍⲁⲛⲓⲟⲛ ⲉϫⲛ ⲡⲃⲣⲟⲟⲙⲡⲉ ⲉⲛⲁⲛⲟⲩϥ. ⲙⲡⲉ ⲡⲣⲱⲙⲉ ⲕⲁⲁⲩ ⲉϥⲱⲧ ⲛⲛⲓⲍⲓⲍⲁⲛⲓⲟⲛ, ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲙⲏⲡⲟⲧⲉ ⲛⲧⲉⲧⲛⲃⲱⲕ ⲉϥⲱⲧ ⲛⲛⲓⲍⲓⲍⲁⲛⲓⲟⲛ ⲛⲧⲉⲧⲛϥⲓ ⲡⲉⲥⲟⲩⲟ ⲛⲙⲙⲁⲩ. ϩⲙ ⲡⲉϩⲟⲟⲩ ⲅⲁⲣ ⲙⲡⲱϩⲥ ⲛⲓⲍⲓⲍⲁⲛⲓⲟⲛ ⲛⲁⲟⲩⲱⲛϩ ⲉⲃⲟⲗ, ⲛⲥⲉϥⲟⲧⲟⲩ ⲉⲃⲟⲗ ⲛⲥⲉⲣⲟⲕϩⲟⲩ.
Phonetic: t-mentrro m-p-eiōt estntōn e-ou-rōme e-ountaf mmau n-ou-čroompe enanouf. a pef-jaje ei n-oušē afjo n-ou-zizanion ejn p-čroompe enanouf. mpe p-rōme kāau efōt n-ni-zizanion, pejaf nau je mēpote ntetn-bōk efōt n-ni-zizanion ntetn-fi pe-souo nmmau. hm pe-hoou gar m-p-ōhs ni-zizanion nā-ouōnh ebol, nse-fotou ebol nse-rokhou.
Aramaic (Syriac): dāmyā malkūthā d-abbā l-ḡaḇrā d-’īth lēh zar‘ā ṭāḇā. 'thā b-‘el-d-ḇāḇēh b-lelyā wa-z-ra‘ zīzānē b-gaū zar‘ā ṭāḇā. wa-lā šḇaq lhūn gaḇrā d-ne-‘-qrūn l-zīzānē, 'ellā 'āmar lhūn: d-mal-mā k-ḏū d-’ā-zlīn antūn d-ne-‘-qrūn l-zīzānē, thē-‘-qrūn ‘am-hūn l-ḥeṭē. b-yaūmā gēr d-ḥaṣāḏā ne-th-g-lyūn zīzānē, wa-ne-th-‘-qrūn wa-ne-th-ya-q-ḏūn.

THE SUFFERING MAN
Jesus's Words: "Blessed is the man who has suffered and found life."
Sahidic Coptic: ⲛⲁⲓⲁⲧϥ ⲙⲡⲣⲱⲙⲉ ⲛⲧⲁϥϩⲓⲥⲉ, ⲁϥϩⲉ ⲉⲡⲱⲛϩ.
Phonetic: naiatf m-p-rōme nt-af-hise, af-he e-p-ōnh.
Aramaic (Syriac): ṭūḇaw l-ḡaḇrā d-ḥaš wa-eškḥ ḥayyē.

LOOK UPON THE LIVING ONE
Jesus's Words: "Take heed of the Living One while you are alive, lest you die and seek to see him and be unable to do so."
Sahidic Coptic: ϭⲱⲯⲧ ⲉϩⲟⲩⲛ ⲉⲡⲉⲧⲟⲛϩ, ϩⲟⲥ ⲉⲧⲉⲧⲛⲟⲛϩ, ⲙⲏⲡⲟⲧⲉ ⲛⲧⲉⲧⲛⲏⲟⲩ ⲛⲧⲉⲧⲛⲯⲓⲛⲉ ⲉⲛⲁⲩ ⲉⲣⲟϥ, ⲛⲧⲉⲧⲛⲧⲙϭⲙϭⲟⲙ ⲉⲛⲁⲩ.
Phonetic: čōšt ehoun e-p-etonh, hos etetnonh, mēpote ntetn-mou ntetn-šine enau erof, ntetn-tmčmčom enau.
Aramaic (Syriac): ḥzā l-ḥayā mā d-ḥay ant, d-mal-mā th-mūth wa-th-ḇ-‘ē d-the-ḥ-z-yēhy, wa-lā meš-ka-ḥat l-me-ḥ-zā.

THE SAMARITAN AND THE LAMB
Jesus's Words: "They saw a Samaritan carrying a lamb on his way to Judea. He said to his disciples, 'Why is he carrying the lamb?' They said to him, 'So that he may kill it and eat it.' He said to them, 'While it is alive, he will not eat it, but only when he has killed it and it has become a corpse.' They said, 'Otherwise he cannot do it.' He said to them, 'You too, seek for yourselves a place of repose, lest you become a corpse and be eaten."
Sahidic Coptic: ⲁⲩⲛⲁⲩ ⲉⲟⲩⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲉϥϥⲓ ⲛⲟⲩϩⲓⲉⲓⲃ ⲉϥⲃⲏⲕ ⲉϩⲟⲩⲛ ⲉⲧⲓⲟⲩⲇⲁⲓⲁ. ⲡⲉϫⲁϥ ⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϫⲉ ⲉⲧⲃⲉ ⲟⲩ ⲡⲉⲓ ⲉϥϥⲓ ⲙⲡϩⲓⲉⲓⲃ. ⲡⲉϫⲁⲩ ⲛⲁϥ ϫⲉ ϫⲉⲕⲁⲁⲥ ⲉϥⲛⲁⲙⲟⲩⲟⲩⲧ ⲙⲙⲟϥ ⲛϥⲟⲩⲟⲙϥ. ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ϩⲟⲥ ⲉϥⲟⲛϩ ⲛⲛⲉϥⲟⲩⲟⲙϥ, ⲁⲗⲗⲁ ⲉⲯⲱⲡⲉ ⲁϥⲙⲟⲩⲟⲩⲧ ⲙⲙⲟϥ ⲁⲩⲱ ⲁϥⲯⲱⲡⲉ ⲛⲡⲧⲱⲙⲁ. ⲡⲉϫⲁⲩ ϫⲉ ⲛⲛⲉϥⲯⲣ ⲁⲁⲥ ⲛⲕⲉϩⲉ. ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲛⲧⲱⲧⲛ ⲟⲛ ⲯⲓⲛⲉ ⲛⲏⲧⲛ ⲛⲟⲩⲙⲁ ⲛⲁⲛⲁⲡⲁⲩⲥⲓⲥ, ϫⲉⲕⲁⲁⲥ ⲛⲧⲉⲧⲛⲧⲙⲯⲱⲡⲉ ⲛⲡⲧⲱⲙⲁ ⲛⲥⲉⲟⲩⲟⲙ ⲧⲏⲩⲧⲛ.
Phonetic: aunau e-ou-samaritēs effi n-ou-hieib efbēk ehoun e-t-ioudaia. pejaf n-nef-mathētēs je etbe ou pei effi m-p-hieib. pejau naf je jekaas efna-mouout mmof nf-ouomf. pejaf nau je hos efonh nnef-ouomf, alla ešōpe af-mouout mmof auō afšōpe n-ptōma. pejau je nnef-šr aas n-kehe. pejaf nau je ntōtn on šine nētn n-ou-ma n-anapausis, jekaas ntetn-tmšōpe n-ptōma nse-ouom tēutn.

Aramaic (Syriac): ḥzaū šāmrāyā d-šāqel 'emrā d-'āzel l-yīhūḏ. 'āmar l-talmīḏaw: meṭul mānā šāqel lēh l-'emrā? 'āmrīn lēh: d-ne-k-s-īhy wa-n-ē-kh-lēhy. 'āmar lhūn: mā d-ḥay lā 'ā-kh-el lēh, 'ellā 'en qa-ṭ-lēhy wa-h-wā šaldā. 'āmrīn: lā meškḥ d-ne‘-ḇ-eḏ khnā. 'āmar lhūn: antūn dên bā‘ēn antūn lkhūn athrā d-nyāḥā, d-mal-mā thē-th-wūn šaldā wa-nē-kh-lūn lkhūn.

TWO ON ONE COUCH

Jesus’s Words: "Two will rest on a couch; one will die, and one will live." Salome said, "Who are you, man, that you, as though from the One, have come up on my couch and eaten from my table?" Jesus said to her, "I am he who exists from the undivided. I was given some of the things of my father." "I am your disciple." "Therefore I say, if he is destroyed, he will be filled with light, but if he is divided, he will be filled with darkness."

Sahidic Coptic: ⲥⲉⲛⲁⲙⲧⲟⲛ ⲙⲙⲟⲟⲩ ⲛⲥⲓ ⲥⲛⲁⲩ ϩⲓϫⲛ ⲟⲩⲃⲗⲟⲩ. ⲡⲟⲩⲁ ⲛⲁⲙⲟⲩ, ⲡⲟⲩⲁ ⲛⲁⲱⲛϩ. ⲡⲉϫⲉ ⲥⲁⲗⲱⲙⲏ ϫⲉ ⲛⲧⲕ ⲛⲓⲙ ⲣⲱⲙⲉ, ϩⲱⲥ ⲉⲃⲟⲗ ϩⲙ ⲟⲩⲁ ⲁⲕⲁⲗⲉ ⲉϫⲛ ⲡⲁⲃⲗⲟⲩ, ⲁⲩⲱ ⲁⲕⲟⲩⲱⲙ ⲉⲃⲟⲗ ϩⲛ ⲧⲁⲧⲣⲁⲡⲉⲍⲁ. ⲡⲉϫⲉ ⲓⲥ ⲛⲁⲥ ϫⲉ ⲁⲛⲟⲕ ⲡⲉⲧⲩⲟⲟⲡ ⲉⲃⲟⲗ ϩⲙ ⲡⲉⲧϩⲏⲩ, ⲁⲩⲧ ⲛⲁⲓ ⲉⲃⲟⲗ ϩⲛ ⲛⲁ ⲡⲁⲓⲱⲧ. ⲁⲛⲟⲕ ⲧⲉ ⲧⲉⲕⲙⲁⲑⲏⲧⲣⲓⲁ. ⲉⲧⲃⲉ ⲡⲁⲓ ⲧⲓ-ϳⲱ ⲙⲙⲟⲥ, ϳⲉ ⲉⲩⲥⲁⲛⲥⲱⲣⲉ, ϥⲛⲁⲙⲟⲩϩ ⲛⲟⲩⲟⲉⲓⲛ, ⲉⲩⲥⲁⲛⲡⲱⲣϫ ⲇⲉ, ϥⲛⲁⲙⲟⲩϩ ⲛⲕⲁⲕⲉ.

Phonetic: sena-mton mmoou nči snau hijn ou-čloj. p-oua na-mou, p-oua na-ōnh. peje salōmē je ntk-nim rōme, hōs ebol hm oua akale ejn pa-čloj, auō ak-ouōm ebol hn ta-trapeza. peje is nas je anok pet-šoop ebol hm pet-hēš, autī nai ebol hn na pa-eiōt. anok te tek-mathētria. etbe pai ti-jō mmos, je eušan-šōre, fna-mouh n-ouoein, eušan-pōrj de, fna-mouh n-kake.

Aramaic (Syriac): ne-th-n-ḥūn thrayn ‘al ‘arsā. ḥaḏ nē-mūth, wa-ḥaḏ nē-ḥē. 'ām-rā šālōm: man 'at bar-nāšā, d-'aykh d-men ḥaḏ sle-q-at ‘al ‘arsy wa-’kh-al-at men pāthūry? 'āmar īšu‘: 'anā 'anā pet-šoop men hāw d-šā-wē, wa-’th-ye-ḇ lī men ḏīl-abbā. 'anā 'anā talmīḏthākh. meṭul hānā 'āmar 'anā, 'en nē-th-ḥa-b-al, ne-th-m-lē nhīrā, 'en dên ne-th-p-la-ḡ, ne-th-m-lē ḥešūkhā.

REVEALING MYSTERIES

Jesus’s Words: "I tell my mysteries to those who are worthy of my mysteries. What your right hand will do, let your left hand not know what it is doing."

Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲛⲁⲙⲩⲥⲧⲏⲣⲓⲟⲛ ϯϫⲱ ⲙⲙⲟⲟⲩ ⲛⲛⲉⲧⲙⲡⲯⲁ ⲛⲛⲁⲙⲩⲥⲧⲏⲣⲓⲟⲛ. ⲡⲉⲧⲉⲣⲉ ⲧⲉⲕⲟⲩⲛⲁⲙ ⲛⲁⲁⲁϥ, ⲙⲡⲣⲧⲣⲉ ⲧⲉⲕϩⲃⲟⲩⲣ ⲉⲓⲙⲉ ⲉⲡⲉⲧⲥⲣ ⲁⲁϥ.

Phonetic: na-mustērion ti-jō mmoou nnet-m-pša n-na-mustērion. petere tek-ounam na-aaf, mpr-tre tek-hbour eime e-pet-s-r-aaf.

Aramaic (Syriac): 'āmar īšu‘: rāzay 'ā-mar 'anā l-’aylēn d-šā-wēn l-rāzay. mā d-‘ā-b-ḏā yamīnākh, lā nē-ḏa‘ semmā-lākh mānā ‘ā-b-ḏā.

THE RICH MAN'S BARNS

Jesus’s Words: "There was a rich man who had much money. He said, 'I will use my money that I may sow and reap and plant and fill my barns with fruit, so that I may lack nothing.' These were the things he was thinking in his heart. But that very night he died. Whoever has ears, let him hear."

Sahidic Coptic: ⲛⲉ ⲟⲩⲛ ⲟⲩⲣⲱⲙⲉ ⲛⲣⲙⲙⲁⲟ ⲉⲟⲩⲛⲧⲁϥ ϩⲁϩ ⲛϫⲣⲏⲙⲁ. ⲡⲉϫⲁϥ ϫⲉ ϯⲛⲁⲣ ϩⲱⲃ ⲉⲛⲁϫⲣⲏⲙⲁ, ϫⲉⲕⲁⲁⲥ ⲉⲓⲉϫⲟ ⲛⲧⲁⲱϩⲥ ⲛⲧⲁⲧⲱⲫⲉ ⲛⲧⲁⲙⲟⲩϩ ⲛⲛⲁⲧⲁⲙⲓⲟⲛ ⲛⲕⲁⲣⲡⲟⲥ, ϫⲉⲕⲁⲁⲥ ⲛⲛⲉⲩⲱⲱⲧ ⲛⲗⲁⲁⲩ. ⲛⲁⲓ ⲛⲉ ⲛⲉϥⲙⲉⲉⲩⲉ ⲉⲣⲟⲟⲩ ϩⲙ ⲡⲉϥϩⲏⲧ, ⲁⲩⲱ ϩⲛ ⲧⲉⲩⲱⲏ ⲉⲧⲙⲙⲁⲩ ⲁϥⲙⲟⲩ. ⲡⲉⲧⲉⲟⲩⲛ ⲙⲁⲁϫⲉ ⲙⲙⲟϥ ⲙⲁⲣⲉϥⲥⲱⲧⲙ.

Phonetic: ne oun ou-rōme n-rmmao eountaf hah n-khrēma. pejaf je ti-nar hōb e-na-khrēma, jekaas eiejō nta-ōhs nta-tōfe nta-mouh n-na-tamion n-karpos, jekaas nne-šōōt n-laau. nai ne nef-meeue eroou hm pef-hēt, auō hn teu-šē etmmau af-mou. pete-oun maaje mmof maref-sōtm.

Aramaic (Syriac): 'īth hwa gaḇrā ‘atīrā d-’īth hwa lēh qenyānā sa-gī-’ā. 'āmar: 'e-p-lūḥ b-qenyāny, d-’ez-ra‘ wa-’e-ḥ-ṣūḏ wa-’e-n-ṣūḇ wa-’e-m-lē 'ā-ṣ-raw pīrē, d-lā ne-ḥ-sūr lī medem. hālēn hwaū re-n-yaw b-lebbēh, wa-b-hāw lelyā mīth. man d-’īth lēh 'eḏnē neš-ma‘.

THE GREAT SUPPER

Jesus’s Words: "A man had guests. And when he had prepared the dinner, he sent his servant to invite the guests. He went to the first and said to him, 'My master invites you.' He said, 'I have money for some merchants; they are coming to

me this evening; I must go and give them instructions. I ask to be excused from the dinner.' He went to another and said to him, 'My master has invited you.' He said to him, 'I have bought a house and I am asked for a day; I will have no time.' He went to another and said to him, 'My master invites you.' He said to him, 'My friend is to be married and I am to arrange a banquet; I will not be able to come. I ask to be excused from the dinner.' He went to another and said to him, 'My master invites you.' He said to him, 'I have bought a farm and I am going to collect the rent; I will not be able to come. I ask to be excused.' The servant returned and said to his master, 'Those whom you invited to the dinner have asked to be excused.' The master said to his servant, 'Go out to the streets and bring back those whom you find that they may dine.' Buyers and merchants will not enter the places of my Father."

Sahidic Coptic: ⲟⲩⲣⲱⲙⲉ ⲛⲉ ⲟⲩⲛⲧⲁϥ ϩⲉⲛϣⲙⲛⲟ. ⲁⲩⲱ ⲛⲧⲉⲣⲉϥⲥⲟⲃⲧⲉ ⲙⲡⲇⲉⲓⲡⲛⲟⲛ, ⲁϥⲭⲟⲟⲩ ⲙⲡⲉϥϩⲙϩⲁⲗ ϫⲉⲕⲁⲁⲥ ⲉϥⲉⲧⲱϩⲙ ⲛⲛⲓϣⲙⲛⲟ. ⲁϥⲃⲱⲕ ϣⲁ ⲡϣⲟⲣⲡ, ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲡⲁϫⲟⲉⲓⲥ ⲧⲱϩⲙ ⲙⲙⲟⲕ. ⲡⲉϫⲁϥ ϫⲉ ⲟⲩⲛⲧⲁⲓ ϩⲉⲛϧⲣⲏⲙⲁ ⲛⲧⲛ ϩⲉⲛϣⲱⲧ, ⲥⲉⲛⲁⲉⲓ ϣⲁⲣⲟⲓ ⲙⲡⲉⲓⲣⲟⲩϩⲉ, ϯⲛⲁⲃⲱⲕ ⲛⲧⲁϩⲱⲛ ⲉⲧⲟⲟⲧⲟⲩ. ϯⲡⲁⲣⲁⲓⲧⲉⲓ ⲙⲡⲇⲉⲓⲡⲛⲟⲛ. ⲁϥⲃⲱⲕ ϣⲁ ⲕⲉⲟⲩⲁ, ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲡⲁϫⲟⲉⲓⲥ ⲧⲱϩⲙ ⲙⲙⲟⲕ. ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁⲓϣⲉⲡ ⲟⲩⲏⲓ, ⲁⲩⲱ ⲥⲉϣⲓⲛⲉ ⲛⲥⲱⲓ ⲛⲟⲩϩⲟⲟⲩ, ⲛⲛⲁϣⲱⲡⲉ ⲉⲓⲥⲣϥⲉ. ⲁϥⲃⲱⲕ ϣⲁ ⲕⲉⲟⲩⲁ, ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲡⲁϫⲟⲉⲓⲥ ⲧⲱϩⲙ ⲙⲙⲟⲕ. ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲡⲁϣⲃⲏⲣ ⲛⲁϫⲓ ⲥϩⲓⲙⲉ, ⲁⲩⲱ ⲁⲛⲟⲕ ϯⲛⲁⲣ ⲟⲩⲇⲉⲓⲡⲛⲟⲛ, ⲛⲛⲁϣⲉⲓ. ϯⲡⲁⲣⲁⲓⲧⲉⲓ ⲙⲡⲇⲉⲓⲡⲛⲟⲛ. ⲁϥⲃⲱⲕ ϣⲁ ⲕⲉⲟⲩⲁ, ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲡⲁϫⲟⲉⲓⲥ ⲧⲱϩⲙ ⲙⲙⲟⲕ. ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁⲓϣⲉⲡ ⲟⲩⲕⲱⲙⲏ, ϯⲛⲁⲃⲱⲕ ⲛⲧⲁϫⲓ ⲙⲡⲉⲕⲁⲣⲡⲟⲥ, ⲛⲛⲁϣⲉⲓ. ϯⲡⲁⲣⲁⲓⲧⲉⲓ. ⲁ ⲡϩⲙϩⲁⲗ ⲉⲓ ⲁϫⲟⲟⲥ ⲙⲡⲉϥϫⲟⲉⲓⲥ ϫⲉ ⲛⲉⲧⲁⲕⲧⲁϩⲙⲟⲩ ⲉⲡⲇⲉⲓⲡⲛⲟⲛ ⲁⲩⲡⲁⲣⲁⲓⲧⲉⲓ ⲙⲙⲟⲟⲩ. ⲡⲉϫⲉ ⲡϫⲟⲉⲓⲥ ⲙⲡⲉϥϩⲙϩⲁⲗ ϫⲉ ⲃⲱⲕ ⲉⲃⲟⲗ ⲉⲛⲉϩⲓⲏ, ⲛⲉⲧⲕⲛⲁϩⲉ ⲉⲣⲟⲟⲩ ⲁⲛⲓⲟⲩ ⲉϩⲟⲩⲛ, ϫⲉⲕⲁⲁⲥ ⲉⲩⲉⲟⲩⲱⲙ. ⲛⲉⲧϣⲱⲡ ⲙⲛ ⲛⲉⲧϯ ⲛⲛⲉⲩⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲛⲙⲁ ⲙⲡⲁⲓⲱⲧ.

Phonetic: ou-rōme ne ountaf hen-šmmo. auō ntere-fsobte m-p-deipnon, af-joou m-pef-hmhal jekaas efe-tōhm n-ni-šmmo. af-bōk ša p-šorp, pejaf naf je pa-joeis tōhm mmok. pejaf je ountai hen-khrēma ntn hen-šōt, senaei šaroi m-pei-rouhe, ti-nabōk n-tahōn etootou. ti-paraitei m-p-deipnon. af-bōk ša keoua, pejaf naf je pa-joeis tōhm mmok. pejaf naf je aišep ou-ēi, auō sešine nsōi n-ou-hoou, nna-šōpe eisrfe. af-bōk ša keoua, pejaf naf je pa-joeis tōhm mmok. pejaf naf je pa-šbēr na-jis-hime, auō anok ti-nar ou-deipnon, nna-šei. ti-paraitei m-p-deipnon. af-bōk ša keoua, pejaf naf je pa-joeis tōhm mmok. pejaf naf je aišep ou-kōmē, ti-nabōk n-tajī m-pe-karpos, nna-šei. ti-paraitei. a p-hmhal ei afjoos m-pef-joeis je netak-tahmou e-p-deipnon au-paraitei mmoou. peje p-joeis m-pef-hmhal je bōk ebol e-ne-hiē, netk-nahe eroou aniou ehoun, jekaas eue-ouōm. netšōp mn nettī nneu-bōk ehoun e-n-ma m-p-aiōt.

Aramaic (Syriac): gaḇrā 'īth hwa lēh b-nay-’akh-sa-nyā. wa-mā d-ṭay-yeḇ šā-rū-thā, š-dar l-‘aḇḏēh d-nē-q-rē l-’akh-sa-nyā. 'e-zal l-wāth qaḏ-māyā wa-’āmar lēh: mār-y qā-rē lāk. 'āmar: 'īth lī qenyānā l-wāth thag-gārē, wa-’ā-thē-n l-wāth-y b-ramšā hānā, wa-zā-ḏeq d-’ezal wa-’e-p-qūḏ lhūn. m-pa-pī-s 'anā men šā-rū-thā. 'e-zal l-wāth āḥrēn wa-’āmar lēh: mār-y qā-rē lāk. 'āmar lēh: ze-ḇ-nath baythā wa-š-’ī-l 'anā yaūmā, wa-lā meš-ka-ḥat l-me-ph-nā. 'e-zal l-wāth āḥrēn wa-’āmar lēh: mār-y qā-rē lāk. 'āmar lēh: rā-ḥ-my ne-s-aḇ 'at-thā wa-’anā ‘ā-ḇeḏ 'anā šā-rū-thā, wa-lā meš-kaḥ 'anā l-me-thā. m-pa-pī-s 'anā men šā-rū-thā. 'e-zal l-wāth āḥrēn wa-’āmar lēh: mār-y qā-rē lāk. 'āmar lēh: ze-ḇ-nath qarythā, wa-’ā-zel 'anā d-ne-s-aḇ malkā, wa-lā meš-kaḥ 'anā l-me-thā. m-pa-pī-s 'anā. 'thā ‘aḇḏā wa-’āmar l-mārēh d-hālēn d-qa-rīt l-šā-rū-thā m-pa-pī-sīn lhūn. 'āmar mārēh l-‘aḇḏēh: pūq l-šū-qē, wa-l-’aylēn d-meš-ka-ḥat 'ay-thā lhūn, d-ne-kh-lūn. thag-gārē wa-’aylēn d-ze-ḇ-nīn wa-m-za-ḇ-nīn lā ne‘-lūn l-’ath-raw d-abbā.

THE WICKED TENANTS

Jesus’s Words: "He said, 'A good man had a vineyard. He gave it to some farmers so that they would work it and he might receive its fruit from them. He sent his servant so that the farmers would give him the fruit of the vineyard. They seized his servant and beat him; a little more and they would have killed him. The servant went and told his master. His master said, "Perhaps he did not know them." He sent another servant. The farmers beat the other one as well. Then the master sent his son and said, "Perhaps they will respect my son." Since those farmers knew that he was the heir of the vineyard, they seized him and killed him. Whoever has ears, let him hear."

Sahidic Coptic: ⲡⲉϫⲁϥ ϫⲉ ⲟⲩⲣⲱⲙⲉ ⲛϧⲣⲏⲥⲧⲟⲥ ⲛⲉ ⲟⲩⲛⲧⲁϥ ⲟⲩⲛⲁ ⲛⲉⲗⲟⲟⲗⲉ. ⲁϥⲧⲁⲁϥ ⲛϩⲉⲛⲟⲩⲟⲉⲓⲉ, ϫⲉⲕⲁⲁⲥ ⲉⲩⲉⲣ ϩⲱⲃ ⲉⲣⲟϥ, ⲛϥϫⲓ ⲙⲡⲉϥⲕⲁⲣⲡⲟⲥ ⲙⲡⲓⲛⲁ ⲛⲉⲗⲟⲟⲗⲉ. ⲁⲩⲛⲁϩⲧⲉ ⲙⲡⲉϥϩⲙϩⲁⲗ ⲁⲩϩⲓⲟⲩⲉ ⲉⲣⲟϥ, ⲕⲉⲕⲟⲩⲓ ⲛⲉⲩⲛⲁⲙⲟⲩⲟⲩⲧ ⲙⲛⲟϥ ⲡⲉ. ⲁ ⲡϩⲙϩⲁⲗ ⲃⲱⲕ ⲁϥⲭⲟⲟⲥ ⲙⲡⲉϥϫⲟⲉⲓⲥ. ⲡⲉϫⲉ ⲡⲉϥϫⲟⲉⲓⲥ ϫⲉ ⲙⲉϣⲁⲕ ⲙⲡⲟⲩⲥⲟⲩⲱⲛϥ ⲡⲉ. ⲁϥⲭⲟⲟⲩ ⲛⲕⲉϩⲙϩⲁⲗ, ⲁ ⲛⲟⲩⲟⲉⲓⲉ ϩⲓⲟⲩⲉ ⲉⲡⲕⲉⲟⲩⲁ. ⲧⲟⲧⲉ ⲁ ⲡϫⲟⲉⲓⲥ ϫⲟⲟⲩ ⲙⲡⲉϥϣⲛⲣⲉ, ⲡⲉϫⲁϥ ϫⲉ ⲙⲉϣⲁⲕ ⲥⲉⲛⲁϣⲓⲡⲉ ϩⲛⲧϥ ⲙⲡⲁϣⲛⲣⲉ. ⲉⲃⲟⲗ ϫⲉ ⲛⲟⲩⲟⲉⲓⲉ ⲉⲧⲙⲛⲁⲩ ⲛⲉⲩⲥⲟⲟⲩⲛ ϫⲉ ⲛⲧⲟϥ ⲡⲉ ⲡⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲙⲡⲓⲛⲁ ⲛⲉⲗⲟⲟⲗⲉ, ⲁⲩⲛⲁϩⲧⲉ ⲙⲛⲟϥ ⲁⲩⲙⲟⲩⲟⲩⲧ ⲙⲛⲟϥ. ⲡⲉⲧⲉⲟⲩⲛ ⲛⲁⲁϫⲉ ⲙⲛⲟϥ ⲛⲁⲣⲉϥⲥⲱⲧⲙ.

Phonetic: pejaf je ou-rōme n-khrēstos ne ountaf ou-ma n-eloole. af-taaf n-hen-ouoeie, jekaas eue-r-hōb erof, nf-jī m-pef-karpos ntootou. af-joou m-pef-hmhal, jekaas ere n-ouoeie natī naf m-p-karpos m-p-ma n-eloole. au-amahte m-pef-hmhal au-hioue erof, ke-koui neunā-mouout mmof pe. a p-hmhal bōk af-joos m-pef-joeis. peje pef-joeis je mešak mpou-souōnf pe. af-joou n-ke-hmhal, a n-ouoeie hioue e-p-ke-oua. tote a p-joeis joou m-pef-šēre, pejaf je mešak sena-šipe hētf m-pa-šēre. ebol je n-ouoeie etmmau ne-u-sooun je ntof pe p-klēronomos m-p-ma n-eloole, au-amahte mmof au-mouout mmof. pete-oun maaje mmof maref-sōtm.
Aramaic (Syriac): 'āmar: gaḇrā ṭāḇā 'īth hwa lēh kharmā. wa-'th-le-h l-'ak-kā-rē, d-ne-p-l-ḥūn bēh, wa-ne-s-aḇ pīrēh men-hūn. š-dar ʿaḇḏēh, d-nē-th-lūn lēh 'ak-kā-rē men pīrā d-khar-mā. wa-'a-m-ḏūn l-ʿaḇḏēh wa-'a-kh-lūn lēh, wa-qalīl p-ā-š hwa d-ne-q-ṭ-lūn lēh. 'e-zal ʿaḇḏā wa-'āmar l-mārēh. 'āmar mārēh: d-mal-mā lā ī-ḏaʿ-ūn lēh. š-dar āḥrēn ʿaḇḏā, wa-'ak-kā-rē 'a-kh-lūn l-hānā āḥrēn. hāydēn š-dar mārē l-breh, wa-'āmar: d-mal-mā ne-th-kh-m-lūn men breh. meṭul dên d-'ak-kā-rē hā-n-ūn yāḏʿīn hwaū d-hūy hū yār-thā d-khar-mā, 'a-m-ḏūn lēh wa-qa-ṭ-lū lēh. man d-'īth lēh 'eḏnē neš-maʿ.

THE REJECTED STONE
Jesus's Words: "Show me the stone which the builders have rejected. That one is the cornerstone."
Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲧⲥⲁⲃⲟⲓ ⲉⲡⲱⲛⲉ ⲉⲛⲧⲁ ⲛⲉⲧⲕⲱⲧ ⲧⲥⲧⲟϥ ⲉⲃⲟⲗ, ⲛⲧⲟϥ ⲡⲉ ⲡⲱⲛⲉ ⲛⲕⲟⲟϩ.
Phonetic: peje is je tsaboi e-p-ōne enta net-kōt tstof ebol, ntof pe p-ōne n-kooh.
Aramaic (Syriac): 'āmar īšuʿ: ḥawway-ny khē-p-ā hāy d-'as-l-yūn banāyē. hī hwayth l-rīšā d-ze-w-y-thā.

LACKING THE ALL
Jesus's Words: "Whoever knows the All but lacks within himself, lacks the entire place."
Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲡⲉⲧⲥⲟⲟⲩⲛ ⲙⲡⲧⲏⲣϥ ⲉϥⲯⲁⲁⲧ ⲙⲙⲟϥ ⲟⲩⲁⲁϥ, ϥⲯⲁⲁⲧ ⲙⲡⲓⲁ ⲧⲏⲣϥ.
Phonetic: peje is je pet-sooun m-p-tērf ef-šaat mmof ouaaf, f-šaat m-p-ma tērf.
Aramaic (Syriac): 'āmar īšuʿ: man d-yāḏaʿ l-khul wa-ḥ-sīr l-napšēh, ḥ-sīr l-'athrā khulēh.

BLESSED WHEN HATED
Jesus's Words: "Blessed are you when you are hated and persecuted. And no place will be found, wherever you have been persecuted."
Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲛⲁⲓⲁⲧⲧⲏⲩⲧⲛ ϩⲟⲧⲁⲛ ⲉⲩⲯⲁⲙⲟⲥⲧⲉ ⲙⲛⲱⲧⲛ ⲁⲩⲱ ⲛⲥⲉⲡⲱⲧ ⲛⲥⲱⲧⲛ. ⲁⲩⲱ ⲙⲛ ⲙⲁ ⲛⲁⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ϩⲙ ⲡⲙⲁ ⲉⲛⲧⲁⲩⲡⲱⲧ ⲛⲥⲱⲧⲛ ⲛϩⲏⲧϥ.
Phonetic: naiat-tēutn hotan eušan-moste mmōtn auō nse-pōt nsōtn. auō mn ma na-ouōnh ebol hm p-ma enta-upōt nsōtn n-hētf.
Aramaic (Syriac): 'āmar īšuʿ: ṭūḇaykhūn mā d-san-yīn lkhūn wa-rā-ḏ-pīn lkhūn. wa-'athrā lā ne-š-th-kh-aḥ b-'athrā d-'e-th-r-ḏe-p-tūn bēh.

PERSECUTED IN THE HEART
Jesus's Words: "Blessed are those who have been persecuted in their hearts; it is they who have truly come to know the Father. Blessed are the hungry, for the belly of him who desires will be filled."
Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲛⲁⲓⲁⲧⲟⲩ ⲛⲉⲛⲧⲁⲩⲡⲱⲧ ⲛⲥⲱⲟⲩ ϩⲙ ⲡⲉⲩϩⲏⲧ, ⲛⲁⲓ ⲛⲉ ⲛⲧⲁⲩⲉⲓⲙⲉ ⲉⲡⲉⲓⲱⲧ ⲙⲙⲉ. ⲛⲁⲓⲁⲧⲟⲩ ⲛⲉⲧϩⲕⲁⲉⲓⲧ, ϫⲉ ⲥⲉⲛⲁⲙⲟⲩϩ ⲙⲡϩⲏⲧ ⲙⲡⲉⲧⲟⲩⲱⲯ.
Phonetic: naiatou n-entau-pōt nsōou hm peu-hēt, nai ne ntau-eime e-p-eiōt m-me. naiatou net-hkaeit, je sena-mouh m-p-hēt m-pet-ouōš.
Aramaic (Syriac): 'āmar īšuʿ: ṭūḇayhūn l-'aylēn d-'e-th-r-ḏe-p-tūn b-lebbhūn, hā-n-ūn ennūn d-ī-ḏaʿ-ūn l-abbā b-quš-ṭā. ṭūḇayhūn l-ka-p-nē, d-ne-th-m-lē ka-r-sā d-man d-rā-ḡe-ḡ.

BRING FORTH WHAT IS WITHIN
Jesus's Words: "That which you have within you will save you if you bring it forth from yourselves. That which you do not have within you will kill you if you do not have it within you."

Sahidic Coptic: ⲡⲉⲞⲉ ⲓⲥ ϫⲉ ϩⲟⲧⲁⲛ ⲉⲧⲉⲧⲛⲯⲁⲛϫⲡⲟ ⲡⲉⲧⲛϩⲏⲧⲧⲏⲩⲧⲛ ⲉⲃⲟⲗ ⲛϩⲏⲧⲧⲏⲩⲧⲛ, ⲡⲉⲧⲉⲧⲛⲟⲩⲛⲧⲁϥ ⲛⲁⲛⲟϩⲉⲙ ⲧⲏⲩⲧⲛ. ⲉⲧⲉⲧⲛⲧⲙϫⲡⲟ ⲡⲉⲧⲛϩⲏⲧⲧⲏⲩⲧⲛ ⲉⲃⲟⲗ ⲛϩⲏⲧⲧⲏⲩⲧⲛ, ⲡⲉⲧⲉⲧⲙⲛⲧⲏⲧⲛⲧⲁϥ ⲛⲁⲙⲟⲩⲟⲩⲧ ⲧⲏⲩⲧⲛ.
Phonetic: hotan etetn-šanjpo pet-n-hēttēutn ebol n-hēttēutn, petetn-ountaf na-nohem tēutn. etetn-tmjpo pet-n-hēttēutn ebol n-hēttēutn, petet-mntētn-taf na-mouout tēutn.
Aramaic (Syriac): 'āmar īšu‘: mā d-ma-p-qīn antūn l-hāw d-’īth bkhūn men-khūn, hāw d-’īth bkhūn ne-p-r-ū-q lkhūn. wa-'en lā ma-p-qīn antūn l-hāw d-’īth bkhūn men-khūn, hāw d-lā 'īth bkhūn ne-q-ṭ-el lkhūn.

DESTROYING THE HOUSE
Jesus’s Words: "I will destroy this house, and no one will be able to rebuild it."
Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ϯⲛⲁⲃⲱⲗ ⲉⲃⲟⲗ ⲙⲡⲉⲓⲏⲓ, ⲁⲩⲱ ⲙⲛ ⲗⲁⲁⲩ ⲛⲁⲃⲙⲃⲟⲙ ⲉⲕⲟⲧϥ ⲟⲛ.
Phonetic: peje is je ti-nabōl ebol m-pei-ēi, auō mn laau na-čmčom e-kotf on.
Aramaic (Syriac): 'āmar īšu‘: 'e-š-rē l-baythā hānā, wa-lā nāš neš-kaḥ d-ne-th-b-n-y-hy thūḇ.

THE DIVIDER
Jesus’s Words: "A man said to him, 'Tell my brothers to divide my father's possessions with me.' He said to him, 'O man, who has made me a divider?' He turned to his disciples and said to them, 'I am not a divider, am I?"
Sahidic Coptic: ⲡⲉϫⲉ ⲟⲩⲣⲱⲙⲉ ⲛⲁϥ ϫⲉ ⲁϫⲓⲥ ⲛⲁ ⲥⲛⲏⲩ ϫⲉⲕⲁⲁⲥ ⲉⲩⲉⲡⲱⲯ ⲛⲛⲁ ⲡⲁⲓⲱⲧ ⲛⲙⲙⲁⲓ. ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲱ ⲣⲱⲙⲉ, ⲛⲓⲙ ⲡⲉⲛⲧⲁϥⲕⲁⲧⲁⲥⲧⲏ ⲙⲛⲟⲓ ⲛⲣⲉϥⲡⲱⲯ. ⲁϥⲕⲟⲧϥ ⲉⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲙⲏ ⲁⲛⲟⲕ ⲟⲩⲣⲉϥⲡⲱⲯ ⲡⲉ.
Phonetic: peje ou-rōme naf je ajis n-na-snēu jekaas eue-pōš n-na pa-eiōt nmmāi. pejaf naf je ō p-rōme, nim pent-af-katastē mmoi n-ref-pōš. afkotf e-nef-mathētēs pejaf nau je mē anok ou-ref-pōš pe.
Aramaic (Syriac): 'āmar lēh gaḇrā: 'e-mar l-’aḥay d-ne-p-l-ḡūn ‘am-y qenyānā d-abbā. 'āmar lēh: ō bar-nāšā, man 'ā-qī-man lī l-pā-l-ō-ḡā? 'e-th-p-nī l-wāth talmīḏaw wa-’āmar lhūn: mā 'anā pā-l-ō-ḡā 'anā?

THE HARVEST IS PLENTIFUL
Jesus’s Words: "The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord, that he send forth laborers into the harvest."
Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲡⲱϩⲥ ⲙⲉⲛ ⲟⲩⲛⲟⲃ ⲡⲉ, ⲛⲉⲣⲅⲁⲧⲏⲥ ⲇⲉ ϩⲉⲛⲕⲟⲩⲓ ⲛⲉ. ⲥⲟⲡⲥ ⲇⲉ ⲙⲡⲭⲟⲉⲓⲥ, ϫⲉⲕⲁⲁⲥ ⲉϥⲉⲛⲉϫ ⲉⲣⲅⲁⲧⲏⲥ ⲉⲃⲟⲗ ⲉⲡⲱϩⲥ.
Phonetic: peje is je p-ōhs men ou-noč pe, n-ergatēs de hen-koui ne. sops de m-p-joeis, jekaas efe-nej ergatēs ebol e-p-ōhs.
Aramaic (Syriac): 'āmar īšu‘: ḥṣāḏā sa-gī-’ā hū, wa-’p-lē za‘ūrē ennūn. bā-‘ūn dên men mārē ḥṣāḏā, d-ne-p-leq 'p-lē l-ḥṣāḏēh.

THE EMPTY WELL
Jesus’s Words: "He said, 'O Lord, there are many around the well, but there is no one in the well."
Sahidic Coptic: ⲡⲉϫⲁϥ ϫⲉ ⲡϫⲟⲉⲓⲥ, ϩⲁϩ ⲙⲡⲕⲱⲧⲉ ⲙⲡⲯⲱⲧⲉ, ⲙⲛ ⲗⲁⲁⲩ ⲇⲉ ϩⲛ ⲧⲯⲱⲧⲉ.
Phonetic: pejaf je p-joeis, hah m-p-kōte m-p-šōte, mn laau de hn t-šōte.
Aramaic (Syriac): 'āmar: mār-y, sa-gī-’ē ennūn d-ḥāḏ-rīn l-ḇē-rā, wa-lā nāš 'īth b-gaū ḇē-rā.

THE BRIDAL CHAMBER
Jesus’s Words: "Many are standing at the door, but it is the solitary who will enter the bridal chamber."
Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ϩⲁϩ ⲉⲣⲁⲧⲟⲩ ϩⲓⲣⲙ ⲡⲣⲟ, ⲁⲗⲗⲁ ⲛⲓⲙⲟⲛⲁϫⲟⲥ ⲛⲉ ⲉⲧⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲡⲙⲁ ⲛⲯⲉⲗⲉⲉⲧ.
Phonetic: peje is je hah eratou hirm pro, alla ni-monakhos ne etnabōk ehoun e-p-ma n-šeleet.
Aramaic (Syriac): 'āmar īšu‘: sa-gī-’ē ennūn d-qā-mīn l-wāth thar‘ā, 'ellā ī-ḥī-ḏā-yē ennūn d-ne‘-lūn l-ḡ-nō-nā.

THE PEARL
Jesus’s Words: "The kingdom of the Father is like a merchant who had a load of goods and who found a pearl. That merchant was wise. He sold the load and bought the pearl alone for himself. You too, seek his unfailing and enduring treasure where no moth comes near to devour and no worm destroys."

Sahidic Coptic: ⲧⲙⲛⲧⲣⲣⲟ ⲙⲡⲉⲓⲱⲧ ⲉⲥⲧⲛⲧⲱⲛ ⲉⲟⲩⲣⲱⲙⲉ ⲛⲩⲱⲧ ⲉⲟⲩⲛⲧⲁϥ ⲙⲙⲁⲩ ⲛⲟⲩⲉⲧⲡⲱ, ⲁⲩⲱ ⲁϥϩⲉ ⲉⲟⲩⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ. ⲡⲩⲱⲧ ⲉⲧⲙⲙⲁⲩ ⲟⲩⲥⲁⲃⲉ ⲡⲉ, ⲁϥⲧ ⲙⲡⲉⲧⲡⲱ ⲉⲃⲟⲗ ⲁϥⲱⲉⲡ ⲡⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲙⲙⲁⲩⲁⲁϥ ⲛⲁϥ. ⲛⲧⲱⲧⲛ ⲟⲛ ⲱⲓⲛⲉ ⲛⲥⲁ ⲡⲉϥⲁϩⲟ ⲉⲧⲉ ⲙⲉϥⲱⲛⲛ, ⲉϥⲙⲏⲛ ⲉⲃⲟⲗ, ⲡⲙⲁ ⲉⲧⲉ ⲙⲉⲣⲉ ϩⲟⲟⲗⲉ ϩⲱⲛ ⲉⲣⲟϥ ⲉⲟⲩⲟⲙϥ, ⲟⲩⲇⲉ ⲙⲉⲣⲉ ϥⲛⲧ ⲧⲁⲕⲟϥ.
Phonetic: t-mentrro m-p-eiōt estntōn e-ou-rōme n-šōt eountaf mmau n-ou-etpō, auō afhe e-ou-margaritēs. p-šōt etmmau ou-sabe pe, aftī m-p-etpō ebol afšep p-margaritēs mmauaaf naf. ntōtn on šine nsa pef-aho ete mef-ōjn, efmēn ebol, p-ma ete mere hoole hōn erof eouomf, oude mere fnt takof.
Aramaic (Syriac): dāmyā malkūthā d-abbā l-thaḡ-gārā d-’īth hwa lēh maū-ḇ-lā d-ṣe-ḇ-wāthā, wa-’e-š-k-ḥ mar-ḡā-ny-thā. hānā thaḡ-gārā ḥak-kī-mā hwa. za-ḇ-n l-maū-ḇ-lēh wa-ze-ḇ-n lēh l-mar-ḡā-ny-thā l-ḥū-ḏā-y-ū-thēh. antūn dên bā‘ēn antūn l-sī-m-thēh d-lā khā-ṣ-rā, d-m-qay-mā, 'athrā d-lā qā-reḇ lēh sāsā d-nē-kh-lēhy, wa-lā thā-ū-l-‘ā d-ne-th-ḥa-b-al.

THE LIGHT
Jesus’s Words: "It is I who am the light which is above them all. It is I who am the All. From me did the All come forth, and unto me did the All extend. Split a piece of wood, and I am there. Lift up the stone, and you will find me there."
Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲡⲉⲧϩⲓϫⲱⲟⲩ ⲧⲏⲣⲟⲩ. ⲁⲛⲟⲕ ⲡⲉ ⲡⲧⲏⲣϥ, ⲛⲧⲁ ⲡⲧⲏⲣϥ ⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧ, ⲁⲩⲱ ⲁ ⲡⲧⲏⲣϥ ⲡⲱϩ ϣⲁⲣⲟⲓ. ⲡⲱϣ ⲛⲟⲩϣⲉ, ⲁⲛⲟⲕ ⲑⲙⲙⲁⲩ. ϥⲓ ⲙⲡⲱⲛⲉ, ⲁⲩⲱ ⲧⲉⲧⲛⲁϩⲉ ⲉⲣⲟⲓ ⲙⲙⲁⲩ.
Phonetic: peje is je anok pe p-ouoein pet-hijōou tērou. anok pe p-tērf, ntat-p-tērf ei ebol n-hēt, auō a p-tērf pōh šaroi. pōš n-ou-še, anok ti-mmau. fi m-p-ōne, auō tetna-he eroi mmau.
Aramaic (Syriac): 'āmar īšu‘: 'anā 'anā nhīrā hāw d-’īth ‘al khulhūn. 'anā 'anā khul. men-y khul ne-p-a-q, wa-l-wāth-y khul m-ṭā. p-la-ḡ qay-sā, wa-’anā thammān 'īthay. 'ā-rī-m khē-p-ā, wa-thammān meš-ka-ḥat ant lī.

REED IN THE WIND
Jesus’s Words: "Why have you come out into the desert? To see a reed shaken by the wind? And to see a man clothed in soft garments like your kings and your great men? Upon them are the soft garments, and they will not be able to know the truth."
Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲉⲧⲃⲉ ⲟⲩ ⲁⲧⲉⲧⲛⲉⲓ ⲉⲃⲟⲗ ⲉⲧⲉⲣⲏⲙⲟⲥ, ⲉⲛⲁⲩ ⲉⲟⲩⲕⲁϣ ⲉϥⲕⲓⲙ ϩⲓⲧⲛ ⲡⲧⲏⲩ, ⲁⲩⲱ ⲉⲛⲁⲩ ⲉⲟⲩⲣⲱⲙⲉ ⲉⲣⲉ ϩⲉⲛϩⲟⲓⲧⲉ ⲉⲩⲧⲁⲛϩⲏⲩ ϩⲓⲱⲟϥ ⲛⲧϩⲉ ⲛⲛⲉⲧⲛⲣⲣⲱⲟⲩ ⲙⲛ ⲛⲉⲧⲛⲛⲟϭ. ⲛⲁⲓ ⲉⲣⲉ ⲛϩⲟⲓⲧⲉ ⲉⲩⲧⲁⲛϩⲏⲩ ϩⲓⲱⲟⲩ, ⲁⲩⲱ ⲛⲛⲉⲩϣϭⲙϭⲟⲙ ⲉⲉⲓⲙⲉ ⲉⲧⲙⲏⲉ.
Phonetic: peje is je etbe ou atetn-ei ebol e-t-erēmos, enau e-ou-kaš ef-kim hitn p-tēu, auō enau e-ou-rōme ere hen-hoite eu-tanhēu hiōōf n-the n-netn-rrōou mn netn-noč. nai ere n-hoite eu-tanhēu hiōou, auō nneu-š-čmčom e-eime e-t-mēe.
Aramaic (Syriac): 'āmar īšu‘: meṭul mānā p-qa-q-tūn l-ḥū-r-ḇā? l-me-ḥ-zā qanyā d-men rūḥā me-th-za-w-a‘? wa-l-me-ḥ-zā bar-nāšā d-le-ḇ-ū-šā ra-k-ī-khā le-ḇ-īš, 'aykh mal-kay-khūn wa-ra-ḇ-rā-ḇ-nay-khūn? hā-n-ūn d-le-ḇ-ī-šīn ra-k-ī-khū-thā, wa-lā meš-ka-ḥīn d-nē-ḏ‘ūn l-quš-ṭā.

BLESSED IS THE WOMB
Jesus’s Words: "A woman in the crowd said to him, 'Blessed is the womb which bore you and the breasts which nourished you.' He said to her, 'Blessed are those who have heard the word of the Father and have truly kept it. For there will be days when you will say, "Blessed is the womb which has not conceived and the breasts which have not given milk.""
Sahidic Coptic: ⲡⲉϫⲉ ⲟⲩⲥϩⲓⲛⲉ ⲛⲁϥ ϩⲛ ⲡⲙⲏⲏⲩⲉ ϫⲉ ⲛⲁⲓⲁⲧⲥ ⲛⲧϩⲏ ⲉⲛⲧⲁⲥϥⲓ ⲙⲙⲟⲕ ⲁⲩⲱ ⲛⲉⲕⲓⲃⲉ ⲉⲛⲧⲁⲩⲥⲁⲛⲟⲩϣⲕ. ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲛⲁⲓⲁⲧⲟⲩ ⲛⲉⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲡⲩⲁϫⲉ ⲙⲡⲉⲓⲱⲧ ⲁⲩⲱ ⲁⲩϩⲁⲣⲉϩ ⲉⲣⲟϥ ⲙⲙⲉ. ⲥⲉⲛⲁϣⲱⲡⲉ ⲅⲁⲣ ⲛⲑⲓ ϩⲉⲛϩⲟⲟⲩ ⲉⲧⲉⲧⲛⲁϫⲟⲟⲥ ϫⲉ ⲛⲁⲓⲁⲧⲥ ⲛⲧϩⲏ ⲉⲧⲉⲙⲡⲉⲥⲱⲱ ⲁⲩⲱ ⲛⲉⲕⲓⲃⲉ ⲉⲧⲉⲙⲡⲟⲩϯ ⲉⲣⲱⲧ.
Phonetic: peje ou-shime naf hn p-mēēše je naiats n-t-hē entas-fi mmok auō ne-kibe entau-sanoušk. pejaf nas je naiatou n-entau-sōtm e-p-šaje m-p-eiōt auō au-hareh erof m-me. senašōpe gar nči hen-hoou etetna-joos je naiats n-t-hē ete-mpes-ōō auō ne-kibe ete-mpou-tī erōt.
Aramaic (Syriac): 'ām-rā hwa lēh 'at-thā men ken-šā: ṭū-ḇay-hy l-kar-sā d-ṭe-‘-nath lāk wa-th-day-yā d-’ay-n-qū lāk. 'āmar l-āh: ṭū-ḇay-hūn l-’ay-lēn d-š-ma‘-ūn mel-thēh d-ab-bā wa-n-ṭa-r-ūn lāh b-quš-ṭā. nē-th-wūn gēr yaū-mā-thā d-’ām-rīn antūn: ṭū-ḇay-hy l-kar-sā d-lā b-ṭe-nath wa-th-day-yā d-lā 'ay-n-qū.

THE BODY AS A CORPSE

Jesus's Words: "Whoever has come to know the world has found the body, and whoever has found the body, of him the world is not worthy."
Sahidic Coptic: пеѣе ис ѧе петаϥеіне епкосмос, аϥϩе епсωма. ауω петаϥϩе епсωма, пкосмос мпша ммоϥ ан.
Phonetic: pet-af-eime e-p-kosmos, af-he e-p-sōma. auō pet-af-he e-p-sōma, p-kosmos m-p-sha mmof an.
Aramaic (Syriac): 'āmar īšu‘: man d-ī-ḏa‘ l-’ā-l-mā, eš-k-ḥ l-gūš-mā. wa-man d-eš-k-ḥ l-gūš-mā, lā šā-wē lēh ’ā-l-mā.

THE WEALTHY AND THE POWERFUL
Jesus's Words: "Let him who has grown rich be king, and let him who possesses power renounce it."
Sahidic Coptic: пеѣе ис ѧе петаϥр-ρммао маρеϥр-ρро, ауω петеоунтаϥ бом маρеϥарма.
Phonetic: pet-af-r-rmmao maref-r-rro, auō pete-ountaf čom maref-arna.
Aramaic (Syriac): 'āmar īšu‘: man d-’e-th-‘at-thar nē-th-mal-lak, wa-man d-’īth lēh ḥay-lā ne-š-thar-rā menēh.

NEAR THE FIRE
Jesus's Words: "He who is near me is near the fire, and he who is far from me is far from the kingdom."
Sahidic Coptic: пеѣе ис ѧе петϩн ероі ϥϩн епкωϩт, ауω петоуну евол ммоі ϥоуну евол мтмнтрро.
Phonetic: pet-hēn eroi f-hēn e-p-kōht, auō pet-ouēu ebol mmoi f-ouēu ebol m-t-mentrro.
Aramaic (Syriac): 'āmar īšu‘: man d-qa-r-īḇ l-wāth-y qa-r-īḇ l-nūrā, wa-man d-ra-ḥ-īq men-y ra-ḥ-īq men malkūthā.

IMAGES AND THE FATHER
Jesus's Words: "The images are manifest to man, but the light in them is hidden in the image of the light of the Father. He will reveal himself, and his image is hidden by his light."
Sahidic Coptic: пеѣе ис ѧе нϩікωн сеоуωнϩ евол мпρωме, ауω поуоеін етнϩнтоу ϥϩнп ϩн тϩікωн мпоуоеін мпеіωт. ϥнаоуωнϩ евол, ауω теϥϩікωн ϩнп евол ϩітм пеϥоуоеіin.
Phonetic: n-hikōn se-ouōnh ebol m-p-rōme, auō p-ouoein et-nhētou f-hēp hn t-hikōn m-p-ouoein m-p-eiōt. f-na-ouōnh ebol, auō tef-hikōn hēp ebol hitm pef-ouoein.
Aramaic (Syriac): 'āmar īšu‘: ṣal-mē me-th-g-ly-ūn l-bar-nāšā, nhīrā dên d-b-gaū-hūn ṭ-šē b-ṣal-mā d-nhī-rēh d-abbā. nē-th-g-lē, wa-ṣal-mēh ṭ-šē men nhī-rēh.

SEEING YOUR LIKENESS
Jesus's Words: "When you see your likeness, you rejoice. But when you see your images which came into existence before you, which neither die nor are manifest, how much will you bear?"
Sahidic Coptic: пеѣе ис ѧе ϩотаN ететNNау ететNеіNе шаτетNраше. ететNшаNNау де енетNϩікωн енταушωпе ϩа тнтN ϩн енеуноу ан оуде неуоуωNϩ евол ан, ауηр τетNаϥі ϩарооу.
Phonetic: peje is je hotan etetn-nau e-tetn-eine šatetn-raše. etetn-šannau de e-netn-hikōn entau-šōpe ha tētn hē eneu-mou an oude neu-ouōnh ebol an, auēr tetna-fi haroou.
Aramaic (Syriac): 'āmar īšu‘: mā d-ḥā-zēn antūn d-mū-th-khūn ḥā-ḏēn antūn. mā dên d-ḥā-zēn antūn ṣal-may-khūn d-’e-th-wī hwaū qa-ḏ-māy-khūn, d-lā mā-y-thīn wa-lā me-th-g-ly-ūn, k-mā thē-s-y-ḇ-rūn lhūn.

ADAM AND THE WORTHINESS
Jesus's Words: "Adam came into existence from a great power and a great wealth, and yet he was not worthy of you. For if he had been worthy, he would not have tasted death."
Sahidic Coptic: пеѣе ис ѧе ааам шωпе евол ϩN оуноб нбом нN оуноб ммнтрммао, ауω мпϥшωпе еϥмпша ммωтN. ене аϥшωпе гар еϥмпша неϥнаχιѓпе аN мпноу.
Phonetic: peje is je adam šōpe ebol hn ou-noč n-čom mn ou-noč m-mntrmmao, auō mp-fšōpe ef-mpša mmōtn. ene afšōpe gar ef-mpša nefna-jitīpe an m-p-mou.
Aramaic (Syriac): 'āmar īšu‘: āḏām h-wā men ḥay-lā ra-ḇ-ā wa-men ‘ūth-rā ra-ḇ-ā, wa-lā h-wā šā-wē lkhūn. 'el-lū gēr šā-wē h-wā, lā ṭā-‘e-m hwa mauthā.

FOXES AND BIRDS

Jesus's Words: "The foxes have their holes and the birds have their nests, but the Son of Man has no place to lay his head and rest."

Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲛⲉⲃⲁϣⲟⲣ ⲟⲩⲛⲧⲁⲩ ⲛⲉⲩⲃⲏⲃ, ⲁⲩⲱ ⲛϩⲁⲗⲁⲁⲧⲉ ⲟⲩⲛⲧⲁⲩ ⲛⲉⲩⲙⲁ ⲛⲙⲧⲟⲛ, ⲡϣⲏⲣⲉ ⲇⲉ ⲙⲡⲣⲱⲙⲉ ⲙⲛⲧⲁϥ ⲙⲁ ⲙⲙⲁⲩ ⲉⲣⲉⲕ ⲧⲉϥⲁⲡⲉ ⲉⲣⲟϥ ⲛϥⲙⲧⲟⲛ ⲙⲙⲟϥ.

Phonetic: peje is je ne-bašor ountau neu-bēb, auō n-halaate ountau neu-ma n-mton, p-šēre de m-p-rōme mntaf ma mmau erek tef-ape erof nf-mton mmof.

Aramaic (Syriac): 'āmar īšu‘: l-tha‘-lē 'īth lhūn me-‘-rayyā wa-l-pa-r-ḥ-āthā d-šmayyā qen-nē, l-breh dên d-nāšā lā 'īth lēh 'athrā d-ne-s-mūkh rīšēh wa-ne-th-n-īḥ.

THE WRETCHED BODY

Jesus's Words: "Wretched is the body which depends upon a body, and wretched is the soul which depends upon these two."

Sahidic Coptic: ⲟⲩⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲡⲉ ⲡⲥⲱⲙⲁ ⲉⲧⲁϣⲉ ⲉⲟⲩⲥⲱⲙⲁ, ⲁⲩⲱ ⲟⲩⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲧⲉ ⲧⲉϥⲩⲭⲏ ⲉⲧⲁϣⲉ ⲉⲡⲉⲓⲥⲛⲁⲩ.

Phonetic: ou-talaipōros pe p-sōma et-ašē e-ou-sōma, auō ou-talaipōros te te-psukhē et-ašē e-pei-snau.

Aramaic (Syriac): d-wā-y hū gūš-mā d-sa-mīkh ‘al gūš-mā, wa-ḏ-wā-y hī nap-šā d-sa-mī-khā ‘al thray-hūn.

THE MESSENGERS

Jesus's Words: "The messengers and the prophets will come to you and they will give you what belongs to you. And you, in turn, give them what you have, and say to yourselves, 'When will they come and take what is theirs?"

Sahidic Coptic: ⲛⲁⲅⲅⲉⲗⲟⲥ ⲛⲏⲩ ϣⲁⲣⲱⲧⲛ ⲙⲛ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ, ⲛⲥⲉϯ ⲛⲏⲧⲛ ⲛⲛⲉⲧⲛⲧⲏⲩⲧⲛ ⲛⲉ. ⲁⲩⲱ ⲛⲧⲱⲧⲛ ⲟⲛ ⲛⲉⲧⲉⲛⲧⲏⲩⲧⲛ ⲛⲉ ⲙⲁⲧⲁⲁⲩ ⲛⲁⲩ, ⲁϫⲓⲥ ϩⲛ ⲧⲏⲩⲧⲛ ϫⲉ ⲁϣ ⲙⲡⲛⲁⲩ ⲉⲩⲛⲏⲩ ⲛⲥⲉϫⲓ ⲛⲛⲉⲧⲉⲛⲟⲩⲟⲩ ⲛⲉ.

Phonetic: n-aggelos nēu šarōtn mn ne-prophētēs, nse-tī nētn n-netn-tēutn ne. auō ntōtn on nete-ntēutn ne ma-tāau nau, ajis hn tēutn je aš m-pnau eu-nēu nse-jī n-nete-nouou ne.

Aramaic (Syriac): 'ā-th-ēn l-wāth-khūn mal-’ak-ē wa-n-ḇī-yē wa-yā-h-ḇīn lkhūn mānā d-ḏīl-khūn hū. wa-’an-tūn dên ya-h-ḇat lhūn mānā d-’īth lkhūn b-’īḏay-khūn, wa-’e-m-rū b-nap-ša-t-khūn: 'e-math 'ā-th-ēn wa-šā-q-līn mānā d-ḏīl-hūn hū.

OUTSIDE AND INSIDE

Jesus's Words: "Why do you wash the outside of the cup? Do you not understand that he who made the inside is also he who made the outside?"

Sahidic Coptic: ⲉⲧⲃⲉ ⲟⲩ ⲧⲉⲧⲛⲉⲓⲱ ⲙⲡⲥⲁ ⲛⲃⲟⲗ ⲙⲡⲁⲡⲟⲧ. ⲧⲉⲧⲛⲉⲓⲙⲉ ⲁⲛ ϫⲉ ⲡⲉⲛⲧⲁϥⲧⲁⲙⲓⲟ ⲙⲡⲥⲁ ⲛϩⲟⲩⲛ, ⲛⲧⲟϥ ⲟⲛ ⲡⲉⲛⲧⲁϥⲧⲁⲙⲓⲟ ⲙⲡⲥⲁ ⲛⲃⲟⲗ.

Phonetic: etbe ou tetn-eiō m-p-sa n-bol m-p-apot. tetn-eime an je pent-af-tamio m-p-sa n-houn, ntof on pent-af-tamio m-p-sa n-bol.

Aramaic (Syriac): meṭul mānā m-šī-ḡīn antūn l-bar men kā-sā? lā yāḏ-‘īn antūn d-man d-‘a-ḇ-eḏ l-ḡaū, hūy hū d-‘a-ḇ-eḏ l-bar?

MY YOKE IS EASY

Jesus's Words: "Come unto me, for my yoke is easy and my lordship is mild, and you will find repose for yourselves."

Sahidic Coptic: ⲁⲙⲏⲉⲓⲧⲛ ϣⲁⲣⲟⲓ, ϫⲉ ⲡⲁⲛⲁϩⲃ ⲣ-ⲛⲟϥⲣⲉ ⲁⲩⲱ ⲧⲁⲙⲛⲧϫⲟⲉⲓⲥ ⲙⲟⲧⲛ, ⲁⲩⲱ ⲧⲉⲧⲛⲁϩⲉ ⲛⲏⲧⲛ ⲛⲟⲩⲙⲁ ⲛⲙⲧⲟⲛ.

Phonetic: amēeitn šaroi, je pa-nahb r-nofre auō ta-mnt-joeis motn, auō tetna-he nētn n-ou-ma n-mton.

Aramaic (Syriac): th-aū l-wāth-y, d-nī-r-y b-sīm hū wa-mā-rūth-y ma-k-ī-khā hī, wa-meš-ka-ḥīn antūn nyā-ḥā l-nap-ša-t-khūn.

READ THE SIGNS

Jesus's Words: "They said to him, 'Tell us who you are so that we may believe in you.' He said to them, 'You read the face of the sky and of the earth, but you have not recognized the one who is before you, and you do not know how to read this moment."
Sahidic Coptic: ⲡⲉϫⲁⲩ ⲛⲁϥ ϫⲉ ⲁϫⲓⲥ ⲛⲁⲛ ϫⲉ ⲛⲧⲕ ⲛⲓⲙ ϫⲉⲕⲁⲁⲥ ⲉⲛⲉⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟⲕ. ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲧⲉⲧⲛⲇⲟⲕⲓⲙⲁⲍⲉ ⲙⲡϩⲟ ⲛⲧⲡⲉ ⲙⲛ ⲡⲕⲁϩ, ⲁⲩⲱ ⲡⲉⲧⲙⲡⲉⲧⲛⲏⲧⲟ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲛⲥⲟⲩⲱⲛϥ, ⲁⲩⲱ ⲡⲉⲓⲕⲁⲓⲣⲟⲥ ⲛⲧⲉⲧⲛⲥⲟⲟⲩⲛ ⲁⲛ ⲉⲇⲟⲕⲓⲙⲁⲍⲉ ⲙⲙⲟϥ.
Phonetic: pejau naf je ajis nan je ntk-nim jekaas ene-pisteue erok. pejaf nau je tetn-dokimaze m-p-ho n-t-pe mn p-kah, auō pet-m-petn-mto ebol mpetn-souōnf, auō pei-kairos ntetn-sooun an e-dokimaze mmof.
Aramaic (Syriac): 'ām-rīn lēh: 'e-mar lan man 'at d-ne-h-ay-mēn bāk. 'āmar lhūn: l-ap-pē d-š-may-yā wa-ḏ-'ar-'ā bā-ṣ-rīn antūn, wa-l-hāw d-qa-ḏ-māy-khūn lā ī-ḏa'-tūn, wa-l-zaḇ-nā hā-nā lā yāḏ-'īn antūn d-the-ḇ-ṣ-rūn.

SEEK AND FIND
Jesus's Words: "Seek and you will find. Yet, what you asked me about in former times and which I did not tell you then, now I desire to say, but you do not inquire after it."
Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ϣⲓⲛⲉ ⲁⲩⲱ ⲧⲉⲧⲛⲁϩⲉ. ⲁⲗⲗⲁ ⲛⲉⲛⲧⲁⲧⲉⲧⲛϫⲛⲟⲩⲓ ⲉⲣⲟⲟⲩ ϩⲛ ⲛⲉϩⲟⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲁⲩⲱ ⲙⲡⲓϫⲟⲟⲩ ⲛⲏⲧⲛ ⲧⲉⲛⲟⲩ ⲑⲟⲩⲱϣ ⲉϫⲟⲟⲩ, ⲁⲩⲱ ⲛⲧⲉⲧⲛϣⲓⲛⲉ ⲁⲛ ⲛⲥⲱⲟⲩ.
Phonetic: peje is je šine auō tetna-he. alla nent-atetn-jnoui eroou hn ne-hoou etmmau auō mpi-joou nētn tenou ti-ouōš e-joou, auō ntetn-šine an nsōou.
Aramaic (Syriac): 'āmar īšu': ḇ-ṣa-ū wa-meš-ka-ḥīn antūn. 'ellā mānā d-me-š-'a-l-tūn lī b-yaū-mā-thā hā-n-ūn wa-lā 'e-m-re-th lkhūn, hā-šā rā-ḡe-ḡ 'anā l-me-mar, wa-lā m-ḇa-ṣ-rīn antūn 'al-way.

DOGS AND SWINE
Jesus's Words: "Do not give what is holy to dogs, lest they throw them on the dung-heap. Do not throw pearls to swine, lest they grind them [to bits]."
Sahidic Coptic: ⲙⲡⲣϯ ⲡⲉⲧⲟⲩⲁⲁⲃ ⲛⲛⲉⲩϩⲟⲟⲩ, ⲙⲏⲡⲟⲧⲉ ⲛⲥⲉⲛⲟϫⲟⲩ ⲉⲡⲕⲟⲡⲣⲓⲁ. ⲙⲡⲣⲛⲉϫ ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲛⲛⲉϣⲁⲩ, ⲙⲏⲡⲟⲧⲉ ⲛⲥⲉ-ⲧⲣⲉ ϣⲱⲡⲉ ⲛⲧⲁϫⲉ.
Phonetic: mpr-tī pet-ouaab n-neu-hoou, mēpote nse-nojou e-p-kopria. mpr-nej margaritēs n-ne-šau, mēpote nse-tre šōpe n-taje.
Aramaic (Syriac): lā thē-th-lūn quḏ-šā l-kal-ḇē, d-mal-mā ne-š-ḏ-ūn lhūn l-qar-qep-thā. wa-lā thē-š-ḏūn mar-ḡā-nyāthā l-ḥ-zī-rē, d-mal-mā ne-ḏ-ī-šūn lhūn.

HE WHO SEEKS
Jesus's Words: "He who seeks will find, and [he who knocks] will be opened to him."
Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲡⲉⲧϣⲓⲛⲉ ϥⲛⲁϩⲉ, ⲁⲩⲱ ⲡⲉⲧⲧⲱϩⲙ ⲥⲉⲛⲁⲟⲩⲱⲛ ⲛⲁϥ.
Phonetic: peje is je pet-šine f-nahe, auō pet-tōhm sena-ouōn naf.
Aramaic (Syriac): 'āmar īšu': man d-ḇā-'ē meš-kaḥ, wa-l-man d-nā-qeš ne-th-p-taḥ lēh.

MONEY LENDING
Jesus's Words: "If you have money, do not lend it at interest, but give [it] to one from whom you will not receive it back."
Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲉϣⲱⲡⲉ ⲟⲩⲛⲧⲏⲧⲛ ⲭⲣⲏⲙⲁ ⲙⲡⲣϯ ⲉⲙⲏⲥⲉ, ⲁⲗⲗⲁ ⲙⲁⲧⲁⲁⲩ ⲙⲡⲉⲧⲉⲛⲛⲏⲧⲛ ϫⲓⲧⲟⲩ ⲁⲛ ⲛⲧⲟⲟⲧϥ.
Phonetic: peje is je ešōpe ountētn khrēma mpr-tī e-mēse, alla ma-tāau m-p-ete n-nētn jītou an ntootf.
Aramaic (Syriac): 'āmar īšu': 'en 'īth lkhūn ze-ū-zē lā thē-th-lūn lhūn b-re-ḇ-ī-thā, 'ellā ha-ḇ-ū lhūn l-man d-lā me-ph-nē lkhūn.

THE LEAVEN
Jesus's Words: "The kingdom of the Father is like a certain woman. She took a little leaven, concealed it in some dough, and made it into large loaves. Let him who has ears hear."

Sahidic Coptic: ⲧⲙⲛⲧⲣⲣⲟ ⲙⲡⲉⲓⲱⲧ ⲉⲥⲧⲛⲧⲱⲛ ⲉⲟⲩⲥⲁⲓⲙⲉ, ⲁⲥⲭⲓ ⲛⲟⲩⲕⲟⲩⲓ ⲙⲃⲃⲏ ⲁⲥⲁⲟⲡϥ ⲁⲛ ⲟⲩⲟⲩⲱⲩⲙ, ⲁⲥⲧⲁⲙⲓⲟϥ ⲛⲁⲉⲛⲛⲟⲩ ⲛⲟⲉⲓⲕ. ⲡⲉⲧⲉⲟⲩⲛ ⲙⲁⲁⲭⲉ ⲙⲙⲟϥ ⲙⲁⲣⲉϥⲥⲱⲧⲙ.
Phonetic: t-mentrro m-p-eiōt estntōn e-ou-shime, as-jī n-ou-koui m-bbē as-hopf hn ou-ouōšm, as-tamiof n-hen-noč n-oeik. pete-oun maaje mmof maref-sōtm.
Aramaic (Syriac): dāmyā malkūthā d-abbā l-’at-thā d-ša-q-lath qalīl kh-mī-rā, wa-ṭ-ša-thē b-lay-šā, wa-‘-ḇa-ḏath lēh laḥ-mā ra-ḇ-ā. man d-’īth lēh 'eḏnē neš-ma‘.

THE JAR OF MEAL

Jesus’s Words: "The kingdom of the [Father] is like a certain woman who was carrying a jar full of meal. While she was walking on the road, still some distance from home, the handle of the jar broke and the meal emptied out behind her on the road. She did not know it; she had noticed no accident. When she reached her house, she set the jar down and found it empty."
Sahidic Coptic: ⲧⲙⲛⲧⲣⲣⲟ ⲉⲥⲧⲛⲧⲱⲛ ⲉⲟⲩⲥⲁⲓⲙⲉ ⲉⲥϥⲓ ⲥⲁ ⲟⲩⲕⲁⲗⲁⲥⲉ ⲉϥⲙⲉⲥ ⲛⲛⲟⲉⲓⲧ. ⲉⲥⲙⲟⲟⲩⲉ ⲥⲓ ⲧⲉⲥⲓⲏ ⲉⲥⲟⲩⲏⲩ ⲉⲃⲟⲗ, ⲁ ⲡⲙⲁⲁⲭⲉ ⲙⲡⲕⲁⲗⲁⲥⲉ ⲟⲩⲱⲩⲥ, ⲁ ⲡⲛⲟⲉⲓⲧ ⲡⲱⲛ ⲉⲃⲟⲗ ⲥⲓ ⲡⲁⲥⲟⲩ ⲙⲛⲟⲥ ⲥⲓ ⲧⲉⲥⲓⲏ. ⲙⲡⲉⲥⲉⲓⲙⲉ, ⲙⲡⲉⲥⲉⲓⲙⲉ ⲉⲡⲥⲓⲥⲉ. ⲛⲧⲉⲣⲉⲥⲡⲱⲥ ⲉⲡⲉⲥⲏⲓ, ⲁⲥⲕⲁ ⲡⲕⲁⲗⲁⲥⲉ ⲉⲡⲉⲥⲏⲧ, ⲁⲥⲥⲉ ⲉⲣⲟϥ ⲉϥⲱⲟⲩⲉⲓⲧ.
Phonetic: t-mentrro estntōn e-ou-shime es-fi ha ou-kalahe ef-meh n-noeit. es-moošē hi te-hiē es-ouēu ebol, a p-maaje m-p-kalahe ouōšs, a p-noeit pōn ebol hi pahou mmos hi te-hiē. mpes-eime, mpes-eime e-p-hise. nteres-pōh e-pes-ēi, as-ka p-kalahe e-p-esēt, as-he erof ef-šoueit.
Aramaic (Syriac): dāmyā malkūthā l-’at-thā d-šā-q-lā hwath mā-’ūnā d-ma-lē qam-ḥā. wa-mā d-rā-ḏ-yā hwath b-’ūr-khā d-ra-ḥ-ī-qā, 'e-th-th-ḇar 'eḏ-nā d-mā-’ūnā, wa-'e-th-’e-š-eḏ qam-ḥā b-’ath-rā d-’ūr-khā. wa-lā ī-ḏa‘-th, wa-lā 'e-r-ḡa-šath b-ḥu-š-rā. mā d-’e-thāth l-bay-thā, 'ā-qī-math mā-’ūnā wa-’e-š-k-ḥath lēh d-sa-pīq.

THE ASSASSIN

Jesus’s Words: "The kingdom of the Father is like a certain man who wanted to kill a powerful man. In his own house he drew his sword and stuck it into the wall in order to find out whether his hand could carry through. Then he slew the powerful man."
Sahidic Coptic: ⲧⲙⲛⲧⲣⲣⲟ ⲙⲡⲉⲓⲱⲧ ⲉⲥⲧⲛⲧⲱⲛ ⲉⲟⲩⲣⲱⲙⲉ ⲉϥⲟⲩⲱⲩ ⲉⲙⲟⲩⲟⲩⲧ ⲛⲟⲩⲣⲱⲙⲉ ⲛϫⲱⲱⲣⲟ. ⲁϥⲧⲱⲕⲙ ⲛⲧⲉϥⲥⲛϥⲉ ϩⲙ ⲡⲉϥⲏⲓ ⲁϥⲧⲟⲕⲥ ⲉⲡϫⲟ. ϫⲉⲕⲁⲁⲥ ⲉϥⲉⲉⲓⲙⲉ ϫⲉ ⲉⲣⲉ ⲧⲉϥⲥⲓϫ ⲛⲁⲙⲟⲩⲛ ⲉⲃⲟⲗ. ⲧⲟⲧⲉ ⲁϥⲙⲟⲩⲟⲩⲧ ⲙⲡⲣⲱⲙⲉ ⲛϫⲱⲱⲣⲟ.
Phonetic: t-mentrro m-p-eiōt estntōn e-ou-rōme ef-ouōš e-mouout n-ou-rōme n-jōōr. af-tōkm n-tef-sēfe hm pef-ēi af-toks e-p-jo. jekaas efe-eime je ere tef-čij na-moun ebol. tote af-mouout m-p-rōme n-jōōr.
Aramaic (Syriac): dāmyā malkūthā d-abbā l-gaḇ-rā d-ṣā-ḇē hwa d-ne-q-ṭūl l-gaḇ-rā ḥay-l-tha-nā. b-bay-thēh š-maṭ say-pēh wa-n-kh-sy b-’e-s-ṭū-kh-ā, d-ne-ḏa‘ 'en meš-ka-ḥā 'ī-ḏēh l-me-m-lā. hāy-dēn q-ṭal l-gaḇ-rā ḥay-l-tha-nā.

TRUE KINSHIP

Jesus’s Words: The disciples said to him, “Your brothers and your mother are standing outside.” He said to them, “Those here who do the will of my Father are my brothers and my mother. It is they who will enter the kingdom of my Father."
Sahidic Coptic: ⲡⲉϫⲁⲩ ⲛⲁϥ ⲛⲥⲓ ⲙⲛⲁⲑⲏⲧⲏⲥ ϫⲉ ⲛⲉⲕⲥⲛⲏⲩ ⲙⲛ ⲧⲉⲕⲙⲁⲁⲩ ⲉⲣⲁⲧⲟⲩ ⲙⲡⲥⲁ ⲛⲃⲟⲗ. ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲛⲉⲧⲙⲡⲉⲓⲙⲁ ⲉⲧⲉⲓⲣⲉ ⲙⲡⲟⲩⲱⲩ ⲙⲡⲁⲓⲱⲧ, ⲛⲁⲓ ⲛⲉ ⲛⲁⲥⲛⲏⲩ ⲁⲩⲱ ⲧⲁⲙⲁⲁⲩ. ⲛⲁⲓ ⲛⲉ ⲉⲧⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲙⲡⲁⲓⲱⲧ.
Phonetic: pejau naf nči m-mathētēs je nek-snēu mn tek-maau eratou m-p-sa n-bol. pejaf nau je net-m-pei-ma et-eire m-p-ouōš m-p-aiōt, nai ne na-snēu auō ta-maau. nai ne etna-bōk ehoun e-t-mentrro m-p-aiōt.
Aramaic (Syriac): 'ām-rīn lēh tal-mī-ḏē: 'a-ḥay-k wa-’em-māk qā-mīn l-bar. 'āmar lhūn: hā-n-ūn d-b-’ath-rā hā-nā d-‘ā-ḇ-ḏīn ṣeb-yā-nēh d-abbā, hā-n-ūn ennūn 'a-ḥay wa-’em-my. hā-n-ūn ennūn d-ne‘-lūn l-malkūthā d-abbā.

RENDER UNTO CAESAR

Jesus’s Words: They showed Jesus a gold coin and said to him, “Caesar’s men demand taxes from us.” He said to them, “Give Caesar what belongs to Caesar, give God what belongs to God, and give me what is mine."
Sahidic Coptic: ⲁⲩⲧⲥⲁⲃⲉ ⲓⲥ ⲉⲟⲩⲛⲟⲩϩⲓⲥⲛⲁ ⲛⲛⲟⲩⲃ, ⲡⲉϫⲁⲩ ⲛⲁϥ ϫⲉ ⲛⲉⲧⲛ ⲕⲁⲓⲥⲁⲣ ⲥⲉⲁⲓⲧⲉⲓ ⲙⲙⲟⲛ ⲛⲛⲉⲩⲧⲉⲗⲟⲥ. ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲛⲁ ⲛⲁ ⲕⲁⲓⲥⲁⲣ ⲛⲛⲁ ⲕⲁⲓⲥⲁⲣ, ⲁⲩⲱ ⲛⲁ ⲛⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲛⲁ ⲡⲛⲟⲩⲧⲉ, ⲁⲩⲱ ⲡⲉⲧⲉⲡⲱⲓ ⲡⲉ ⲛⲁⲧⲁⲁϥ ⲛⲁⲓ.

Phonetic: au-tsabe is e-ou-noumisma n-noub, pejau naf je net-n-kaisar se-aitei mmon n-neu-telos. pejaf nau je ma na-kaisar n-na-kaisar, auō ma na p-noute n-na p-noute, auō pete-pōi pe ma-tāaf nai.
Aramaic (Syriac): ḥaw-w-yūn l-īšu‘ dī-nā-rā d-ḏa-h-ḇā, wa-’ām-rīn lēh: 'ay-lēn d-qē-sar šā-’līn lan kes-pā d-me-ḏat-thā. 'āmar lhūn: ha-ḇ-ū d-qē-sar l-qē-sar, wa-ha-ḇ-ū d-’a-lā-hā l-’a-lā-hā, wa-mānā d-ḏīl-y hū ha-ḇ-ū lī.

HATE AND LOVE
Jesus’s Words: "Whoever does not hate his [father] and his mother as I do cannot become a [disciple] to me. And whoever does [not] love his father and his mother as I do cannot become a [disciple] to me. For my mother [gave me falsehood], but [my] true [mother] gave me life."
Sahidic Coptic: ⲡⲉⲧⲉⲙⲉϥⲙⲟⲥⲧⲉ ⲙⲡⲉϥⲉⲓⲱⲧ ⲙⲛ ⲧⲉϥⲙⲁⲁⲩ ⲛⲧϩⲉ ⲉⲧⲉⲓⲉⲓⲣⲉ ⲙⲙⲟⲥ, ⲛⲁⲯⲯⲱⲡⲉ ⲛⲁⲓ ⲁⲛ ⲙⲙⲁⲑⲏⲧⲏⲥ. ⲁⲩⲱ ⲡⲉⲧⲉⲙⲉϥⲙⲉⲣⲉ ⲡⲉϥⲉⲓⲱⲧ ⲙⲛ ⲧⲉϥⲙⲁⲁⲩ ⲛⲧϩⲉ ⲉⲧⲉⲓⲉⲓⲣⲉ ⲙⲙⲟⲥ, ⲛⲁⲯⲯⲱⲡⲉ ⲛⲁⲓ ⲁⲛ ⲙⲙⲁⲑⲏⲧⲏⲥ. ⲧⲁⲙⲁⲁⲩ ⲅⲁⲣ ⲉⲛⲧⲁϩⲙⲓⲥⲉ ⲙⲙⲟⲓ ⲁϩⲧ ⲛⲁⲓ ⲙⲡⲙⲟⲩ, ⲧⲁⲙⲁⲁⲩ ⲇⲉ ⲙⲙⲉ ⲁϩⲧ ⲛⲁⲓ ⲙⲡⲱⲛϩ.
Phonetic: pete-mef-moste m-pef-eiōt mn tef-maau n-the et-eieire mmos, naš-šōpe nai an m-mathētēs. auō pete-mef-mere pef-eiōt mn tef-maau n-the et-eieire mmos, naš-šōpe nai an m-mathētēs. ta-maau gar entas-mise mmoi as-tī nai m-p-mou, ta-maau de m-me as-tī nai m-p-ōnh.
Aramaic (Syriac): man d-lā sā-nē l-abb-ūhy wa-l-’em-mēh 'aykh d-’ā-ḇeḏ 'anā, lā meš-kaḥ d-ne-h-wē lī tal-mī-ḏā. wa-man d-lā rā-ḥe-m l-abb-ūhy wa-l-’em-mēh 'aykh d-’ā-ḇeḏ 'anā, lā meš-kaḥ d-ne-h-wē lī tal-mī-ḏā. 'em-my gēr d-ya-l-ḏath lī ya-h-ḇath lī mauthā, 'em-my dên d-quš-ṭā ya-h-□ath lī ḥay-yē.

PHARISEES AND DOGS
Jesus’s Words: "Woe to the Pharisees, for they are like a dog sleeping in the manger of oxen, for neither does he eat nor does he let the oxen eat."
Sahidic Coptic: ⲟⲩⲟⲉⲓ ⲛⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ, ϫⲉ ⲥⲉⲧⲛⲧⲱⲛ ⲉⲟⲩⲟⲩϩⲟⲣ ⲉϥⲛϰⲟⲧϰ ϩⲓϫⲛ ⲟⲩⲟⲩⲟⲙϥ ⲛⲉϩⲉ, ϫⲉ ⲟⲩⲇⲉ ⲙⲉϥⲟⲩⲱⲙ, ⲟⲩⲇⲉ ⲙⲉϥϰⲁ ⲛⲉϩⲉ ⲉⲟⲩⲱⲙ.
Phonetic: ouoei n-ne-pharisaios, je se-tntōn e-ou-ouhor ef-nkotk hijn ou-ouomf n-ehe, je oude mef-ouōm, oude mef-ka n-ehe e-ouōm.
Aramaic (Syriac): wāy l-pha-rī-šē, d-ḏā-m-yīn l-kal-ḇā d-ḏā-mek b-’ūr-yā d-thaū-rē, d-lā hū 'ā-kh-el wa-lā l-thaū-rē šā-ḇeq d-nē-kh-lūn.

THE BURGLAR
Jesus’s Words: "Fortunate is the man who knows where the burglars will enter, so that he may rise, muster his domain, and arm himself before they invade."
Sahidic Coptic: ⲛⲁⲓⲁⲧϥ ⲙⲡⲣⲱⲙⲉ ⲉⲧⲉⲓⲙⲉ ϫⲉ ⲛⲁⲯ ⲙⲙⲁ ⲛⲥⲟⲛⲉ ⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲛϩⲏⲧϥ, ϫⲉⲕⲁⲁⲥ ⲉϥⲉⲧⲱⲟⲩⲛ ⲛϥⲥⲱⲟⲩϩ ⲙⲡⲉϥⲕⲟⲥⲙⲟⲥ, ⲛϥⲙⲟⲣϥ ⲙⲡⲁⲧⲉⲩⲃⲱⲕ ⲉϩⲟⲩⲛ ϣⲁⲣⲟϥ.
Phonetic: naiatf m-p-rōme et-eime je naš m-ma n-sone na-bōk ehoun n-hētf, jekaas efe-tōoun nf-sōouh m-pef-kosmos, nf-morf mpat-eu-bōk ehoun šarof.
Aramaic (Syriac): ṭū-ḇay-hy l-gaḇ-rā d-yā-ḏa‘ 'e-math 'ā-th-ēn gan-nā-ḇē, d-nē-qūm wa-n-khan-neš mānaw wa-ne-kh-zūq q-ḏām d-nē-th-ūn l-wāthēh.

FASTING AND PRAYER
Jesus’s Words: They said to Jesus, “Come, let us pray today and let us fast.” Jesus said, “What is the sin that I have committed, or wherein have I been defeated? But when the bridegroom leaves the bridal chamber, then let them fast and pray."
Sahidic Coptic: ⲡⲉϫⲁⲩ ϫⲉ ⲁⲛⲏⲉⲓⲧⲛ ⲙⲁⲣⲉⲛⲯⲗⲏⲗ ⲙⲡⲟⲟⲩ ⲁⲩⲱ ⲙⲁⲣⲉⲛⲛⲏⲥⲧⲉⲩⲉ. ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲁⲯ ⲡⲉ ⲡⲛⲟⲃⲉ ⲉⲛⲧⲁⲓⲁⲁϥ, ⲏ ϩⲛ ⲟⲩ ⲁⲩⲃⲟⲧⲡⲧ. ⲁⲗⲗⲁ ϩⲟⲧⲁⲛ ⲉⲣⲯⲁⲛ ⲡⲛⲩⲙⲫⲓⲟⲥ ⲉⲓ ⲉⲃⲟⲗ ϩⲙ ⲡⲙⲁ ⲛⲯⲉⲗⲉⲉⲧ, ⲧⲟⲧⲉ ⲙⲁⲣⲉⲩⲛⲏⲥⲧⲉⲩⲉ ⲁⲩⲱ ⲙⲁⲣⲉⲩⲯⲗⲏⲗ.
Phonetic: pejau je amēeitn maren-šlēl m-poou auō maren-nēsteue. peje is je aš pe p-nobe entai-aaf, ē hn ou au-čotpt. alla hotan eršan p-numphios ei ebol hm p-ma n-šeleet, tote mareu-nēsteue auō mareu-šlēl.

Aramaic (Syriac): 'ām-rīn lēh: thā ne-ṣ-al-lē yaū-mā wa-n-ṣūm. 'āmar īšu‘: mānā hū kh-ṭī-thā d-‘a-ḇ-ḏeth, 'āw b-mānā 'e-th-z-kīth? 'ellā mā d-nē-p-ūq ḥath-nā men ḡ-nō-nā, hāy-dēn ne-ṣū-mūn wa-ne-ṣa-l-lūn.

SON OF A HARLOT

Jesus's Words: "Whoever knows the father and the mother will be called the son of a harlot."

Sahidic Coptic: ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲡⲉⲧⲛⲁϲⲟⲩⲱⲛ ⲡⲉⲓⲱⲧ ⲙⲛ ⲧⲙⲁⲁⲩ, ϲⲉⲛⲁⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ ⲡϣⲏⲣⲉ ⲛⲟⲩⲡⲟⲣⲛⲏ.

Phonetic: pet-na-souōn p-eiōt mn t-maau, sena-moute erof je p-šēre n-ou-pornē.

Aramaic (Syriac): 'āmar īšu‘: man d-yā-ḏa‘ l-abbā wa-l-’em-mā, ne-th-q-rē breh d-za-n-y-thā.

TWO INTO ONE

Jesus's Words: "When you make the two one, you will become the sons of man, and when you say, 'Mountain, move away,' it will move away."

Sahidic Coptic: ϩⲟⲧⲁⲛ ⲉⲧⲉⲧⲛϣⲁⲛⲣ ⲡⲉϲⲛⲁⲩ ⲟⲩⲁ, ⲧⲉⲧⲛⲁϣⲱⲡⲉ ⲛϣⲏⲣⲉ ⲙⲡⲣⲱⲙⲉ, ⲁⲩⲱ ⲉⲧⲉⲧⲛϣⲁⲛϫⲟⲟⲥ ⲙⲡⲧⲟⲟⲩ ϫⲉ ⲡⲱⲱⲛⲉ ⲉⲃⲟⲗ, ϥⲛⲁⲡⲱⲱⲛⲉ.

Phonetic: hotan etetn-šanr pe-snau oua, tetna-šōpe n-šēre m-p-rōme, auō etetn-šanjoos m-p-toou je pōōne ebol, f-napōōne.

Aramaic (Syriac): mā d-‘a-ḇ-ḏīn antūn l-thrayn ḥaḏ, thē-th-wūn bnay nāšā, wa-’en thē-m-rūn l-ṭūrā: 'e-th-ša-n-ī men khā, wa-ne-th-ša-n-ē.

THE LOST SHEEP

Jesus's Words: "The kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine and looked for that one until he found it. When he had gone to such trouble, he said to the sheep, 'I care for you more than the ninety-nine."

Sahidic Coptic: ⲧⲙⲛⲧⲣⲣⲟ ⲉⲥⲧⲛⲧⲱⲛ ⲉⲟⲩϣⲱⲥ ⲉⲟⲩⲛⲧⲁϥ ⲙⲙⲁⲩ ⲛϣⲉ ⲛⲉⲥⲟⲟⲩ. ⲁ ⲟⲩⲁ ⲡⲱⲣⲙ ⲉⲃⲟⲗ ⲛϩⲏⲧⲟⲩ ⲡⲉⲧⲛⲟⲩ, ⲁϥⲕⲱ ⲛⲥⲱϥ ⲙⲡⲩⲓⲥⲧⲁⲩⲓⲥ ⲁϥϣⲓⲛⲉ ⲛⲥⲁ ⲡⲟⲩⲁ ϣⲁⲛⲧϥⲉ ⲉⲣⲟϥ. ⲛⲧⲉⲣⲉϥϩⲓⲥⲉ ⲡⲉϫⲁϥ ⲙⲡⲉⲥⲟⲟⲩ ϫⲉ ⲧⲓⲙⲉ ⲉⲣⲟⲕ ⲉϩⲟⲩⲉ ⲡⲩⲓⲥⲧⲁⲩⲓⲥ.

Phonetic: t-mentrro estntōn e-ou-šōs eountaf mmau n-še n-esoou. a oua pōrm ebol n-hētou pet-noč, af-kō nsōf m-p-psistapsis af-šine nsa p-oua šantf-he erof. ntere-f-hise pejaf m-pe-soou je ti-me erok ehoue p-psistapsis.

Aramaic (Syriac): dāmyā malkūthā l-rā-‘yā d-’īth hwa lēh mā’ā ‘e-r-ḇē. wa-’e-th-‘-ṯa-y ḥaḏ men-hūn d-ra-ḇ hwa. š-ḇa-q l-the-š-‘īn wa-the-š-‘ā wa-ḇ-ṣā l-hāw ḥaḏ ‘a-ḏammā d-’e-š-k-ḥēh. wa-mā d-’e-th-‘al-al, 'āmar l-’emrā: rā-ḥe-m 'anā lāk ya-thīr men the-š-‘īn wa-the-š-‘ā.

DRINKING FROM MY MOUTH

Jesus's Words: "Whoever drinks from my mouth will become like me; I myself shall become that person, and the hidden things will be revealed to him."

Sahidic Coptic: ⲡⲉⲧⲛⲁϲⲱ ⲉⲃⲟⲗ ϩⲛ ⲧⲁⲧⲁⲡⲣⲟ ϥⲛⲁϣⲱⲡⲉ ⲛⲧⲁϩⲉ, ⲁⲛⲟⲕ ϩⲱ ⲑⲛⲁϣⲱⲡⲉ ⲙⲙⲟϥ, ⲁⲩⲱ ⲛⲉⲧϩⲏⲡ ⲛⲁⲟⲩⲱⲛϩ ⲛⲁϥ ⲉⲃⲟⲗ.

Phonetic: pet-na-sō ebol hn ta-tapro f-naš-šōpe n-ta-he, anok hō ti-naš-šōpe mmof, auō net-hēp na-ouōnh naf ebol.

Aramaic (Syriac): man d-neš-thē men pū-my nē-th-wē 'aykh d-’īthay, wa-’anā nē-th-wē hū, wa-ṭ-šay-yā ne-th-g-lyūn lēh.

THE TREASURE IN THE FIELD

Jesus's Words: "The kingdom is like a man who had a treasure hidden in his field without knowing it. And [after] he died, he left it to his son. The son did not know (about it), and he took over that field and sold it. And the one who bought it went plowing and found the treasure. He began to lend money at interest to whomever he wished."

Sahidic Coptic: ⲧⲙⲛⲧⲣⲣⲟ ⲉⲥⲧⲛⲧⲱⲛ ⲉⲟⲩⲣⲱⲙⲉ ⲉⲟⲩⲛⲟⲩⲁϩⲟ ϩⲛⲏ ϩⲙ ⲡⲉϥϲⲱϣⲉ ⲉⲛϥϲⲟⲟⲩⲛ ⲙⲛⲟϥ ⲁⲛ. ⲁⲩⲱ ⲛⲧⲉⲣⲉϥⲙⲟⲩ ⲁϥⲕⲁⲁϥ ⲙⲡⲉϥϣⲏⲣⲉ. ⲡϣⲏⲣⲉ ⲙⲡⲉϥⲉⲓⲙⲉ, ⲁϥϫⲓ ⲙⲡⲥⲱϣⲉ ⲉⲧⲙⲙⲁⲩ ⲁϥⲧⲁⲁϥ ⲉⲃⲟⲗ. ⲁⲩⲱ ⲡⲉⲛⲧⲁϥϣⲟⲡϥ ⲁϥⲉⲓ ⲁϥⲥⲕⲁⲓ, ⲁϥϩⲉ ⲉⲡⲁϩⲟ. ⲁϥⲁⲣϫⲉⲓ ⲛⲧ ϫⲣⲏⲙⲁ ⲉⲙⲏⲥⲉ ⲛⲛⲉⲧϥⲟⲩⲱϣⲟⲩ.

Phonetic: t-mentrro estntōn e-ou-rōme e-ou-nou-aho hēp hm pef-sōše enf-sooun mmof an. auō ntere-f-mou af-kāaf m-pef-šēre. p-šēre mpe-f-eime, af-jī m-p-sōše etmmau af-tāaf ebol. auō pent-af-šopf af-ei af-skai, af-he e-p-aho. af-arkhei n-tī khrēma e-mēse n-netf-ouōšou.

Aramaic (Syriac): dāmyā malkūthā l-gaḇ-rā d-’īth hwa lēh sī-m-thā ṭ-šī-thā b-qa-r-ī-thēh wa-lā yā-ḏa‘ hwa. wa-mā d-mīth š-ḇa-q l-breh. wa-breh lā yā-ḏa‘ hwa, wa-ne-s-aḇ l-qa-r-ī-thā wa-za-ḇ-nāh. wa-man d-ze-ḇ-nāh 'thā wa-r-ḏā, wa-’e-š-k-ḥ sī-m-thā. wa-ša-r-ī d-ne-th-el ze-ū-zē b-re-ḇ-ī-thā l-’ay-lēn d-ṣā-ḇē hwa.

RENUNCIATION OF THE WORLD

Jesus’s Words: "Whoever has found the world and become rich, let him renounce the world."

Sahidic Coptic: ⲡⲉⲧⲁϥϩⲉ ⲉⲡⲕⲟⲥⲙⲟⲥ ⲁϥⲣ-ⲣⲙⲙⲁⲟ, ⲙⲁⲣⲉϥⲁⲣⲛⲁ ⲙⲡⲕⲟⲥⲙⲟⲥ.

Phonetic: pet-af-he e-p-kosmos af-r-rmmao, maref-arna m-p-kosmos.

Aramaic (Syriac): man d-’e-š-k-ḥ l-’ā-l-mā wa-’e-th-‘at-thar, ne-š-thar-rā men ’ā-l-mā.

THE LIVING FROM THE LIVING

Jesus’s Words: "The heavens and the earth will roll up in your presence, and whoever is living from the living one will not see death. Does not Jesus say, 'Whoever has found himself, of him the world is not worthy'?"

Sahidic Coptic: ⲥⲉⲛⲁⲕⲱⲗ ⲛⲛⲙⲡⲛⲩⲉ ⲙⲛ ⲡⲕⲁϩ ⲙⲡⲉⲧⲛⲙⲧⲟ ⲉⲃⲟⲗ, ⲁⲩⲱ ⲡⲉⲧⲟⲛϩ ⲉⲃⲟⲗ ϩⲙ ⲡⲉⲧⲟⲛϩ ⲛⲛⲉϥⲛⲁⲩ ⲉⲡⲙⲟⲩ. ⲙⲏ ⲓⲥ ϫⲱ ⲙⲙⲟⲥ ⲁⲛ ϫⲉ ⲡⲉⲧⲁϥϩⲉ ⲉⲣⲟϥ ⲟⲩⲁⲁϥ, ⲡⲕⲟⲥⲙⲟⲥ ⲙⲡⲯⲁ ⲙⲙⲟϥ ⲁⲛ.

Phonetic: sena-kōl n-n-m-pēue mn p-kah m-petn-mto ebol, auō pet-onh ebol hm pet-onh nnef-nau e-p-mou. mē is jō mmos an je pet-af-he erof ouaaf, p-kosmos m-p-ša mmof an.

Aramaic (Syriac): ne-th-k-r-khūn šmayyā wa-’ar-‘ā l-qaḏ-māy-khūn, wa-man d-ḥay men ḥay-yā lā ne-ḥ-zē mauthā. mā 'ā-mar īšu‘: man d-’e-š-k-ḥ l-napšēh, lā šā-wē lēh ’ā-l-mā.

FLESH AND SOUL

Jesus’s Words: "Woe to the flesh that depends on the soul; woe to the soul that depends on the flesh."

Sahidic Coptic: ⲟⲩⲟⲉⲓ ⲛⲧⲥⲁⲣⲝ ⲉⲧⲁⲯⲉ ⲉⲧⲉⲯⲩⲭⲏ. ⲟⲩⲟⲉⲓ ⲛⲧⲉⲯⲩⲭⲏ ⲉⲧⲁⲯⲉ ⲉⲧⲥⲁⲣⲝ.

Phonetic: ouoei n-t-sarx et-ašē e-te-psukhē. ouoei n-te-psukhē et-ašē e-t-sarx.

Aramaic (Syriac): wāy l-ḇe-s-rā d-sa-mīkh ‘al nap-šā. wāy l-nap-šā d-sa-mī-khā ‘al ḇe-s-rā.

WHEN WILL THE KINGDOM COME?

Jesus’s Words: His disciples said to him, “When will the kingdom come?” [Jesus said,] “It will not come by watching for it. It will not be said, "Look, here!" or "Look, there!" Rather, the Father’s kingdom is spread out upon the earth, and people do not see it."

Sahidic Coptic: ⲡⲉϫⲉ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲛⲁϥ ϫⲉ ⲁⲯ ⲙⲡⲛⲁⲩ ⲉⲧⲉ ⲧⲙⲛⲧⲣⲣⲟ ⲛⲁⲓ. ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲛⲉⲥⲛⲏⲩ ⲁⲛ ϩⲛ ⲟⲩⲥⲱⲯⲧ ⲉⲃⲟⲗ. ⲛⲛⲉⲩϫⲟⲟⲥ ϫⲉ ⲉⲓⲥ ϩⲙⲛⲧⲉ ⲡⲉⲓⲙⲁ ⲏ ⲉⲓⲥ ϩⲙⲛⲧⲉ ⲡⲏⲙⲁ, ⲁⲗⲗⲁ ⲧⲙⲛⲧⲣⲣⲟ ⲙⲡⲉⲓⲱⲧ ⲥⲡⲱⲣⲯ ⲉⲃⲟⲗ ϩⲓϫⲏ ⲡⲕⲁϩ, ⲁⲩⲱ ⲛⲣⲱⲙⲉ ⲛⲁⲩ ⲉⲣⲟⲥ ⲁⲛ.

Phonetic: peje nef-mathētēs naf je aš m-pnau ete t-mentrro na-ei. pejaf nau je nes-nēu an hn ou-čōšt ebol. nneu-joos je eis hēēte peima ē eis hēēte pēma, alla t-mentrro m-p-eiōt spōrš ebol hijm p-kah, auō n-rōme nau eros an.

Aramaic (Syriac): 'ām-rīn lēh tal-mī-ḏē: 'e-math 'ā-th-yā malkūthā? 'āmar lhūn: lā 'ā-th-yā b-šū-kh-ā-yā. wa-lā nē-m-rūn: hā hā-khā, 'āw hā thammān. 'ellā malkūthā d-abbā p-rī-sā ‘al ’ar-‘ā, wa-bnay nāšā lā ḥā-zēn lāh.

MARY AND THE MALE

Jesus’s Words: Simon Peter said to them, “Let Mary leave us, for women are not worthy of life.” Jesus said, “I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven."

Sahidic Coptic: ⲡⲉϫⲉ ⲥⲓⲙⲱⲛ ⲡⲉⲧⲣⲟⲥ ⲛⲁⲩ ϫⲉ ⲙⲁⲣⲉ ⲙⲁⲣⲓϩⲁⲙ ⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧⲛ, ϫⲉ ⲛⲥϩⲓⲛⲉ ⲙⲡⲯⲁ ⲁⲛ ⲙⲡⲱⲛϩ. ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲉⲓⲥ ϩⲙⲛⲧⲉ ⲁⲛⲟⲕ ϯⲛⲁⲥⲟⲕⲥ ϫⲉⲕⲁⲁⲥ ⲉⲓⲉⲁⲁⲥ ⲛϩⲟⲟⲩ, ϫⲉⲕⲁⲁⲥ ⲉⲥⲉⲩⲱⲡⲉ ϩⲱⲱⲥ ⲛⲟⲩⲡⲛⲉⲩⲙⲁ ⲉϥⲟⲛϩ ⲉϥⲉⲓⲛⲉ ⲙⲙⲱⲧⲛ ⲛⲓϩⲟⲟⲩ. ϫⲉ ⲥϩⲓⲛⲉ ⲛⲓⲙ ⲉⲥⲛⲁⲁⲁⲥ ⲛϩⲟⲟⲩ ⲥⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲛⲙⲡⲛⲩⲉ.

Phonetic: peje simōn petros nau je mare mariham ei ebol n-hētn, je n-shime mpša an m-p-ōnh. peje is je eis hēēte anok ti-na-soks jekaas eie-aas n-hoou, jekaas ese-šōpe hōōs n-ou-pneuma ef-onh ef-eine mmōtn ni-hoou. je shime nim esna-aas n-hoou sna-bōk ehoun e-t-mentrro n-m-pēue.

Aramaic (Syriac): 'āmar lhūn šem-ʻūn kē-p-ā: ne-p-qā men-an mar-yam, meṭul d-ne-šē lā šā-w-yān l-ḥay-yē. 'āmar īšuʻ: hā 'anā ne-ḡ-dāh d-ʼe-ʻ-ḇ-ḏāh ḏek-rā, d-thē-th-wē hā-kh-wāth-khūn rūḥā ḥay-thā. khul 'at-thā gēr d-ʻā-ḇ-ḏā nap-šāh ḏek-rā, neʻ-lā l-malkūthā d-šmayyā.

The Gospel of Philip

THE FATHER AND THE SON (55:23–24)
Jesus's Words: "The Father is a hidden being, but he is revealed through the Son."
Sahidic Coptic: ⲡⲉⲓⲱⲧ ⲟⲩⲁ ⲉϥϩⲏⲡ ⲡⲉ, ⲁⲗⲗⲁ ϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ϩⲓⲧⲙ ⲡϣⲏⲣⲉ.
Phonetic: p-eiōt oua ef-hēp pe, alla f-ouōnh ebol hitm p-šēre.
Aramaic (Syriac): abbā ḥaḏ d-ṭ-šē hū, 'ellā ne-th-g-lē b-yaḏ breh.

THE WORLD AND THE RESURRECTION (56:18–19)
Jesus's Words: "Those who say that the Lord died first and (then) rose up are in error, for he rose up first and (then) died."
Sahidic Coptic: ⲛⲉⲧϫⲱ ⲙⲛⲟⲥ ϫⲉ ⲁ ⲡϫⲟⲉⲓⲥ ⲙⲟⲩ ⲛϣⲟⲣⲡ ⲁⲩⲱ ⲁϥⲧⲱⲟⲩⲛ, ⲥⲉⲡⲗⲁⲛⲁ. ⲁϥⲧⲱⲟⲩⲛ ⲅⲁⲣ ⲛϣⲟⲣⲡ ⲁⲩⲱ ⲁϥⲙⲟⲩ.
Phonetic: net-jō mmos je a p-joeis mou n-šorp auō af-tōoun, se-plana. af-tōoun gar n-šorp auō af-mou.
Aramaic (Syriac): 'aylēn d-'ām-rīn d-mār-y mīth l-quḏ-mīn wa-qām, ṭā-'ēn ennūn. qām gēr l-quḏ-mīn wa-mīth.

THE PEARL IN THE MUD (58:14–15)
Jesus's Words: "If a pearl is thrown into the mud, it does not become greatly despised, nor if it is anointed with balsam oil does it become more precious. But it has its value in the eyes of its owner always."
Sahidic Coptic: ⲉⲩϣⲁⲛⲛⲟⲩϫⲉ ⲛⲟⲩⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲉϩⲟⲩⲛ ⲉⲡⲟⲛⲉ, ⲙⲉϥϣⲱⲡⲉ ⲛⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲙⲛⲟϥ ⲉⲙⲁⲧⲉ, ⲟⲩⲇⲉ ⲉⲩϣⲁⲛⲧⲁϩⲥϥ ⲛⲟⲩⲛⲉϩ ⲛⲥⲧⲟⲓ, ⲙⲉϥϣⲱⲡⲉ ⲛⲧⲁⲉⲓⲟ ⲉϩⲟⲩⲉ ⲡⲉϥⲣⲏϣⲉ. ⲁⲗⲗⲁ ⲟⲩⲛⲧⲁϥ ⲙⲙⲁⲩ ⲛⲧⲉϥⲁⲍⲓⲁ ⲛⲛⲁϩⲣⲙ ⲡⲉⲧⲟⲩⲛⲧⲁϥϥ ⲛⲟⲩⲟⲉⲓϣ ⲛⲓⲙ.
Phonetic: eušan-nouje n-ou-margaritēs ehoun e-p-ome, mef-šōpe n-kataphronei mmof emate, oude eušan-tahsf n-ou-neh n-stoi, mef-šōpe n-taeio ehoue pef-rēše. alla ountaf mmau n-tef-axia n-nahrm pet-ountaf-f n-ouoeiš nim.
Aramaic (Syriac): 'en ne-š-ḏūn mar-ḡā-ny-thā l-s-yā-nā, lā ne-th-b-sar ya-thīr, wa-'p-lā 'en ne-th-m-šaḥ b-meš-ḥā d-ḇel-sān ne-th-ya-q-ar. 'ellā 'īth lāh tī-m-ū-thā l-qaḏ-m mārāh b-khul zaḇ-nā.

THE WORLD AND THE ARCHONS (59:18–20)
Jesus's Words: "The world came into being through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire."
Sahidic Coptic: ⲁ ⲡⲕⲟⲥⲙⲟⲥ ϣⲱⲡⲉ ⲉⲃⲟⲗ ϩⲓⲧⲛ ⲟⲩⲡⲁⲣⲁⲡⲧⲱⲙⲁ. ⲡⲉⲛⲧⲁϥⲧⲁⲙⲓⲟϥ ⲅⲁⲣ ⲁϥⲟⲩⲱϣ ⲉⲧⲁⲙⲓⲟϥ ⲛⲁⲧⲧⲁⲕⲟ ⲁⲩⲱ ⲛⲁⲧⲙⲟⲩ. ⲁϥϣⲱⲱⲧ ⲉⲡⲉϥⲟⲩⲱϣ.
Phonetic: a p-kosmos šōpe ebol hitn ou-paraptōma. pent-af-tamiof gar af-ouōš e-tamiof n-attako auō n-atmou. af-šōōt e-pef-ouōš.
Aramaic (Syriac): 'e-th-ḇ-rī 'ā-l-mā b-yaḏ ḥ-ṭī-thā. hāw gēr d-ḇa-r-yēhy ṣ-ḇā d-ne-ḇ-rēhy d-lā khā-ṣ-rā wa-ḏ-lā mā-y-thā. wa-ḥ-sar men ṣeb-yā-nēh.

THE SOWER AND THE SPIRIT (61:3–5)
Jesus's Words: "The sower went out, he filled his hand, and he cast it. Some of it fell on the road, some fell on the thorns, some fell on the rocks, and some fell on the good soil."
Sahidic Coptic: ⲁ ⲡⲣⲉϥϫⲟ ⲉⲓ ⲉⲃⲟⲗ, ⲁϥⲙⲟⲩϩ ⲛⲧⲉϥⲥⲓϫ, ⲁϥⲛⲟⲩϫⲉ. ⲁ ⲟⲩⲁ ϩⲉ ϩⲓ ⲧⲉϩⲓⲏ, ⲁ ⲟⲩⲁ ϩⲉ ⲉϫⲛ ⲛϣⲟⲛⲧⲉ, ⲁ ⲟⲩⲁ ϩⲉ ⲉϫⲛ ⲛⲉⲡⲉⲧⲣⲁ, ⲁ ⲟⲩⲁ ϩⲉ ⲉϫⲛ ⲡⲕⲁϩ ⲉⲛⲁⲛⲟⲩϥ.
Phonetic: a p-ref-jo ei ebol, af-mouh n-tef-čij, af-nouje. a oua he hi te-hiē, a oua he ejn n-šonte, a oua he ejn ne-petra, a oua he ejn p-kah enanouf.
Aramaic (Syriac): n-pa-q zā-rū-'ā, ma-lē 'ī-ḏēh, wa-z-ra'. ḥaḏ n-pa-l 'al 'ūr-khā, wa-ḥaḏ n-pa-l b-gaū kū-ḇē, wa-ḥaḏ n-pa-l 'al šū-'ā, wa-ḥaḏ n-pa-l 'al 'ar-'ā ṭāḇ-thā.

THE HOLY KISS (63:34–36)
Jesus's Words: "For it is from a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace which is in each other."
Sahidic Coptic: ⲉⲃⲟⲗ ϩⲓⲧⲛ ⲟⲩⲁⲥⲡⲁⲥⲙⲟⲥ ⲅⲁⲣ ⲉⲣⲉ ⲛⲉⲧⲧⲏⲕ ⲉⲃⲟⲗ ⲛⲁⲱⲱ ⲁⲩⲱ ⲛⲥⲉϫⲡⲟ. ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲛ ϩⲱⲱⲛ ⲧⲉⲛϯ-ⲡⲓ ⲉⲣⲛ ⲛⲉⲛⲉⲣⲏⲩ. ⲧⲉⲛϫⲓ ⲛⲟⲩⲱⲱ ⲉⲃⲟⲗ ϩⲙ ⲡⲉϩⲙⲟⲧ ⲉⲧϣⲟⲟⲡ ϩⲛ ⲛⲉⲛⲉⲣⲏⲩ.

Phonetic: ebol hitn ou-aspasmos gar ere net-tēk ebol na-ōō auō nse-jpo. etbe pai anon hōōn ten-tī-pi ern nen-erēu. ten-jī n-ou-ōō ebol hm pe-hmot et-šoop hn nen-erēu.
Aramaic (Syriac): men nū-ša-q-thā gēr g-mī-rē bā-ṭ-nīn wa-yā-l-ḏīn. meṭul hānā 'p-lā ḥ-nan nā-š-qīn ḥaḏ l-ḥaḏ. nā-s-ḇīn ḥ-nan b-ṭī-nū-thā men ṭay-bū-thā d-'īth ḥaḏ b-ḥaḏ.

THE TREE OF KNOWLEDGE (64:7–9)
Jesus's Words: "The law was the tree. It has the power to give the knowledge of good and evil. It neither removed him from evil nor did it set him in the good, but it created death for those who ate of it."
Sahidic Coptic: ⲡⲛⲟⲙⲟⲥ ⲡⲉ ⲡⲯⲏⲛ. ⲟⲩⲛⲧⲁϥ ⲙⲙⲁⲩ ⲛⲧⲥⲟⲙ ⲉⲧ ⲙⲡⲥⲟⲟⲩⲛ ⲙⲡⲁⲅⲁⲑⲟⲛ ⲙⲛ ⲡⲡⲟⲛⲏⲣⲟⲛ. ⲙⲡϥⲓ ⲙⲛⲟϥ ⲉⲃⲟⲗ ϩⲙ ⲡⲡⲟⲛⲏⲣⲟⲛ, ⲟⲩⲇⲉ ⲙⲡϥⲧⲁϩⲟϥ ⲉⲣⲁⲧϥ ϩⲙ ⲡⲁⲅⲁⲑⲟⲛ, ⲁⲗⲗⲁ ⲁϥⲧⲁⲙⲓⲟ ⲙⲡⲙⲟⲩ ⲛⲛⲉⲛⲧⲁⲩⲟⲩⲱⲙ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ.
Phonetic: p-nomos pe p-šēn. ountaf mmau n-t-čom e-tī m-p-sooun m-p-agathon mn p-ponēron. mpe-f-fi mmof ebol hm p-ponēron, oude mpe-f-tahof eratf hm p-agathon, alla af-tamio m-p-mou n-entau-ouōm ebol n-hētf.
Aramaic (Syriac): nāmōsā hū 'īlānā. 'īth lēh ḥaylā d-ne-th-el īḏa‘thā d-ṭāḇthā wa-ḏ-ḇīšthā. lā 'a-p-r-qēh men ḇīšthā, wa-'p-lā 'ā-qī-mēh b-ṭāḇthā, 'ellā ḇ-rā mauthā l-'aylēn d-'ā-kh-līn menēh.

THE DYE (64:25–26)
Jesus's Words: "God is a dyer. As the good dyes, which are called 'true', perish with the things which have been dyed in them, so it is with those whom God has dyed. Since his dyes are imperishable, they become imperishable by means of his colors."
Sahidic Coptic: ⲟⲩⲣⲉϥⲃⲁⲡⲧⲉ ⲡⲉ ⲡⲛⲟⲩⲧⲉ. ⲛⲧϩⲉ ⲛⲛⲓⲃⲁⲙⲁ ⲉⲛⲁⲛⲟⲩⲟⲩ, ⲛⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ϫⲉ ⲙⲙⲉ, ⲉⲯⲁⲩⲧⲁⲕⲟ ⲛⲙ ⲛⲉⲛⲧⲁⲩⲃⲁⲡⲧⲓⲍⲉ ⲙⲙⲟⲟⲩ ⲛϩⲏⲧⲟⲩ, ⲧⲁⲓ ⲧⲉ ⲧϩⲉ ⲛⲛⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲃⲁⲡⲧⲓⲍⲉ ⲙⲙⲟⲟⲩ. ⲉⲃⲟⲗ ϫⲉ ⲛⲉϥⲃⲁⲙⲁ ϩⲉⲛⲁⲧⲧⲁⲕⲟ ⲛⲉ, ⲥⲉⲯⲱⲡⲉ ⲛⲁⲧⲧⲁⲕⲟ ⲉⲃⲟⲗ ϩⲓⲧⲛ ⲛⲉϥⲭⲣⲱⲙⲁ.
Phonetic: ou-ref-bapte pe p-noute. n-the n-ni-bama enanouou, netou-moute eroou je m-me, ešau-tako nm n-entau-baptize mmoou n-hētou, tai te t-the n-nent-a p-noute baptize mmoou. ebol je nef-bama hen-attako ne, se-šōpe n-attako ebol hitn nef-khroma.
Aramaic (Syriac): ṣā-ḇā-‘ā hū 'alāhā. 'aykh d-ṣe-ḇ-‘ē ṭāḇē, d-me-th-q-rēn šarīrē, khā-ṣ-rīn ‘am 'aylēn d-'e-ṣ-ṭ-ḇ-a‘-ūn b-hūn, hākhanā 'īthayhūn 'aylēn d-'e-ṣ-ṭ-ḇ-a‘-ūn men 'alāhā. meṭul d-ṣe-ḇ-‘aw d-lā khā-ṣ-rīn ennūn, ne-th-wūn d-lā khā-ṣ-rīn b-yaḏ gaw-naw.

BAPTISM IN THE LIGHT (65:24–26)
Jesus's Words: "He who will dip in the light will be in the light; he who will dip in the water will be in the water."
Sahidic Coptic: ⲡⲉⲧⲛⲁⲱⲙⲥ ϩⲙ ⲡⲟⲩⲟⲉⲓⲛ, ϥⲛⲁⲯⲱⲡⲉ ϩⲙ ⲡⲟⲩⲟⲉⲓⲛ; ⲡⲉⲧⲛⲁⲱⲙⲥ ϩⲙ ⲡⲙⲟⲟⲩ, ϥⲛⲁⲯⲱⲡⲉ ϩⲙ ⲡⲙⲟⲟⲩ.
Phonetic: pet-na-ōms hm p-ouoein, f-naš-šōpe hm p-ouoein; pet-na-ōms hm p-moou, f-naš-šōpe hm p-moou.
Aramaic (Syriac): man d-ne-ṣ-ṭ-ḇ-a‘ b-nhīrā, ne-th-wē b-nhīrā; man d-ne-ṣ-ṭ-ḇ-a‘ b-mayyā, ne-th-wē b-mayyā.

WISDOM AND THE DOMINION (67:10–12)
Jesus's Words: "Wisdom is the mother of the angels and the companion of the Son of Man."
Sahidic Coptic: ⲧⲥⲟⲫⲓⲁ ⲧⲉ ⲧⲙⲁⲁⲩ ⲛⲛⲁⲅⲅⲉⲗⲟⲥ ⲁⲩⲱ ⲧϫⲟⲓⲛⲱⲛⲟⲥ ⲙⲡⲯⲏⲣⲉ ⲙⲡⲣⲱⲙⲉ.
Phonetic: t-sophia te t-maau n-n-aggelos auō t-koinōnos m-p-šēre m-p-rōme.
Aramaic (Syriac): ḥek-m-thā hī 'emā d-mal-'akē wa-ḥ-ḇer-thā d-breh d-nāšā.

THE SPIRIT AND THE BODY (71:16–18)
Jesus's Words: "The spirit is the life of the soul, and the soul is the life of the body."
Sahidic Coptic: ⲡⲉⲡⲛⲉⲩⲙⲁ ⲡⲉ ⲡⲱⲛϩ ⲛⲧⲉⲑⲩⲭⲏ, ⲁⲩⲱ ⲧⲉⲑⲩⲭⲏ ⲧⲉ ⲡⲱⲛϩ ⲙⲡⲥⲱⲙⲁ.
Phonetic: pe-pneuma pe p-ōnh n-te-psukhē, auō te-psukhē te p-ōnh m-p-sōma.
Aramaic (Syriac): rūḥā hī ḥay-yē d-nap-šā, wa-nap-šā hī ḥay-yē d-gūš-mā.

FREEDOM AND SLAVERY (72:17–19)
Jesus's Words: "If you know the truth, the truth will make you free. Ignorance is a slave. Knowledge is freedom. If we know the truth, we shall find the fruits of the truth within us."
Sahidic Coptic: ⲉⲧⲉⲧⲛϣⲁⲛⲉⲓⲙⲉ ⲉⲧⲙⲛⲉ, ⲧⲙⲛⲉ ⲛⲁⲣ ⲧⲏⲩⲧⲛ ⲛⲣⲙϩⲉ. ⲧⲙⲛⲧⲁⲧⲥⲟⲟⲩⲛ ⲟⲩϩⲙϩⲁⲗ ⲧⲉ. ⲡⲥⲟⲟⲩⲛ ⲟⲩⲙⲛⲧⲣⲙϩⲉ ⲡⲉ. ⲉⲛϣⲁⲛⲉⲓⲙⲉ ⲉⲧⲙⲛⲉ, ⲧⲉⲛⲁϩⲉ ⲉⲛⲕⲁⲣⲡⲟⲥ ⲛⲧⲙⲛⲉ ⲛϩⲏⲧⲛ.
Phonetic: etetn-šaneime e-t-mēe, t-mēe na-r tēutn n-rmhe. t-mnt-atsooun ou-hmhal te. p-sooun ou-mnt-rmhe pe. en-šaneime e-t-mēe, te-nahe e-n-karpos n-t-mēe n-hētn.
Aramaic (Syriac): 'en thē-ḏ‘ūn šrā-rā, šrā-rā ne-ḥa-r-ar-khūn. lāk-hū-thā 'amthā hī. īḏa‘thā ḥī-rū-thā hī. 'en nē-ḏa‘ šrā-rā, neš-kaḥ pīrē d-šrā-rā b-gaū-an.

THE BRIDAL CHAMBER (75:14–16)
Jesus's Words: "Great is the mystery of marriage! For without it, the world would not exist."
Sahidic Coptic: ⲟⲩⲛⲟϭ ⲡⲉ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙⲡⲅⲁⲙⲟⲥ! ⲉϫⲛ ⲙⲙⲟⲩ ⲅⲁⲣ, ⲛⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲛⲁⲩϣⲡⲉ ⲁⲛ ⲡⲉ.
Phonetic: ou-noč pe p-mustērion m-p-gamos! ejn mmof gar, ne p-kosmos na-šōpe an pe.
Aramaic (Syriac): ra-ḇ hū rā-zā d-ze-w-ḡā! 'el-lū gēr hū, lā meš-kaḥ hwa d-ne-th-wē ’ā-l-mā.

THE HIDDEN AND THE REVEALED (76:18–20)
Jesus's Words: "The Father's things are hidden, and the Son's things are revealed."
Sahidic Coptic: ⲛⲁ ⲡⲉⲓⲱⲧ ϩⲛⲡ, ⲁⲩⲱ ⲛⲁ ⲡϣⲏⲣⲉ ⲥⲉⲟⲩⲱⲛϩ ⲉⲃⲟⲗ.
Phonetic: na p-eiōt hēp, auō na p-šēre se-ouōnh ebol.
Aramaic (Syriac): d-ḏīl-hūn d-ab-bā ṭ-šē-yīn ennūn, wa-ḏ-ḏīl-hūn d-breh me-th-g-ly-ūn.

THE HOLY OF HOLIES (76:24–26)
Jesus's Words: "The bridal chamber is the holy of holies."
Sahidic Coptic: ⲡⲛⲁ ⲛϣⲉⲗⲉⲉⲧ ⲡⲉ ⲡⲉⲧⲟⲩⲁⲁⲃ ⲛⲛⲉⲧⲟⲩⲁⲁⲃ.
Phonetic: p-ma n-šeleet pe pet-ouaab n-net-ouaab.
Aramaic (Syriac): ḡ-nō-nā hū q-ḏūš q-ḏū-šīn.

TRUTH AND IMAGES (77:12–14)
Jesus's Words: "Truth did not come into the world naked, but it came in types and images. The world will not receive it in any other way."
Sahidic Coptic: ⲙⲡⲉ ⲧⲙⲛⲉ ⲉⲓ ⲉⲡⲕⲟⲥⲙⲟⲥ ⲉⲥⲕⲏⲕ ⲁϩⲏⲩ, ⲁⲗⲗⲁ ⲁⲥⲉⲓ ϩⲛ ϩⲉⲛϩⲓⲕⲱⲛ. ⲛⲛⲉ ⲡⲕⲟⲥⲙⲟⲥ ϫⲓⲧⲥ ϩⲛ ⲕⲉⲥⲙⲟⲧ.
Phonetic: mpe t-mēe ei e-p-kosmos es-kēk ahēu, alla as-ei hn hen-tupos mn hen-hikōn. nne p-kosmos jīts hn ke-smot.
Aramaic (Syriac): lā 'thāth šrā-rā l-’ā-l-mā ‘ar-ṭ-lā-īth, 'ellā 'thāth b-ṭū-p-sē wa-ḇ-ṣal-mē. lā meš-kaḥ ’ā-l-mā d-ne-q-b-lāh b-’ūr-khā 'kh-rī-thā.

RENEWAL AND THE CRUCIFIXION (78:15–17)
Jesus's Words: "He who will not receive the Lord will not be able to be a lord over himself."
Sahidic Coptic: ⲡⲉⲧⲉⲛⲛⲁϫⲓ ⲙⲡϫⲟⲉⲓⲥ, ⲛⲛⲉⲫϣⲃⲏⲃⲟⲛ ⲉⲣ-ϫⲟⲉⲓⲥ ⲉϫⲱⲫ.
Phonetic: pete-n-na-jī m-p-joeis, nne-f-š-čmčom e-r-joeis ejōf.
Aramaic (Syriac): man d-lā me-q-b-al l-mār-y, lā meš-kaḥ d-ne-h-wē mā-rā ‘al nap-šēh.

THE LIGHT AND THE DARKNESS (79:22–24)
Jesus's Words: "If the light is revealed, the darkness will be destroyed."
Sahidic Coptic: ⲉⲣϣⲁⲛ ⲡⲟⲩⲟⲉⲓⲛ ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ, ⲡⲕⲁⲕⲉ ⲛⲁⲃⲱⲗ ⲉⲃⲟⲗ.
Phonetic: eršan p-ouoein ouōnh ebol, p-kake na-bōl ebol.
Aramaic (Syriac): 'en ne-th-g-lē nhī-rā, ne-th-ḥa-b-al ḥe-š-ō-khā.

THE NAMES OF THE WORLD (82:26–28)
Jesus's Words: "The names which are given to the worldly are very deceptive, for they turn their hearts from what is real to what is not real."
Sahidic Coptic: ⲛⲣⲁⲛ ⲉⲧⲟⲩϯ ⲙⲙⲟⲟⲩ ⲉⲛⲁ ⲡⲕⲟⲥⲙⲟⲥ, ϩⲉⲛⲣⲉϥⲡⲗⲁⲛⲁ ⲛⲉ ⲉⲙⲁⲧⲉ, ⲥⲉⲕⲱⲧⲉ ⲅⲁⲣ ⲛⲛⲉⲩϩⲏⲧ ⲉⲃⲟⲗ ϩⲛ ⲛⲉⲧⲯⲟⲟⲡ ⲙⲙⲉ ⲉⲛⲉⲧⲉⲛⲥⲉⲯⲟⲟⲡ ⲁⲛ ⲙⲙⲉ.
Phonetic: n-ran etou-tī mmoou e-na p-kosmos, hen-ref-plana ne emate, se-kōte gar n-neu-hēt ebol hn net-šoop m-me e-nete-n-se-šoop an m-me.
Aramaic (Syriac): š-mā-hē d-me-th-yā-h-ḇīn l-'ā-l-mā-yē, ma-ṭ-'yā-nē ennūn sa-gī-'āth, d-ma-h-p-khīn le-bb-hūn men 'aylēn d-'īthay-hūn l-'aylēn d-lā 'īthay-hūn.

SPIRITUAL PERFECTION (85:21–23)
Jesus's Words: "He who has the knowledge of the truth is a free man, but the free man does not sin, for he who sins is the slave of sin."
Sahidic Coptic: ⲡⲉⲧⲉⲟⲩⲛⲧⲁϥ ⲙⲡⲥⲟⲟⲩⲛ ⲛⲧⲙⲏⲉ ⲟⲩⲣⲙϩⲉ ⲡⲉ, ⲡⲣⲙϩⲉ ⲇⲉ ⲙⲉϥⲣ-ⲛⲟⲃⲉ, ⲡⲉⲧⲉⲓⲣⲉ ⲅⲁⲣ ⲙⲡⲛⲟⲃⲉ ⲟⲩϩⲙϩⲁⲗ ⲡⲉ ⲙⲡⲛⲟⲃⲉ.
Phonetic: pete-ountaf m-p-sooun n-t-mēe ou-rmhe pe, p-rmhe de mef-r-nobe, pet-eire gar m-p-nobe ou-hmhal pe m-p-nobe.
Aramaic (Syriac): man d-'īth lēh īḏa'thā d-šrā-rā bar-ḥī-rē hū, bar-ḥī-rē dên lā khā-ṭē, man gēr d-khā-ṭē 'a-ḇ-ḏā hū d-ḥ-ṭī-thā.

THE WORLD AND THE RESURRECTION (86:11–14)
Jesus's Words: "He who has found the world and become rich, let him renounce the world."
Sahidic Coptic: ⲡⲉⲧⲁϥϩⲉ ⲉⲡⲕⲟⲥⲙⲟⲥ ⲁϥⲣ-ⲣⲙⲙⲁⲟ, ⲙⲁⲣⲉϥⲁⲣⲛⲁ ⲙⲡⲕⲟⲥⲙⲟⲥ.
Phonetic: pet-af-he e-p-kosmos af-r-rmmao, maref-arna m-p-kosmos.
Aramaic (Syriac): man d-'e-š-k-ḥ l-'ā-l-mā wa-'e-th-'at-thar, ne-š-thar-rā men 'ā-l-mā.

THE BRIDAL CHAMBER AND THE LIGHT (86:4–6)
Jesus's Words: "If the woman had not separated from the man, she should not die with the man. His separation became the beginning of death."
Sahidic Coptic: ⲉⲛⲉ ⲙⲡⲉ ⲧⲥϩⲓⲙⲉ ⲡⲱⲣⲭ ⲉⲡⲣⲱⲙⲉ, ⲛⲉⲥⲛⲁⲙⲟⲩ ⲁⲛ ⲡⲉ ⲛⲏ ⲡⲣⲱⲙⲉ. ⲡⲉϥⲡⲱⲣⲭ ⲁϥⲯⲱⲡⲉ ⲛⲁⲣⲭⲏ ⲙⲡⲙⲟⲩ.
Phonetic: ene mpe t-shime pōrj e-p-rōme, nesna-mou an pe nm p-rōme. pef-pōrj af-šōpe n-arkhē m-p-mou.
Aramaic (Syriac): 'el-lū lā 'e-th-p-re-šath 'at-thā men gaḇ-rā, lā mā-y-thā hwath 'am gaḇ-rā. pū-rā-šēh h-wā rīš-ī-thā d-mauthā.

THE PERFECT MAN (86:17–19)
Jesus's Words: "Because of this, Christ came to repair the separation which was from the beginning and again unite the two, and to give life to those who died as a result of the separation and unite them."
Sahidic Coptic: ⲉⲧⲃⲉ ⲡⲁⲓ ⲁ ⲡⲉⲭⲥ ⲉⲓ ϫⲉⲕⲁⲁⲥ ⲉϥⲉⲥⲟⲟⲩⲧⲛ ⲙⲡⲡⲱⲣⲭ ⲉⲛⲧⲁϥⲯⲱⲡⲉ ϫⲓⲛ ⲛⲯⲟⲣⲡ ⲁⲩⲱ ⲛϥⲟⲩⲱⲛϩ ⲙⲡⲉⲥⲛⲁⲩ ⲟⲛ, ⲁⲩⲱ ⲛϥϯ ⲙⲡⲱⲛϩ ⲛⲛⲉⲛⲧⲁⲩⲙⲟⲩ ϩⲙ ⲡⲡⲱⲣⲭ ⲛϥⲧⲟⲙⲟⲩ.
Phonetic: etbe pai a p-ekhs ei jekaas efe-sooutn m-p-pōrj ent-af-šōpe jin n-šorp auō nf-ouōnh m-pe-snau on, auō nf-tī m-p-ōnh n-nent-au-mou hm p-pōrj nf-tomou.
Aramaic (Syriac): meṭul hānā 'thā m-šī-ḥā d-ne-th-qan pū-rā-šā d-h-wā men rīš-ī-thā wa-n-ḥa-y-eḏ l-thray-hūn thūḇ, wa-d-ne-th-el ḥay-yē l-'ay-lēn d-mī-thū b-pū-rā-šā wa-n-ḥa-y-ḏ-hūn.

THE BRIDAL CHAMBER REVEALED (86:31–34)
Jesus's Words: "The woman is united to her husband in the bridal chamber. But those who have united in the bridal chamber will no longer be separated."
Sahidic Coptic: ⲧⲥϩⲓⲙⲉ ⲯⲁⲥⲧⲟⲙⲥ ⲉⲡⲉⲥϩⲁⲓ ϩⲙ ⲡⲙⲁ ⲛⲯⲉⲗⲉⲉⲧ. ⲛⲉⲛⲧⲁⲩⲧⲟⲙⲟⲩ ⲇⲉ ϩⲙ ⲡⲙⲁ ⲛⲯⲉⲗⲉⲉⲧ ⲛⲛⲉⲩⲡⲱⲣⲭ ⲟⲛ.
Phonetic: t-shime šas-toms e-pes-hai hm p-ma n-šeleet. n-ent-au-tomou de hm p-ma n-šeleet nne-u-pōrj on.

Aramaic (Syriac): 'at-thā me-th-ḥa-y-ḏā ʿam baʿ-lāh b-ḡ-nō-nā. 'ay-lēn dên d-'e-th-ḥa-y-aḏ b-ḡ-nō-nā lā me-th-p-re-šīn thūḇ.

The Gospel of Truth

THE NAME OF THE FATHER (38:7–10)
Jesus's Words: "The name of the Father is the Son. It is he who first gave a name to the one who came forth from him, who was himself, and he begot him as a son."
Sahidic Coptic: ⲡⲣⲁⲛ ⲙⲡⲉⲓⲱⲧ ⲡⲉ ⲡϣⲏⲣⲉ. ⲛⲧⲟϥ ⲡⲉⲛⲧⲁϥϯ ⲛⲟⲩⲣⲁⲛ ⲛϣⲟⲣⲡ ⲙⲡⲉⲛⲧⲁϥⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ, ⲉⲧⲉ ⲛⲧⲟϥ ⲡⲉ, ⲁⲩⲱ ⲁϥϫⲡⲟϥ ⲛϣⲏⲣⲉ.
Phonetic: p-ran m-p-eiōt pe p-šēre. ntof pent-af-tī n-ou-ran n-šorp m-p-ent-af-ei ebol n-hētf, ete ntof pe, auō af-jpo-f n-šēre.
Aramaic (Syriac): š-mā d-ab-bā hū breh. hūy hū d-ya-h-ḇ š-mā l-quḏ-mīn l-hāw d-n-pa-q menēh, d-'īth hwa hūy hū, wa-y-le-ḏēhy 'aykh brā.

THE TEACHER OF THE LITTLE ONES (19:19–21)
Jesus's Words: "I have come to teach those who are little ones, so that they might know the Father."
Sahidic Coptic: ⲁⲓⲉⲓ ⲉⲧⲥⲁⲃⲉ ⲛⲉⲧⲟⲩⲏⲩ ⲛϰⲟⲩⲓ, ϫⲉϰⲁⲁⲥ ⲉⲩⲉⲥⲟⲩⲱⲛ ⲡⲉⲓⲱⲧ.
Phonetic: ai-ei e-tsabe net-ouēu n-koui, jekaas eu-e-souōn p-eiōt.
Aramaic (Syriac): 'e-th-ī-th d-'al-lep l-ya-lū-ḏē, d-nē-ḏ-'ūn l-ab-bā.

THE LIVING BOOK (19:34–20:2)
Jesus's Words: "The living book of the living was written in the thought and the mind [of the Father]... No one was able to take it, since it was reserved for the one who should take it and be slain."
Sahidic Coptic: ⲡϫⲱⲱⲙⲉ ⲉⲧⲟⲛϩ ⲛⲛⲉⲧⲟⲛϩ ⲁⲩⲥϩⲁⲓϥ ϩⲛ ⲡⲏⲉⲉⲩⲉ ⲙⲛ ⲡϩⲏⲧ ⲙⲡⲉⲓⲱⲧ. ⲙⲡⲉ ⲗⲁⲁⲩ ϣⲃⲙⲃⲟⲙ ⲉϫⲓⲧϥ, ⲉⲃⲟⲗ ϫⲉ ⲁⲩϩⲁⲣⲉϩ ⲉⲣⲟϥ ⲙⲡⲉⲧⲛⲁϫⲓⲧϥ ⲛⲥⲉⲙⲟⲩⲟⲩⲧ ⲙⲙⲟϥ.
Phonetic: p-jōōme et-onh n-net-onh au-shaif hm p-meeue mn p-hēt m-p-eiōt. mpe laau š-čmčom e-jītf, ebol je au-hareh erof m-pet-na-jītf nse-mouout mmof.
Aramaic (Syriac): k-thā-ḇā ḥay-yā d-ḥay-yē 'e-th-k-the-ḇ b-re-'yā-nā wa-ḇ-mā-ḏ-'ā d-ab-bā. lā 'n-āš 'e-š-ka-ḥ d-ne-s-ḇēhy, meṭul d-n-ṭī-r hwa l-hāw d-ne-s-ḇēhy wa-ne-th-q-ṭal.

THE FRUIT OF KNOWLEDGE (18:25–27)
Jesus's Words: "Become the fruit of knowledge and the joy of the Father."
Sahidic Coptic: ϣⲱⲡⲉ ⲛϰⲁⲣⲡⲟⲥ ⲙⲡⲥⲟⲟⲩⲛ ⲁⲩⲱ ⲡⲣⲁϣⲉ ⲙⲡⲉⲓⲱⲧ.
Phonetic: šōpe n-karpos m-p-sooun auō p-raše m-p-eiōt.
Aramaic (Syriac): h-waū pī-rā d-ī-ḏa'-thā wa-ḥa-ḏū-thā d-ab-bā.

THE REST (22:11–13)
Jesus's Words: "I have come to give them rest from their labors."
Sahidic Coptic: ⲁⲓⲉⲓ ⲉϯ ⲛⲁⲩ ⲙⲡⲛⲧⲟⲛ ⲉⲃⲟⲗ ϩⲛ ⲛⲉⲩϩⲓⲥⲉ.
Phonetic: ai-ei e-tī nau m-p-mton ebol hn neu-hise.
Aramaic (Syriac): 'e-th-ī-th d-'e-th-el lhūn nyā-ḥā men 'am-le-hūn.

THE SHEPHERD OF THE LOST (31:35–32:4)
Jesus's Words: "I am the good shepherd. I left the ninety-nine sheep which were not lost, and I went searching for the one which was lost. I rejoiced when I found it."
Sahidic Coptic: ⲁⲛⲟⲕ ⲡⲉ ⲡϣⲱⲥ ⲉⲛⲁⲛⲟⲩϥ. ⲁⲓⲕⲱ ⲛⲥⲱⲓ ⲙⲡⲩⲓⲥⲧⲁⲩⲓⲥ ⲛⲉⲥⲟⲟⲩ ⲉⲛⲧⲁⲩⲣ-ⲃⲟⲗ ⲁⲛ, ⲁⲩⲱ ⲁⲓⲉⲓ ⲉⲩϫⲓⲛⲉ ⲛⲥⲁ ⲡⲟⲩⲁ ⲉⲛⲧⲁϥⲣ-ⲃⲟⲗ. ⲁⲓⲣⲁϣⲉ ⲛⲧⲉⲣⲉⲓϩⲉ ⲉⲣⲟϥ.
Phonetic: anok pe p-šōs enanouf. ai-kō nsōi m-p-psistapsis n-esoou entau-r-bol an, auō ai-ei e-šine nsa p-oua ent-af-r-bol. ai-raše ntere-i-he erof.
Aramaic (Syriac): 'anā 'nā rā-'yā ṭā-ḇā. š-ḇa-qthe-š-'īn wa-the-š-'ā 'e-r-ḇē d-lā ṭ-'a-yūn, wa-'e-zel-th ḇ-ṣā-' 'anā l-hāw ḥaḏ d-ṭ-'ā. wa-ḥ-ḏīth mā d-'e-š-k-ḥ-thēhy.

THE SABBATH LABOR (32:18–22)
Jesus's Words: "Even on the Sabbath, I labored for the sheep which I found fallen into the pit. I brought it up from the pit so that you might know what the Sabbath is."
Sahidic Coptic: ϩⲙ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲟⲛ, ⲁⲓⲣ-ϩⲱⲃ ⲉⲡⲉⲥⲟⲟⲩ ⲉⲛⲧⲁⲓϩⲉ ⲉⲣⲟϥ ⲉⲁϥϩⲉ ⲉⲡϩⲓⲉⲓⲧ. ⲁⲓⲉⲛⲧϥ ⲉϩⲣⲁⲓ ⲉⲃⲟⲗ ϩⲙ ⲡϩⲓⲉⲓⲧ, ϫⲉⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲉⲉⲓⲙⲉ ϫⲉ ⲟⲩ ⲡⲉ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ.
Phonetic: hm p-sabbaton on, ai-r-hōb e-pe-soou ent-ai-he erof e-af-he e-p-hieit. ai-entf ehrai ebol hm p-hieit, jekaas etetn-e-eime je ou pe p-sabbaton.
Aramaic (Syriac): 'p-lā b-ša-b-thā ʻa-m-le-th ʻal ʻe-r-ḇā d-'e-š-k-ḥ-th n-pa-l b-ḡū-bā. wa-'a-s-q-thēhy men gū-bā, d-thē-ḏ-ʻūn mānā hī ša-b-thā.

SPEAK FROM THE HEART (32:31–34)
Jesus's Words: "Speak the truth to those who seek it, and speak of knowledge to those who have committed sin in their error."
Sahidic Coptic: ϫⲱ ⲛⲧⲙⲏⲉ ⲛⲛⲉⲧⲯⲓⲛⲉ ⲛⲥⲱⲥ, ⲁⲩⲱ ϫⲱ ⲙⲡⲥⲟⲟⲩⲛ ⲛⲛⲉⲛⲧⲁⲩⲣ-ⲛⲟⲃⲉ ϩⲙ ⲡⲉⲩⲡⲗⲁⲛⲏ.
Phonetic: jō n-t-mēe n-net-šine nsōs, auō jō m-p-sooun n-nent-au-r-nobe hm peu-planē.
Aramaic (Syriac): 'e-m-rū šrā-rā l-'ay-lēn d-ḇā-ʻēn lēh, wa-'e-m-rū ī-ḏaʻ-thā l-'ay-lēn d-ḥ-ṭa-ū b-ṭu-ʻyay-hūn.

STRENGTHEN THE WEAK (32:35–33:3)
Jesus's Words: "Strengthen the feet of those who have stumbled, and stretch out your hands to those who are sick. Feed those who are hungry, and give rest to those who are weary."
Sahidic Coptic: ⲧⲁϫⲣⲟ ⲛⲟⲩⲉⲣⲏⲧⲉ ⲛⲛⲉⲛⲧⲁⲩϫⲣⲟⲡ, ⲁⲩⲱ ⲥⲟⲟⲩⲧⲛ ⲛⲉⲧⲛⲃⲓϫ ⲉⲛⲉⲧⲯⲱⲛⲉ. ⲧⲙⲙⲟ ⲛⲉⲧϩⲕⲁⲉⲓⲧ, ⲁⲩⲱ ⲧ-ⲙⲧⲟⲛ ⲛⲛⲉⲧϩⲟⲥⲉ.
Phonetic: tajro n-ou-erēte n-nent-au-jrop, auō sooutn netn-čij e-net-šōne. tmmo net-hkaeit, auō tī-mton n-net-hose.
Aramaic (Syriac): ša-r-ar-ū reḡ-lē d-'ay-lēn d-'e-th-th-qal-ū, wa-p-šū-ṭū 'ī-ḏay-khūn l-'ay-lēn d-k-rī-hīn. thar-sū l-kha-p-ne, wa-'e-th-el-ū nyā-ḥā l-'ay-lēn d-lā-'ēn.

RAISE THE DEAD (33:3–6)
Jesus's Words: "Raise up those who have died, and bring forth those who are in the darkness."
Sahidic Coptic: ⲧⲟⲩⲛⲟⲥ ⲛⲉⲛⲧⲁⲩⲙⲟⲩ, ⲁⲩⲱ ⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲛⲛⲉⲧⲯⲟⲟⲡ ϩⲙ ⲡⲕⲁⲕⲉ.
Phonetic: tounos n-ent-au-mou, auō eine ebol n-net-šoop hm p-kake.
Aramaic (Syriac): 'ā-qī-m l-mī-thē, wa-'ay-thā l-'ay-lēn d-'ī-thay-hūn b-ḥe-š-ō-khā.

THE SMELL OF THE FATHER (34:1–3)
Jesus's Words: "I am the fragrance of the Father. My scent is the scent of the children of the Father."
Sahidic Coptic: ⲁⲛⲟⲕ ⲡⲉ ⲡⲥⲧⲟⲓ ⲙⲡⲉⲓⲱⲧ. ⲡⲁⲥⲧⲟⲓ ⲡⲉ ⲡⲥⲧⲟⲓ ⲛⲛⲯⲏⲣⲉ ⲙⲡⲉⲓⲱⲧ.
Phonetic: anok pe p-stoi m-p-eiōt. pa-stoi pe p-stoi n-n-šēre m-p-eiōt.
Aramaic (Syriac): 'anā 'nā rē-ḥā d-ab-bā. rē-ḥy hū rē-ḥā d-ya-l-ḏē d-ab-bā.

THE SPIRIT WITHIN (34:14–16)
Jesus's Words: "The Spirit is my tongue. It is through the Spirit that I speak to you."
Sahidic Coptic: ⲡⲉⲡⲛⲉⲩⲙⲁ ⲡⲉ ⲧⲗⲗⲁⲥ. ⲉⲃⲟⲗ ϩⲓⲧⲙ ⲡⲉⲡⲛⲉⲩⲙⲁ ⲧⲯⲁϫⲉ ⲛⲙⲙⲏⲧⲛ.
Phonetic: pe-pneuma pe ta-las. ebol hitm pe-pneuma ti-šaje nmmētn.
Aramaic (Syriac): rū-ḥā hī le-šā-ny. b-yaḏ rū-ḥā m-mal-lel 'anā ʻam-khūn.

THE PLEROMA AND THE REST (41:2–4)
Jesus's Words: "In the Father's rest, the children of the light are perfected."
Sahidic Coptic: ϩⲙ ⲡⲙⲧⲟⲛ ⲙⲡⲉⲓⲱⲧ, ⲛⲯⲏⲣⲉ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲥⲉⲧⲏⲕ ⲉⲃⲟⲗ.
Phonetic: hm p-mton m-p-eiōt, n-šēre m-p-ouoein se-tēk ebol.
Aramaic (Syriac): b-nyā-ḥā d-ab-bā, bnay nhī-rā me-th-g-m-rīn.

THE RETURN TO THE FATHER (42:37–39)

Jesus's Words: "I have made known the Father and I have given rest to those who are weary."

Sahidic Coptic: ⲁⲓⲟⲩⲱⲛϩ ⲙⲡⲉⲓⲱⲧ ⲉⲃⲟⲗ, ⲁⲩⲱ ⲁⲓϯ ⲙⲡⲙⲧⲟⲛ ⲛⲛⲉⲧϩⲟⲥⲉ.

Phonetic: ai-ouōnh m-p-eiōt ebol, auō ai-tī m-p-mton n-net-hose.

Aramaic (Syriac): 'e-th-g-līth l-ab-bā, wa-ya-h-ḇeth nyā-ḥā l-'ay-lēn d-lā-'ēn.

The Apocryphon of John

THE REVEALER'S IDENTITY (2:10–14)

Jesus's Words: "John, why do you doubt, and why are you afraid? Are you not familiar with this figure? Be not afraid! I am the one who is with you always. I am the Father, I am the Mother, I am the Son. I am the unpolluted and incorruptible one."

Sahidic Coptic: ⲓⲱϩⲁⲛⲛⲏⲥ ⲉⲧⲃⲉ ⲟⲩ ⲕⲣ-ϩⲏⲧ ⲥⲛⲁⲩ, ⲁⲩⲱ ⲉⲧⲃⲉ ⲟⲩ ⲕⲣ-ϩⲟⲧⲉ. ⲛⲧⲕ ⲟⲩⲯⲙⲙⲟ ⲁⲛ ⲉⲡⲉⲓⲥⲙⲟⲧ. ⲙⲡⲣⲣ-ϩⲟⲧⲉ. ⲁⲛⲟⲕ ⲡⲉ ⲉⲧⲯⲟⲟⲡ ⲛⲙⲙⲏⲧⲛ ⲛⲟⲩⲟⲉⲓⲯ ⲛⲓⲙ. ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲓⲱⲧ, ⲁⲛⲟⲕ ⲡⲉ ⲧⲙⲁⲁⲩ, ⲁⲛⲟⲕ ⲡⲉ ⲡⲯⲏⲣⲉ. ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲛⲁⲧⲧⲁⲕⲟ.

Phonetic: iōhannēs etbe ou k-r-hēt snau, auō etbe ou k-r-hote. ntk ou-šmmo an e-pei-smot. mpr-r-hote. anok pe et-šoop nmmētn n-ouoeiš nim. anok pe p-eiōt, anok pe t-maau, anok pe p-šēre. anok pe pet-ouaab auō n-attako.

Aramaic (Syriac): yū-ḥa-nān meṭul mānā me-th-p-la-ḡ 'ant, wa-m-nā zā-'e' 'ant. lā h-wā-th nūkh-rā-yā l-hānā s-khī-mā. lā thē-ḏ-ḥal. 'anā 'nā d-'am-khūn b-khul zaḇ-nā. 'anā 'nā ab-bā, 'anā 'nā em-mā, 'anā 'nā brā. 'anā 'nā d-lā ṭū-l-šā wa-ḏ-lā khā-ṣ-rā.

THE TEACHING MANDATE (2:16–20)

Jesus's Words: "I have come to teach you what is, what was, and what will come to be, that you may know the things which are not manifest and those which are manifest, and to teach you about the perfect Man."

Sahidic Coptic: ⲁⲓⲉⲓ ⲉⲧⲥⲁⲃⲟⲕ ⲉⲛⲉⲧⲯⲟⲟⲡ, ⲁⲩⲱ ⲛⲉⲛⲧⲁⲩⲯⲱⲡⲉ, ⲁⲩⲱ ⲛⲉⲧⲛⲁⲩⲯⲱⲡⲉ, ϫⲉⲕⲁⲁⲥ ⲉⲕⲉⲉⲓⲙⲉ ⲉⲛⲉⲧⲉⲛⲥⲉⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲁⲛ ⲙⲛ ⲛⲉⲧⲟⲩⲱⲛϩ ⲉⲃⲟⲗ, ⲁⲩⲱ ⲉⲧⲥⲁⲃⲟⲕ ⲉⲧⲃⲉ ⲡⲣⲱⲙⲉ ⲉⲧⲧⲏⲕ ⲉⲃⲟⲗ.

Phonetic: ai-ei e-tsabok e-net-šoop, auō nent-au-šōpe, auō net-na-šōpe, jekaas eke-eime e-nete-n-se-ouōnh ebol an mn net-ouōnh ebol, auō e-tsabok etbe p-rōme et-tēk ebol.

Aramaic (Syriac): 'e-th-ī-th d-'al-le-pāk mānā d-'īth, wa-mānā d-h-wā, wa-mānā d-'ā-thē, d-thē-ḏa' 'ay-lēn d-lā me-th-g-ly-ān wa-'ay-lēn d-me-th-g-ly-ān, wa-d-'al-le-pāk 'al bar-nāšā g-mī-rā.

THE MONAD (2:26–3:2)

Jesus's Words: "The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look."

Sahidic Coptic: ⲧⲙⲟⲛⲁⲥ ⲟⲩⲙⲟⲛⲁⲣⲭⲓⲁ ⲧⲉ ⲉⲙⲛ ⲗⲁⲁⲩ ⲯⲟⲟⲡ ϩⲓϫⲱⲥ. ⲛⲧⲟϥ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲡⲉⲓⲱⲧ ⲙⲡⲧⲏⲣϥ, ⲡⲁⲧⲛⲁⲩ ⲉⲣⲟϥ ⲉⲧⲯⲟⲟⲡ ϩⲓϫⲙ ⲡⲧⲏⲣϥ, ⲉⲧⲯⲟⲟⲡ ϩⲛ ⲟⲩⲙⲛⲧⲁⲧⲧⲁⲕⲟ, ⲉⲧⲯⲟⲟⲡ ϩⲙ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲧⲟⲩⲁⲁⲃ, ⲡⲉⲧⲉ ⲙⲛ ⲃⲁⲗ ⲛⲁⲯⲃⲱⲯⲧ ⲉϩⲟⲩⲛ ⲉⲣⲟϥ.

Phonetic: t-monas ou-monarkhia te emn laau šoop hijōs. ntof pe p-noute auō p-eiōt m-p-tērf, p-at-nau erof et-šoop hijm p-tērf, et-šoop hn ou-mnt-attako, et-šoop hm p-ouoein et-ouaab, pete mn bal naš-čōšt ehoun erof.

Aramaic (Syriac): m-yā-ḥ-ḏū-thā malkū-thā hī d-lā me-ḏem 'al-lā-īth menāh. hūy hū 'alāhā wa-ab-bā d-khul, hāw d-lā me-th-ḥ-zē d-'ī-thay-hy 'al khul, d-'ī-thay-hy b-lā khā-ṣ-rū-thā, d-'ī-thay-hy b-nhī-rā d-kh-yā, hāw d-lā meš-ka-ḥā 'ay-nā d-the-ḥ-zē l-ḡaū-hūy.

THE INEFFABLE (3:15–18)

Jesus's Words: "It is not possible to conceive of him or to understand him. He is the illimitable, since there was no one prior to him to set limits to him. He is the unsearchable, since there was no one prior to him to examine him."

Sahidic Coptic: ⲛⲛⲉ ⲯⲃⲙⲃⲟⲙ ⲉⲙⲉⲉⲩⲉ ⲉⲣⲟϥ ⲏ ⲉⲉⲓⲙⲉ ⲉⲣⲟϥ. ⲛⲧⲟϥ ⲡⲉ ⲡⲁⲧⲯⲓ, ⲉⲃⲟⲗ ϫⲉ ⲙⲡⲉ ⲗⲁⲁⲩ ⲯⲱⲡⲉ ϩⲁ ⲧⲏϥ ⲉϯ ⲯⲓ ⲛⲁϥ. ⲛⲧⲟϥ ⲡⲉ ⲡⲁⲧϩⲱⲧⲡ, ⲉⲃⲟⲗ ϫⲉ ⲙⲡⲉ ⲗⲁⲁⲩ ⲯⲱⲡⲉ ϩⲁ ⲧⲏϥ ⲉϩⲱⲧⲡ ⲉⲣⲟϥ.

Phonetic: nne š-čmčom e-meeue erof ē e-eime erof. ntof pe p-at-ši, ebol je mpe laau šōpe ha tēf e-tī ši naf. ntof pe p-at-hōtp, ebol je mpe laau šōpe ha tēf e-hōtp erof.

Aramaic (Syriac): lā meš-ka-ḥā d-ne-th-re-'ē 'al-laū-hy 'āw d-ne-th-ba-y-an lēh. hūy hū d-lā th-khū-mā, meṭul d-lā 'n-āš h-wā q-ḏām lēh d-ne-s-ūm lēh th-khū-mē. hūy hū d-lā me-th-ḇa-ṣ-yā-nā, meṭul d-lā 'n-āš h-wā q-ḏām lēh d-ne-ḇ-ṣēhy.

THE FIRST POWER (4:19–22)

Jesus's Words: "This is the first power which was before all things; it emerged from his thought. It is the Barbelo, the perfect glory in the aeons, the glory of the revelation."

Sahidic Coptic: ⲧⲁⲓ ⲧⲉ ⲧⲯⲟⲣⲡ ⲛⲅⲟⲏ ⲉⲧⲯⲟⲟⲡ ϩⲁ ⲧⲏⲟⲩ ⲛⲧⲏⲣⲟⲩ. ⲁⲥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ϩⲙ ⲡⲉϥⲛⲉⲉⲩⲉ. ⲧⲁⲓ ⲧⲉ ⲧⲃⲁⲣⲃⲏⲗⲱ, ⲡⲉⲟⲟⲩ ⲉⲧⲧⲏⲕ ⲉⲃⲟⲗ ϩⲛ ⲛⲁⲓⲱⲛ, ⲡⲉⲟⲟⲩ ⲙⲡⲟⲩⲱⲛϩ ⲉⲃⲟⲗ.

Phonetic: tai te t-šorp n-čom et-šoop ha tēou n-tērou. as-ouōnh ebol hm pef-meeue. tai te t-barbēlō, pe-oou et-tēk ebol hn n-aiōn, pe-oou m-p-ouōnh ebol.
Aramaic (Syriac): hā-ḏē hī ḥay-lā q-ḏā-mā-yā d-'īth hwa q-ḏām khul-le-hūn. n-pa-qath men re-'yā-nēh. hā-ḏē hī bar-ḇē-lō, teš-būkh-thā g-mīr-thā b-'ā-l-mē, teš-būkh-thā d-ge-l-yā-nā.

THE FIVE EMANATIONS (4:26–33)
Jesus's Words: "She requested from the invisible virginal Spirit to give her first-knowledge. He consented. When he had consented, the first-knowledge emerged, and she stood by the Forethought."
Sahidic Coptic: ⲁⲥⲁⲓⲧⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲙ ⲡⲉⲡⲛⲉⲩⲙⲁ ⲛⲁⲧⲛⲁⲩ ⲉⲣⲟϥ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲛⲁⲥ ⲛⲧⲯⲟⲣⲡ ⲛⲅⲛⲱⲥⲓⲥ. ⲁϥⲧⲓ-ⲙⲁⲧ. ⲛⲧⲉⲣⲉϥⲧⲓ-ⲙⲁⲧ, ⲁ ⲧⲯⲟⲣⲡ ⲛⲅⲛⲱⲥⲓⲥ ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ, ⲁⲥⲁϩⲉⲣⲁⲧⲥ ⲙⲛ ⲧⲡⲣⲟⲛⲟⲓⲁ.
Phonetic: as-aitei ebol hitm pe-pneuma n-at-nau erof m-parthenos e-tī nas n-t-šorp n-gnōsis. af-tī-matī. ntere-f-tī-matī, a t-šorp n-gnōsis ouōnh ebol, as-aherats mn t-pronoia.
Aramaic (Syriac): š-'e-lath men rū-ḥā b-thūl-thā d-lā me-th-ḥ-z-yā d-ne-th-el lāh ī-ḏa'-thā q-ḏā-mā-y-thā. wa-'e-š-th-wī. mā d-'e-š-th-wī, n-pa-qath ī-ḏa'-thā q-ḏā-mā-y-thā, wa-qā-math 'am rīš-ī-thā d-me-th-re-'yā-nā.

THE SON, THE AUTOGENES (6:12–15)
Jesus's Words: "He is the only-begotten of the Father, the divine Autogenes, the first-born Son of the entirety."
Sahidic Coptic: ⲡⲁⲓ ⲡⲉ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲙⲡⲉⲓⲱⲧ, ⲡⲁⲩⲧⲟⲅⲉⲛⲏⲥ ⲛⲛⲟⲩⲧⲉ, ⲡⲯⲏⲣⲉ ⲙⲡⲯⲣⲡ-ⲙⲓⲥⲉ ⲙⲡⲧⲏⲣϥ.
Phonetic: pai pe p-monogenēs m-p-eiōt, p-autogenēs n-noute, p-šēre m-p-šrp-mise m-p-tērf.
Aramaic (Syriac): hā-nā hū ī-ḥī-ḏā-yā d-ab-bā, 'a-lā-hā d-me-th-ya-l-eḏ men nap-šēh, brā būk-rā d-khul.

THE REVELATION OF TRUTH (7:1–4)
Jesus's Words: "And the Father finished everything. He was the one who was revealed in the first power, which is the Barbelo. And the Father looked at him and anointed him with his goodness until he became perfect."
Sahidic Coptic: ⲁⲩⲱ ⲁ ⲡⲉⲓⲱⲧ ϫⲉⲕ ⲡⲧⲏⲣϥ ⲉⲃⲟⲗ. ⲛⲧⲟϥ ⲡⲉⲛⲧⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ϩⲛ ⲧⲯⲟⲣⲡ ⲛⲥⲟⲙ, ⲉⲧⲉ ⲧⲃⲁⲣⲃⲏⲗⲱ ⲧⲉ. ⲁⲩⲱ ⲁ ⲡⲉⲓⲱⲧ ⲥⲱⲯⲧ ⲉⲣⲟϥ ⲁϥⲧⲁϩⲥϥ ϩⲙ ⲡⲉϥⲙⲛⲧⲁⲅⲁⲑⲟⲥ ⲯⲁⲛⲧϥⲯⲱⲡⲉ ⲉϥⲧⲏⲕ ⲉⲃⲟⲗ.
Phonetic: auō a p-eiōt jek p-tērf ebol. ntof pent-af-ouōnh ebol hn t-šorp n-čom, ete t-barbēlō te. auō a p-eiōt čōšt erof af-tahsf hm pef-mnt-agathos šantf-šōpe ef-tēk ebol.
Aramaic (Syriac): wa-ab-bā š-al-lem l-khul. hūy hū d-'e-th-g-lī b-ḥay-lā q-ḏā-mā-yā, d-'īthay-hī bar-ḇē-lō. wa-ab-bā ḥā-r bēh wa-m-ša-ḥēhy b-ṭā-ḇū-thēh 'a-ḏammā d-h-wā g-mī-rā.

THE CONCEPTION OF SOPHIA (9:25–30)
Jesus's Words: "Sophia of the Aeons, being an Aeon, conceived a thought from herself and the conception of the invisible Spirit and First-Knowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit."
Sahidic Coptic: ⲧⲥⲟⲫⲓⲁ ⲛⲛⲁⲓⲱⲛ, ⲉⲟⲩⲁⲓⲱⲛ ⲧⲉ, ⲁⲥⲙⲉⲉⲩⲉ ⲉⲟⲩⲙⲉⲉⲩⲉ ⲉⲃⲟⲗ ϩⲛ ⲣⲱⲥ ⲙⲙⲓⲛ ⲙⲙⲟⲥ ⲁⲩⲱ ⲡⲙⲉⲉⲩⲉ ⲙⲡⲉⲡⲛⲉⲩⲙⲁ ⲛⲁⲧⲛⲁⲩ ⲉⲣⲟϥ ⲙⲛ ⲧⲯⲟⲣⲡ ⲛⲅⲛⲱⲥⲓⲥ. ⲁⲥⲟⲩⲱⲯ ⲉⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲛⲟⲩϩⲓⲕⲱⲛ ⲉⲃⲟⲗ ⲛϩⲏⲧⲥ ⲁϫⲛ ⲡⲧⲓ-ⲙⲁⲧ ⲙⲡⲉⲡⲛⲉⲩⲙⲁ.
Phonetic: t-sophia n-n-aiōn, e-ou-aiōn te, as-meeue e-ou-meeue ebol hn rōs mmin mmos auō p-meeue m-p-pneuma n-at-nau erof mn t-šorp n-gnōsis. as-ouōš e-eine ebol n-ou-hikōn ebol n-hēts ajn p-tī-matī m-p-pneuma.
Aramaic (Syriac): ḥek-m-thā d-'ā-l-mē, d-'īthay-hy 'ā-l-mā, re-'yath re-'yā-nā men nap-šāh wa-re-'yā-nā d-rū-ḥā d-lā me-th-ḥ-z-yā wa-'ī-ḏa'-thā q-ḏā-mā-y-thā. ṣ-ḇāth d-thay-thē ṣal-mā men gaū-āh d-lā meš-th-w-yā-nū-thā d-rū-ḥā.

THE APPEARANCE OF THE ABOMINATION (10:7–10)
Jesus's Words: "Because of the unconquerable power which is in her, her thought did not remain idle. Something came out of her which was imperfect and different from her appearance, for she had created it without her partner."
Sahidic Coptic: ⲉⲃⲟⲗ ϫⲉ ⲧⲥⲟⲙ ⲛⲁⲧⲥⲣⲟ ⲉⲣⲟⲥ ⲉⲧⲯⲟⲟⲡ ⲛϩⲏⲧⲥ, ⲙⲡⲉ ⲡⲉⲥⲙⲉⲉⲩⲉ ⲣ-ⲁⲣⲅⲟⲥ. ⲁ ⲟⲩⲁ ⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧⲥ ⲉϥⲁⲧϫⲱⲕ ⲉⲃⲟⲗ ⲁⲩⲱ ⲉϥⲯⲟⲃⲉ ⲉⲡⲉⲥⲉⲓⲛⲉ, ⲉⲃⲟⲗ ϫⲉ ⲁⲥⲧⲁⲙⲓⲟϥ ⲁϫⲙ ⲡⲉⲥϥⲟⲓⲛⲱⲛⲟⲥ.
Phonetic: ebol je t-čom n-at-čro eros et-šoop n-hēts, mpe pes-meeue r-argos. a oua ei ebol n-hēts ef-at-jōk ebol auō ef-šobe e-pes-eine, ebol je as-tamiof ajm pes-koinōnos.

Aramaic (Syriac): meṭul ḥay-lā d-lā me-th-z-khē d-’īth bāh, lā p-ša-š re-’yā-nāh. n-pa-q menāh me-ḏem d-lā g-mīr wa-š-ḥī-l men h-zā-thāh, meṭul d-ḇā-rā-thēhy d-lā ḥ-ḇērāh.

YALDAbaoth THE ARCHON (10:14–18)
Jesus’s Words: "It was a lion-faced serpent, with eyes like flashing fires of lightning. She cast it away from her, outside those places, that no one of the immortals might see it, for she had created it in ignorance."
Sahidic Coptic: ⲟⲩϩⲟϥ ⲡⲉ ⲉⲟⲩⲛⲧⲁϥ ⲙⲙⲁⲩ ⲛⲟⲩϩⲟ ⲙⲛⲟⲩⲓ, ⲉⲣⲉ ⲛⲉϥⲃⲁⲗ ⲣ-ⲟⲩⲟⲉⲓⲛ ⲛⲧϩⲉ ⲛϩⲉⲛⲥⲉⲧⲉ ⲛⲕⲱϩⲧ ⲛⲉⲃⲣⲏⲃⲉ. ⲁⲥⲛⲟⲩϫⲉ ⲙⲛⲟϥ ⲉⲃⲟⲗ ⲙⲙⲟⲥ, ⲉⲃⲟⲗ ⲛⲛⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ, ϫⲉⲕⲁⲁⲥ ⲛⲛⲉ ⲗⲁⲁⲩ ⲛⲛⲁⲧⲙⲟⲩ ⲛⲁⲩ ⲉⲣⲟϥ, ⲉⲃⲟⲗ ϫⲉ ⲁⲥⲧⲁⲙⲓⲟϥ ϩⲛ ⲟⲩⲙⲛⲧⲁⲧⲥⲟⲟⲩⲛ.
Phonetic: ou-hof pe e-ountaf mmau n-ou-ho m-moui, ere nef-bal r-ouoein n-the n-hen-sete n-kōht n-ebrēče. as-nouje mmof ebol mmos, ebol n-ni-ma et-mmau, jekaas nne laau n-n-atmou nau erof, ebol je as-tamiof hn ou-mnt-atsooun.
Aramaic (Syriac): kh-ū-yā hwa d-’īth lēh 'ap-pē d-’ar-yā, wa-’ay-naw me-th-ḇ-re-qān 'aykh nū-rā d-ḇar-qā. š-ḏā-thēhy menāh, l-ḇar men hā-lēn dū-k-yā-thā, d-lā 'n-āš men 'ay-lēn d-lā mā-y-thīn ne-ḥ-zēhy, meṭul d-ḇā-rā-thēhy b-lā ī-ḏa‘-thā.

THE FIRST ARCHON'S BOAST (11:18–21)
Jesus’s Words: "He is the first Archon who took a great power from his mother. He removed himself from her and moved away from the places where he was born. He became strong and created for himself other aeons with a flame of luminous fire."
Sahidic Coptic: ⲡⲁⲓ ⲡⲉ ⲡϣⲟⲣⲡ ⲛⲁⲣⲭⲱⲛ ⲉⲛⲧⲁϥϫⲓ ⲛⲟⲩⲛⲟⲩ ⲛⲟⲟⲩ ⲉⲃⲟⲗ ϩⲓⲧⲙ ⲧⲉϥⲙⲁⲁⲩ. ⲁϥϥⲓ ⲙⲙⲟϥ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲁⲩⲱ ⲁϥⲡⲱⲱⲛⲉ ⲉⲃⲟⲗ ⲛⲛⲓⲙⲁ ⲉⲛⲧⲁⲩϫⲡⲟϥ ⲛϩⲏⲧⲟⲩ. ⲁϥϫⲣⲟ ⲁⲩⲱ ⲁϥⲧⲁⲙⲓⲟ ⲛⲁϥ ⲛϩⲉⲛⲕⲉⲁⲓⲱⲛ ϩⲛ ⲟⲩϣⲁϩ ⲛⲕⲱϩⲧ ⲉⲣ-ⲟⲩⲟⲉⲓⲛ.
Phonetic: pai pe p-šorp n-arkhōn ent-af-jī n-ou-noč n-čom ebol hitm tef-maau. af-fi mmof ebol mmos auō af-pōōne ebol n-ni-ma ent-au-jpo-f n-hētou. af-jro auō af-tamio naf n-hen-ke-aiōn hn ou-šah n-kōht er-ouoein.
Aramaic (Syriac): hā-nā hū rīš-ā r-khū-nē d-n-sa-ḇ ḥay-lā ra-ḇ-ā men 'e-mēh. 'a-p-re-q nap-šēh menāh wa-š-nā men dū-k-yā-thā d-'e-th-ya-le-ḏ b-hēn. 'e-th-ḥa-y-al wa-ḇ-rā lēh ’ā-l-mē 'kh-rā-nē b-šal-h-bī-thā d-nū-rā ma-n-h-rā.

THE VOICE FROM ABOVE (14:14–18)
Jesus’s Words: "A voice came from the exalted heavenly aeon: 'The Man exists and the Son of Man.' The first Archon, Yaldabaoth, heard it and thought that the voice came from his mother. He did not know from where it came."
Sahidic Coptic: ⲁ ⲟⲩⲥⲙⲏ ⲉⲓ ⲉⲃⲟⲗ ϩⲙ ⲡⲁⲓⲱⲛ ⲛⲧⲡⲉ ⲉⲧϫⲟⲥⲉ: ϫⲉ ⲡⲣⲱⲙⲉ ⲩⲟⲟⲡ ⲁⲩⲱ ⲡⲩⲏⲣⲉ ⲙⲡⲣⲱⲙⲉ. ⲁ ⲡϣⲟⲣⲡ ⲛⲁⲣⲭⲱⲛ ⲥⲱⲧⲙ ⲉⲣⲟⲥ, ⲁϥⲙⲉⲉⲩⲉ ϫⲉ ⲧⲥⲙⲏ ⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲙ ⲧⲉϥⲙⲁⲁⲩ. ⲙⲡϥⲉⲓⲙⲉ ϫⲉ ⲛⲧⲁⲥⲉⲓ ⲉⲃⲟⲗ ⲧⲱⲛ.
Phonetic: a ou-smē ei ebol hm p-aiōn n-t-pe et-jose: je p-rōme šoop auō p-šēre m-p-rōme. a p-šorp n-arkhōn sōtm eros, af-meeue je t-smē ei ebol hitm tef-maau. mpe-f-eime je nt-as-ei ebol tōn.
Aramaic (Syriac): qā-lā 'thā men ’ā-l-mā m-ray-mā d-š-may-yā: d-bar-nāšā 'ī-thay-hy wa-breh d-nāšā. š-ma‘ rīš-ā r-khū-nē wa-r-’ā d-qā-lā men 'e-mēh 'thā. lā yā-ḏa‘ h-wā men 'ay-kā 'thā.

THE IMAGE OF THE PERFECT ONE (14:24–27)
Jesus’s Words: "The holy and perfect Mother-Father, the perfect Forethought, the image of the invisible One, revealed his appearance in the form of a man. The whole aeon of the first Archon trembled, and the foundations of the abyss shook."
Sahidic Coptic: ⲁ ⲧⲙⲁⲁⲩ-ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲉⲧⲧⲏⲕ ⲉⲃⲟⲗ, ⲧⲡⲣⲟⲛⲟⲓⲁ ⲉⲧⲧⲏⲕ ⲉⲃⲟⲗ, ⲧϩⲓⲕⲱⲛ ⲙⲡⲁⲧⲛⲁⲩ ⲉⲣⲟϥ, ⲁⲥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲙⲡⲉϥⲉⲓⲛⲉ ϩⲙ ⲡⲥⲙⲟⲧ ⲛⲟⲩⲣⲱⲙⲉ. ⲁ ⲡⲁⲓⲱⲛ ⲧⲏⲣϥ ⲙⲡⲩⲟⲣⲡ ⲛⲁⲣⲭⲱⲛ ⲛⲟⲉⲓⲛ, ⲁⲩⲱ ⲛⲥⲛⲧⲉ ⲙⲡⲛⲟⲩⲛ ⲕⲓⲙ.
Phonetic: a t-maau-eiōt et-ouaab auō et-tēk ebol, t-pronoia et-tēk ebol, t-hikōn m-p-at-nau erof, as-ouōnh ebol m-pef-eine hm p-smot n-ou-rōme. a p-aiōn tērf m-p-šorp n-arkhōn noein, auō n-snte m-p-noun kim.
Aramaic (Syriac): 'em-mā ab-bā q-ḏī-šā wa-g-mī-rā, rīš-ī-thā d-me-th-re-’yā-nā, ṣal-mā d-hāw d-lā me-th-ḥ-zē, ge-lā h-zā-thēh b-ḏ-mū-thā d-ḇar-nāšā. r-hel ’ā-l-mā khul-lēh d-rīš-ā r-khū-nē, wa-š-the-m-l-ī š-the-is-aw d-’at-mā.

COME, LET US CREATE (15:1–4)
Jesus’s Words: "The first Archon said to the authorities who were with him: 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.'"

Sahidic Coptic: ⲁ ⲡϣⲟⲣⲡ ⲛⲁⲣⲭⲱⲛ ϫⲟⲟⲥ ⲛⲛⲉⲍⲟⲩⲥⲓⲁ ⲉⲧⲛⲙⲙⲁϥ: ϫⲉ ⲁⲙⲏⲉⲓⲧⲛ, ⲙⲁⲣⲉⲛⲧⲁⲙⲓⲟ ⲛⲟⲩⲣⲱⲙⲉ ⲕⲁⲧⲁ ⲧϩⲓⲕⲱⲛ ⲙⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲕⲁⲧⲁ ⲡⲉⲛⲉⲓⲛⲉ, ϫⲉⲕⲁⲁⲥ ⲉⲣⲉ ⲧⲉϥϩⲓⲕⲱⲛ ϣⲱⲡⲉ ⲛⲁⲛ ⲛⲟⲩⲟⲩⲟⲉⲓⲛ.
Phonetic: a p-šorp n-arkhōn joos n-n-exousia et-nmmaf: je amēeitn, maren-tamio n-ou-rōme kata t-hikōn m-p-noute auō kata pen-eine, jekaas ere tef-hikōn šōpe nan n-ou-ouoein.
Aramaic (Syriac): 'a-mar rīš-ā r-khū-nē l-šū-l-ṭā-nē d-ʿa-mēh: thaw, ne-ḇ-rē l-ḇar-nāšā 'aykh ṣal-mā d-ʾa-lā-hā wa-ʾaykh d-mū-tha-n, d-the-th-wē ṣal-mēh l-nhī-rā l-an.

THE PSYCHIC BODY (15:13–15)
Jesus's Words: "They began to create, and they labored. And the seven authorities each created a soul for the man until they finished the psychic body."
Sahidic Coptic: ⲁⲩⲁⲣⲭⲉⲓ ⲉⲧⲁⲙⲓⲟ, ⲁⲩⲱ ⲁⲩⲣ-ϩⲱⲃ. ⲁⲩⲱ ⲁ ⲡⲥⲁϣϥ ⲛⲉⲍⲟⲩⲥⲓⲁ ⲧⲁⲙⲓⲟ ⲛⲟⲩⲫⲩⲭⲏ ⲙⲡⲣⲱⲙⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ, ϣⲁⲛⲧⲟⲩϫⲉⲕ ⲡⲥⲱⲙⲁ ⲛⲫⲩⲭⲓⲕⲟⲛ ⲉⲃⲟⲗ.
Phonetic: au-arkhei e-tamio, auō au-r-hōb. auō a p-sašf n-exousia tamio n-ou-psukhē m-p-rōme poua poua, šantou-jek p-sōma n-psukhikon ebol.
Aramaic (Syriac): ša-ry-ū d-ne-ḇ-rūn, wa-ʿam-l-ū. wa-š-ḇaʿ šū-l-ṭā-nē ḇ-rā-ū nap-šā l-ḇar-nāšā ḥaḏ ḥaḏ men-hūn, ʿa-ḏammā d-ša-l-lem gūš-mā nap-šā-nā-yā.

THE MOTIONLESS CREATURE (19:10–13)
Jesus's Words: "And for a long time he remained motionless. They were not able to move him. But Sophia, our mother, wanted to take back the power which she had given to the first Archon."
Sahidic Coptic: ⲁⲩⲱ ⲁϥϣⲱⲡⲉ ⲛⲟⲩⲛⲟϭ ⲛⲟⲩⲟⲉⲓϣ ⲉϥⲕⲓⲙ ⲁⲛ. ⲙⲡⲟⲩϣϭⲙϭⲟⲙ ⲉⲕⲓⲙ ⲙⲙⲟϥ. ⲁⲗⲗⲁ ⲧⲥⲟⲫⲓⲁ ⲧⲉⲛⲙⲁⲁⲩ ⲁⲥⲟⲩⲱϣ ⲉϫⲓ ⲛⲧⲥⲟⲙ ⲉⲃⲟⲗ ⲛⲧⲟⲟⲧϥ ⲙⲡϣⲟⲣⲡ ⲛⲁⲣⲭⲱⲛ.
Phonetic: auō af-šōpe n-ou-noč n-ouoeiš ef-kim an. mpou-š-čmčom e-kim mmof. alla t-sophia ten-maau as-ouōš e-jī n-t-čom ebol n-tootf m-p-šorp n-arkhōn.
Aramaic (Syriac): wa-h-wā zaḇ-nā ra-ḇ-ā d-lā me-th-t-zī-aʿ. lā 'e-š-kh-al-ū d-ne-zī-ʿūnēhy. 'el-lā ḥek-m-thā 'em-man ṣ-ḇāth d-ne-s-ūḇ ḥay-lā men rīš-ā r-khū-nē.

THE DECEPTION OF YALDAbaoth (19:15–21)
Jesus's Words: "They said to Yaldabaoth: 'Blow into his face something of your spirit and his body will arise.' And he blew into his face the spirit, which is the power of his mother. He did not know this, for he exists in ignorance."
Sahidic Coptic: ⲁⲩϫⲟⲟⲥ ⲙⲡⲓⲁⲗⲧⲁⲃⲁⲱⲑ: ϫⲉ ⲛⲓϥⲉ ⲉϩⲟⲩⲛ ϩⲙ ⲡⲉϥϩⲟ ⲛⲟⲩⲁ ⲉⲃⲟⲗ ϩⲙ ⲡⲉⲡⲛⲉⲩⲙⲁ ⲁⲩⲱ ⲡⲉϥⲥⲱⲙⲁ ⲛⲁⲧⲱⲟⲩⲛ. ⲁϥⲛⲓϥⲉ ⲉϩⲟⲩⲛ ϩⲙ ⲡⲉϥϩⲟ ⲙⲡⲉⲡⲛⲉⲩⲙⲁ, ⲉⲧⲉ ⲧⲥⲟⲙ ⲧⲉ ⲛⲧⲉϥⲙⲁⲁⲩ. ⲙⲡϥⲉⲓⲙⲉ ⲉⲡⲁⲓ, ⲉⲃⲟⲗ ϫⲉ ϥⲯⲟⲟⲡ ϩⲛ ⲟⲩⲙⲛⲧⲁⲧⲥⲟⲟⲩⲛ.
Phonetic: au-joos m-p-ialtabaōth: je nife ehoun hm pef-ho n-oua ebol hm pe-pneuma auō pef-sōma na-tōoun. af-nife ehoun hm pef-ho m-pe-pneuma, ete t-čom te n-tef-maau. mpf-eime e-pai, ebol je f-šoop hn ou-mnt-atsooun.
Aramaic (Syriac): 'e-m-ar-ū l-yal-ḏā-ba-ʾō-th: n-pū-kh b-ʾap-paw men rū-ḥāk wa-gūš-mēh ne-q-ūm. wa-n-pa-kh b-ʾap-paw rū-ḥā, d-ʾī-thay-hy ḥay-lā d-ʾe-mēh. lā yā-ḏaʿ h-wā, meṭul d-ʾī-thay-hy b-lā ī-ḏaʿ-thā.

THE LIGHT WITHIN ADAM (19:24–27)
Jesus's Words: "And the power of the mother went out of Yaldabaoth into the psychic body which they had fashioned. The body moved at once, and it became strong, and it was luminous."
Sahidic Coptic: ⲁⲩⲱ ⲁ ⲧⲥⲟⲙ ⲛⲧⲙⲁⲁⲩ ⲉⲓ ⲉⲃⲟⲗ ϩⲙ ⲡⲓⲁⲗⲧⲁⲃⲁⲱⲑ ⲉϩⲟⲩⲛ ⲉⲡⲥⲱⲙⲁ ⲛⲫⲩⲭⲓⲕⲟⲛ ⲉⲛⲧⲁⲩⲧⲁⲙⲓⲟϥ. ⲁ ⲡⲥⲱⲙⲁ ⲕⲓⲙ ⲛⲧⲉⲩⲛⲟⲩ, ⲁⲩⲱ ⲁϥϫⲣⲟ, ⲁⲩⲱ ⲁϥⲣ-ⲟⲩⲟⲉⲓⲛ.
Phonetic: auō a t-čom n-t-maau ei ebol hm p-ialtabaōth ehoun e-p-sōma n-psukhikon ent-au-tamiof. a p-sōma kim n-te-unou, auō af-jro, auō af-r-ouoein.
Aramaic (Syriac): wa-ḥay-lā d-ʾe-mēh n-pa-q men yal-ḏā-ba-ʾō-th l-gūš-mā nap-šā-nā-yā d-ḇ-rā-ū. wa-th-zī-aʿ gūš-mā b-šā-ʿath, wa-ʾe-th-ḥa-y-al, wa-h-wā ma-n-h-rā.

THE ENVY OF THE ARCHONS (19:30–33)

Jesus's Words: "When the authorities saw that he was luminous and that he could think better than those who had created him, they took him and cast him down into the lowest region of all matter."
Sahidic Coptic: ⲛⲧⲉⲣⲉ ⲛⲉⲍⲟⲩⲥⲓⲁ ⲛⲁⲩ ϫⲉ ⲫⲣ-ⲟⲩⲟⲉⲓⲛ ⲁⲩⲱ ϫⲉ ⲫⲏⲉⲉⲩⲉ ⲉⲛⲁⲛⲟⲩⲫ ⲉⲥⲟⲩⲉ ⲛⲉⲛⲧⲁⲩⲧⲁⲏⲓⲟⲫ, ⲁⲩϫⲓⲧⲫ ⲁⲩⲛⲟⲩϫⲉ ⲙⲙⲟⲫ ⲉⲡⲉⲥⲏⲧ ⲉⲡⲙⲁ ⲉⲧⲥⲁ ⲡⲉⲥⲏⲧ ⲛⲧⲥⲩⲭⲏ ⲧⲏⲣⲥ.
Phonetic: ntere n-exousia nau je f-r-ouoein auō je f-meeue enanouf ehoue nent-au-tamiof, au-jītf au-nouje mmof e-p-esēt e-p-ma et-ha p-esēt n-t-hulē tērs.
Aramaic (Syriac): mā d-ḥ-za-ū šū-l-ṭā-nē d-ma-n-h-rā hū wa-ḏ-re-ʾyā-nēh ṭāḇ hū ya-thīr men 'ay-lēn d-ḇ-rā-ū-hūy, n-sa-ḇ-ū-hūy wa-š-ḏā-ū-hūy l-thaḥ-tā-yā d-khul-lāh hū-lā.

THE GARDEN OF DECEPTION (21:1–4)
Jesus's Words: "The Archons took him and placed him in paradise. They said to him: 'Eat, that is, at your leisure,' for their luxury is bitter and their beauty is depraved. Their luxury is a deception."
Sahidic Coptic: ⲁ ⲛⲁⲣⲭⲱⲛ ϫⲓⲧⲫ ⲁⲩⲕⲁⲁⲫ ⲥⲏ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ. ⲁⲩϫⲟⲟⲥ ⲛⲁⲫ: ϫⲉ ⲟⲩⲱⲏ ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲥⲛ ⲟⲩⲥⲭⲟⲗⲏ, ⲉⲃⲟⲗ ϫⲉ ⲧⲉⲩⲧⲣⲩⲫⲏ ⲥⲥⲁⲱⲉ ⲁⲩⲱ ⲡⲉⲩⲥⲁ ⲫϫⲟⲟⲣⲉ. ⲧⲉⲩⲧⲣⲩⲫⲏ ⲟⲩⲁⲡⲁⲧⲏ ⲧⲉ.
Phonetic: a n-arkhōn jītf au-kaaf hm p-paradisos. au-joos naf: je ouōm ete pai pe hn ou-skholē, ebol je teu-truphē s-saše auō peu-sa f-joore. teu-truphē ou-apatē te.
Aramaic (Syriac): n-sa-ḇ-ū-hūy r-khū-nē wa-ʾa-qī-mū-hūy b-par-ḏay-sā. 'e-m-ar-ū lēh: 'e-khūl b-nyā-ḥā, meṭul d-ḇū-sā-m-hūn mar hū wa-š-pī-rū-thūn m-ḥa-b-lā hī. ḇū-sā-m-hūn ma-ṭ-ʿyā-nū-thā hī.

THE TREE OF LIVES (21:16–19)
Jesus's Words: "But what they call the tree of the knowledge of good and evil, which is the Epinoia of light, they commanded him not to eat of it, lest he look up to his perfection and realize the nakedness of his inadequacy."
Sahidic Coptic: ⲡⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲫ ⲇⲉ ϫⲉ ⲡⲯⲏⲛ ⲙⲡⲥⲟⲟⲩⲛ ⲙⲡⲁⲅⲁⲑⲟⲛ ⲙⲛ ⲡⲡⲟⲛⲏⲣⲟⲛ, ⲉⲧⲉ ⲧⲉⲡⲓⲛⲟⲓⲁ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲧⲉ, ⲁⲩⲥⲱⲛ ⲉⲧⲟⲟⲧⲫ ⲉⲧⲙⲟⲩⲱⲙ ⲉⲃⲟⲗ ⲛⲥⲏⲧⲫ, ⲙⲛⲡⲱⲧⲉ ⲛⲫⲥⲱⲯⲧ ⲉⲥⲣⲁⲓ ⲉⲡⲉⲫϫⲱⲕ ⲉⲃⲟⲗ ⲁⲩⲱ ⲛⲫⲉⲓⲙⲉ ⲉⲡⲕⲁⲏⲩ ⲙⲡⲉⲫⲯⲱⲱⲧ.
Phonetic: petou-moute erof de je p-šēn m-p-sooun m-p-agathon mn p-ponēron, ete t-epinoia m-p-ouoein te, au-hōn e-tootf e-tm-ouōm ebol n-hētf, mēpōte nf-čōšt ehrai e-pef-jōk ebol auō nf-eime e-p-kahēu m-p-ef-šōōt.
Aramaic (Syriac): hāw dên d-me-th-q-rē 'ī-lā-nā d-ī-ḏa'-thā d-ṭāḇthā wa-ḏ-ḇīšthā, d-ʾī-thay-hy re-ʾyā-nā d-nhī-rā, p-qa-ḏ-ū lēh d-lā ne-khūl menēh, d-lā ne-ḥ-zē l-ḡal-mā-y-ū-thēh wa-nē-ḏa' ʿar-ṭ-lā-yū-thā d-ḥe-s-rā-nēh.

THE ENLIGHTENER (22:3–5)
Jesus's Words: "It was I who brought about that they should eat. I said to the savior: 'What is the tree of knowledge?' And he smiled and said: 'The tree is the thinking of the light.'"
Sahidic Coptic: ⲁⲛⲟⲕ ⲡⲉⲛⲧⲁⲓⲣⲉ ϫⲉⲕⲁⲁⲥ ⲉⲩⲉⲟⲩⲱⲙ. ⲁⲓϫⲟⲟⲥ ⲙⲡⲥⲱⲧⲏⲣ: ϫⲉ ⲟⲩ ⲡⲉ ⲡⲯⲏⲛ ⲙⲡⲥⲟⲟⲩⲛ? ⲁⲫⲥⲱⲃⲉ ⲁⲫϫⲟⲟⲥ: ϫⲉ ⲡⲯⲏⲛ ⲡⲉ ⲡⲙⲉⲉⲩⲉ ⲙⲡⲟⲩⲟⲉⲓⲛ.
Phonetic: anok pent-ai-re jekaas eu-e-ouōm. ai-joos m-p-sōtēr: je ou pe p-šēn m-p-sooun? af-sōbe af-joos: je p-šēn pe p-meeue m-p-ouoein.
Aramaic (Syriac): 'anā 'nā d-ʿa-ḇ-ḏeth d-ne-kh-lūn. 'e-m-re-th l-pā-rū-qā: mānā hū 'ī-lā-nā d-ī-ḏa'-thā? g-khel wa-ʾa-mar: 'ī-lā-nā hū re-ʾyā-nā d-nhī-rā.

THE FORGETFULNESS (22:10–13)
Jesus's Words: "Then the first Archon brought a forgetfulness over Adam. I said to the savior: 'What is the forgetfulness?' And he said: 'It is not as Moses wrote, but he brought a gloom over him.'"
Sahidic Coptic: ⲁ ⲡⲯⲟⲣⲡ ⲛⲁⲣⲭⲱⲛ ⲉⲓⲛⲉ ⲛⲟⲩⲣ-ⲡⲱⲃⲯ ⲉϫⲛ ⲁⲇⲁⲙ. ⲁⲓϫⲟⲟⲥ ⲙⲡⲥⲱⲧⲏⲣ: ϫⲉ ⲟⲩ ⲡⲉ ⲡⲣ-ⲡⲱⲃⲯ? ⲁⲫϫⲟⲟⲥ: ⲛⲧⲥⲉ ⲁⲛ ⲉⲛⲧⲁ ⲙⲱⲩⲥⲏⲥ ⲥⲥⲁⲓⲥ, ⲁⲗⲗⲁ ⲁⲫⲉⲓⲛⲉ ⲛⲟⲩⲥⲗⲟⲗ ⲉϫⲱⲫ.
Phonetic: a p-šorp n-arkhōn eine n-ou-r-pōbš ejn adam. ai-joos m-p-sōtēr: je ou pe p-r-pōbš? af-joos: n-the an ent-a mōusēs shais, alla af-eine n-ou-hlol ejōf.
Aramaic (Syriac): 'ay-thī rīš-ā r-khū-nē ne-y-m-thā ʿal ʾā-ḏām. 'e-m-re-th l-pā-rū-qā: mānā hī ne-y-m-thā? wa-ʾa-mar: lā 'aykh d-k-tha-ḇ mū-šē, 'ellā 'ay-thī ʿal-laū-hy ʿam-ṭā-nū-thā.

THE HIDDEN EPINOIA (22:21–25)

Jesus's Words: "Then he wanted to bring forth the Epinoia from his rib, but the Epinoia of light cannot be seized. While the darkness pursued her, it did not seize her."

Sahidic Coptic: ⲁϥⲟⲩⲱⲫ ϭⲉ ⲉⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲛⲧⲉⲡⲓⲛⲟⲓⲁ ϩⲛ ⲧⲉϥⲥⲡⲓⲣⲉ, ⲁⲗⲗⲁ ⲧⲉⲡⲓⲛⲟⲓⲁ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲛⲛⲉ ⲫⲙⲙⲟⲙ ⲉⲁⲙⲁϩⲧⲉ ⲙⲙⲟⲥ. ⲉⲣⲉ ⲡⲕⲁⲕⲉ ⲡⲏⲧ ⲛⲥⲱⲥ, ⲙⲡϥⲁⲙⲁϩⲧⲉ ⲙⲙⲟⲥ.

Phonetic: af-ouōš če e-eine ebol n-t-epinoia hn tef-spire, alla t-epinoia m-p-ouoein nne š-čmčom e-amahte mmos. ere p-kake pēt nsōs, mpf-amahte mmos.

Aramaic (Syriac): ṣ-ḇā hākhanā d-thay-thē l-re-'yā-nā men 'el-'ēh, 'ellā re-'yā-nā d-nhī-rā lā meš-kaḥ d-ne-th-'a-kh-aḏ. mā d-ra-ḏēp ḥe-š-ō-khā bā-th-rāh, lā 'a-kh-ḏāh.

THE APPEARANCE OF THE WOMAN (23:1–4)

Jesus's Words: "He brought a part of his power out of him, and he fashioned another creature in the form of a woman, according to the image of the Epinoia which had appeared to him. He brought the part of the power which he had taken from the man into the female creature."

Sahidic Coptic: ⲁϥⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲛⲟⲩⲛⲉⲣⲟⲥ ⲛⲧⲉϥⲃⲟⲏ, ⲁⲩⲱ ⲁϥⲧⲁⲙⲓⲟ ⲛⲟⲩⲕⲉⲡⲗⲁⲥⲙⲁ ϩⲙ ⲡⲥⲙⲟⲧ ⲛⲟⲩⲥϩⲓⲙⲉ, ⲕⲁⲧⲁ ⲧϩⲓⲕⲱⲛ ⲛⲧⲉⲡⲓⲛⲟⲓⲁ ⲉⲛⲧⲁⲥⲟⲩⲱⲛϩ ⲛⲁϥ. ⲁϥⲉⲓⲛⲉ ⲙⲡⲙⲉⲣⲟⲥ ⲛⲧⲃⲟⲏ ⲉⲛⲧⲁϥϫⲓⲧϥ ⲉⲃⲟⲗ ϩⲙ ⲡⲣⲱⲙⲉ ⲉϩⲟⲩⲛ ⲉⲡⲡⲗⲁⲥⲙⲁ ⲛⲥϩⲓⲙⲉ.

Phonetic: af-eine ebol n-ou-meros n-tef-čom, auō af-tamio n-ou-ke-plasma hm p-smot n-ou-shime, kata t-hikōn n-t-epinoia ent-as-ouōnh naf. af-eine m-p-meros n-t-čom ent-af-jītf ebol hm p-rōme ehoun e-p-plasma n-shime.

Aramaic (Syriac): 'ay-thī m-nāthā men ḥay-lēh, wa-ḇ-rā gal-ṣā 'kh-rā-nā b-ḏ-mū-thā d-'at-thā, 'aykh ṣal-mā d-re-'yā-nā d-ge-lā lēh. 'ay-thī m-nāthā d-ḥay-lā d-n-sa-ḇ men gaḇ-rā l-ḡal-ṣā d-'at-thā.

ADAM'S RECOGNITION (23:10–12)

Jesus's Words: "And Adam saw the woman beside him. At that moment the luminous Epinoia appeared, and she took the veil away from his heart. His sobriety returned, and he knew his essence."

Sahidic Coptic: ⲁ ⲁⲇⲁⲙ ⲛⲁⲩ ⲉⲧⲥϩⲓⲙⲉ ϩⲁ ⲧⲏϥ. ϩⲛ ⲧⲉⲩⲛⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲁ ⲧⲉⲡⲓⲛⲟⲓⲁ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ, ⲁⲥϥⲓ ⲙⲡⲉⲕⲁⲗⲩⲙⲙⲁ ⲉⲃⲟⲗ ϩⲓϫⲙ ⲡⲉϥϩⲏⲧ. ⲁ ⲡⲉϥⲛⲏⲫⲉ ⲕⲟⲧϥ, ⲁⲩⲱ ⲁϥⲉⲓⲙⲉ ⲉⲧⲉϥⲟⲩⲥⲓⲁ.

Phonetic: a adam nau e-t-shime ha tēf. hn te-unou et-mmau a t-epinoia m-p-ouoein ouōnh ebol, as-fi m-p-kalumma ebol hijm pef-hēt. a pef-nēphe kotf, auō af-eime e-tef-ousia.

Aramaic (Syriac): wa-ḥ-zā 'ā-ḏām l-'at-thā q-ḏām-aū-hy. b-šā-'ath hā-ḏē re-'yā-nā d-nhī-rā ge-lā, wa-š-qa-lath šū-š-pā men le-bbēh. thā-ū-ḇeth šay-mū-thēh, wa-ī-ḏa' q-nū-mēh.

THE MOTHER OF THE LIVING (23:18–20)

Jesus's Words: "She shall be called the mother of all the living, for she is the mother of the living ones who are from the Father."

Sahidic Coptic: ⲥⲉⲛⲁⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ϫⲉ ⲧⲛⲁⲁⲩ ⲛⲛⲉⲧⲟⲛϩ ⲧⲏⲣⲟⲩ, ⲉⲃⲟⲗ ϫⲉ ⲛⲧⲟⲥ ⲧⲉ ⲧⲛⲁⲁⲩ ⲛⲛⲉⲧⲟⲛϩ ⲉⲃⲟⲗ ϩⲓⲧⲙ ⲡⲉⲓⲱⲧ.

Phonetic: sena-moute eros je t-maau n-net-onh tērou, ebol je ntos te t-maau n-net-onh ebol hitm p-eiōt.

Aramaic (Syriac): ne-th-q-ry-ān 'em-mā d-khul-hūn ḥay-yē, meṭul d-'ī-thay-hy 'em-mā d-ḥay-yē men ab-bā.

THE EXPULSION FROM PARADISE (24:4–7)

Jesus's Words: "When Yaldabaoth knew that they were withdrawn from him, he cursed his earth. He found the woman preparing herself for her husband. He was lord over her, and he did not know the mystery which had come to pass."

Sahidic Coptic: ⲛⲧⲉⲣⲉ ⲡⲓⲁⲗⲧⲁⲃⲁⲱⲑ ⲉⲓⲙⲉ ϫⲉ ⲁⲩⲥⲁϩⲱⲟⲩ ⲉⲃⲟⲗ ⲙⲙⲟϥ, ⲁϥⲥⲁϩⲟⲩ ⲙⲡⲉϥⲕⲁϩ. ⲁϥϩⲉ ⲉⲧⲥϩⲓⲙⲉ ⲉⲥⲥⲟⲃⲧⲉ ⲙⲙⲟⲥ ⲙⲡⲉⲥϩⲁⲓ. ⲁϥⲣ-ϫⲟⲉⲓⲥ ⲉϫⲱⲥ, ⲁⲩⲱ ⲙⲡϥⲉⲓⲙⲉ ⲉⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲛⲧⲁϥⲱⲙⲡⲉ.

Phonetic: ntere p-ialtabaōth eime je au-sahōou ebol mmof, af-sahou m-pef-kah. af-he e-t-shime es-sobte mmos m-pes-hai. af-r-joeis ejōs, auō mpf-eime e-p-mustērion ent-af-šōpe.

Aramaic (Syriac): mā d-ī-ḏa' yal-ḏā-ba-'ō-th d-'e-th-p-re-š-ū menēh, la-ṭth l-'ar-'ēh. 'e-š-k-ḥ l-'at-thā d-me-ṭay-ḇā l-ḇa'-lāh. 'e-th-m-ray 'al-lāh, wa-lā yā-ḏa' h-wā l-rā-zā d-h-wā.

CAIN AND ABEL (24:15–19)

Jesus's Words: "The Archon polluted the woman and he begot two sons; the first and the second, Eloim and Yawe. Eloim has a bear-face and Yawe has a cat-face. One is righteous, the other is unrighteous."

Sahidic Coptic: ⲁ ⲡⲁⲣⲭⲱⲛ ϫⲱϩⲙ ⲛⲧⲥϩⲓⲙⲉ ⲁⲩⲱ ⲁϥϫⲡⲟ ⲛⲩⲏⲣⲉ ⲥⲛⲁⲩ; ⲡⲯⲟⲣⲡ ⲁⲩⲱ ⲡⲙⲉϩ-ⲥⲛⲁⲩ, ⲉⲗⲱⲉⲓⲙ ⲁⲩⲱ ⲓⲁⲃⲉ. ⲉⲗⲱⲉⲓⲙ ⲟⲩⲛⲧⲁϥ ⲙⲙⲁⲩ ⲛⲟⲩϩⲟ ⲙⲙⲁⲍ, ⲓⲁⲃⲉ ⲇⲉ ⲟⲩⲛⲧⲁϥ ⲙⲙⲁⲩ ⲛⲟⲩϩⲟ ⲛⲉⲙⲟⲩ. ⲟⲩⲁ ⲟⲩⲇⲓⲕⲁⲓⲟⲥ ⲡⲉ, ⲡⲕⲉⲟⲩⲁ ⲟⲩⲁⲇⲓⲕⲟⲥ ⲡⲉ.

Phonetic: a p-arkhōn jōhm n-t-shime auō af-jpo n-šēre snau; p-šorp auō p-meh-snau, elōeim auō iabe. elōeim ountaf mmau n-ou-ho m-maz, iabe de ountaf mmau n-ou-ho n-emou. oua ou-dikaios pe, p-ke-oua ou-adikos pe.

Aramaic (Syriac): ṭa-m-ē r-khū-nē l-'at-thā wa-y-le-ḏ thray b-nīn; q-ḏā-mā-yā wa-ḏ-thray, 'e-lō-hīm wa-ya-h-wē. 'e-lō-hīm 'īth lēh 'ap-pē d-ḏe-bā, ya-h-wē dên 'īth lēh 'ap-pē d-ša-nū-rā. ḥaḏ za-dī-qā hū, wa-'kh-rī-nā ʿaw-wā-lā hū.

THE BIRTH OF SETH (24:32–35)

Jesus's Words: "Adam knew the likeness of his own foreknowledge and he begot Seth, the son according to the image of the Man from above in the aeons."

Sahidic Coptic: ⲁ ⲁⲇⲁⲙ ⲉⲓⲙⲉ ⲉⲧⲥⲓⲕⲱⲛ ⲛⲧⲉϥⲡⲣⲟⲛⲟⲓⲁ ⲙⲙⲓⲛ ⲙⲙⲟϥ ⲁⲩⲱ ⲁϥϫⲡⲟ ⲛⲥⲏⲑ, ⲡⲯⲏⲣⲉ ⲕⲁⲧⲁ ⲧⲥⲓⲕⲱⲛ ⲙⲡⲣⲱⲙⲉ ⲉⲃⲟⲗ ϩⲛ ⲛⲧⲡⲏⲟⲩⲉ ϩⲛ ⲛⲁⲓⲱⲛ.

Phonetic: a adam eime e-t-hikōn n-tef-pronoia mmin mmos auō af-jpo n-sēth, p-šēre kata t-hikōn m-p-rōme ebol hn n-tpēoue hn n-aiōn.

Aramaic (Syriac): ī-ḏaʿ 'ā-ḏām l-ḏ-mū-thā d-rīš-ī-thā d-me-th-re-'yā-nēh wa-y-le-ḏ l-šēth, brā 'aykh ṣal-mā d-ḇar-nāšā men r-way d-'ā-l-mē.

THE SPIRIT OF LIFE (25:12–15)

Jesus's Words: "The Mother sent down the Spirit of Life, the holy one, the Mother-Father, who is called the 'Spirit' and 'the Life' and 'the Light' and 'the Mother,' to wake up the essence of the Man."

Sahidic Coptic: ⲁ ⲧⲙⲁⲁⲩ ϫⲟⲟⲩ ⲉⲡⲉⲥⲏⲧ ⲙⲡⲉⲡⲛⲉⲩⲙⲁ ⲙⲡⲱⲛϩ, ⲡⲉⲧⲟⲩⲁⲁⲃ, ⲧⲙⲁⲁⲩ-ⲉⲓⲱⲧ, ⲡⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ ⲡⲉⲡⲛⲉⲩⲙⲁ ⲁⲩⲱ ⲡⲱⲛϩ ⲁⲩⲱ ⲡⲟⲩⲟⲉⲓⲛ ⲁⲩⲱ ⲧⲙⲁⲁⲩ, ⲉⲧⲟⲩⲛⲟⲥ ⲛⲧⲟⲩⲥⲓⲁ ⲙⲡⲣⲱⲙⲉ.

Phonetic: a t-maau joou e-p-esēt m-pe-pneuma m-p-ōnh, pet-ouaab, t-maau-eiōt, petou-moute erof je pe-pneuma auō p-ōnh auō p-ouoein auō t-maau, e-tounos n-t-ousia m-p-rōme.

Aramaic (Syriac): ša-d-rath 'em-mā l-rū-ḥā d-ḥay-yē l-thaḥ-tā-yē, q-ḏī-šā, 'em-mā ab-bā, hāw d-me-th-q-rē rū-ḥā wa-ḥay-yē wa-nhī-rā wa-'em-mā, d-ne-ʿī-r q-nū-mā d-ḇar-nāšā.

THE ARCHONS' PLAN FOR THE FLOOD (28:10–14)

Jesus's Words: "He made a plan with his authorities. He sent a great flood upon the creation of man, to destroy the whole of the flesh of the earthly ones from the earth."

Sahidic Coptic: ⲁϥⲣ-ⲟⲩⲯⲟϫⲛⲉ ⲙⲛ ⲛⲉϥⲉⲍⲟⲩⲥⲓⲁ. ⲁϥϫⲟⲟⲩ ⲛⲟⲩⲛⲟⲃ ⲛⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ ⲉϫⲙ ⲡⲧⲁⲙⲓⲟ ⲙⲡⲣⲱⲙⲉ, ⲉⲧⲁⲕⲟ ⲙⲡⲧⲏⲣϥ ⲛⲧⲥⲁⲣⲝ ⲛⲛⲉⲧϩⲓϫⲙ ⲡⲕⲁϩ.

Phonetic: af-r-ou-šojne mn nef-exousia. af-joou n-ou-noč n-kataklusmos ejm p-tamio m-p-rōme, e-tako m-p-tērf n-t-sarx n-net-hijm p-kah.

Aramaic (Syriac): ʿa-ḇeḏ me-l-khā ʿam šū-l-ṭā-naū-hy. ša-d-rath ṭā-ū-pā-nā ra-ḇ-ā ʿal ḇ-rī-thā d-ḇar-nāšā, d-ne-ḥ-ba-l l-khul-lāh ḇe-s-rā d-'ay-lēn d-'ī-th b-'ar-ʿā.

THE ARK OF LIGHT (28:20–24)

Jesus's Words: "But the Epinoia of light gave notice to Noah. He preached to all the people, but they did not believe him. He hid himself in a place, not as Moses said in an ark, but he was covered by a cloud of light."

Sahidic Coptic: ⲁⲗⲗⲁ ⲧⲉⲡⲓⲛⲟⲓⲁ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲁⲥϯ-ⲥⲟⲉⲓⲙ ⲉⲛⲱϩⲉ. ⲁϥⲕⲏⲣⲩⲥⲥⲉ ⲛⲛⲣⲱⲙⲉ ⲧⲏⲣⲟⲩ, ⲁⲗⲗⲁ ⲙⲡⲟⲩⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟϥ. ⲁϥϩⲟⲡϥ ϩⲛ ⲟⲩⲏⲁ, ⲛⲧϩⲉ ⲁⲛ ⲉⲛⲧⲁ ⲙⲱⲩⲥⲏⲥ ϫⲟⲟⲥ ϩⲛ ⲟⲩⲕⲓⲃⲱⲧⲟⲥ, ⲁⲗⲗⲁ ⲁϥϩⲱⲃⲥ ⲉⲃⲟⲗ ϩⲓⲧⲛ ⲟⲩⲕⲗⲟⲟⲗⲉ ⲙⲡⲟⲩⲟⲉⲓⲛ.

Phonetic: alla t-epinoia m-p-ouoein as-tī-soeim e-nōhe. af-kērusse n-n-rōme tērou, alla mpou-pisteue erof. af-hōpf hn ou-ma, n-the an ent-a mōusēs joos hn ou-kibōtos, alla af-hōbs ebol hitn ou-kloole m-p-ouoein.

Aramaic (Syriac): 'ellā re-’yā-nā d-nhī-rā 'aw-ḏa‘ l-nū-ḥ. 'a-k-re-z l-khul-le-hūn b-nay-nāšā, 'ellā lā hay-me-n-ū lēh. ṭ-šā nap-šēh b-ḏūk-thā, lā 'aykh d-’a-mar mū-šē b-qē-ḇū-thā, 'ellā 'e-th-k-say b-‘nā-nā d-nhī-rā.

THE COUNTERFEIT SPIRIT (29:10–14)

Jesus’s Words: "The first Archon brought the counterfeit spirit, and he bound it to the souls of the people, so that they might not know their true nature and might remain in the error of the world."

Sahidic Coptic: ⲁ ⲡϣⲟⲣⲡ ⲛⲁⲣⲭⲱⲛ ⲉⲓⲛⲉ ⲙⲡⲉⲡⲛⲉⲩⲙⲁ ⲛⲁⲛⲧⲓⲙⲓⲙⲟⲛ, ⲁⲩⲱ ⲁϥⲙⲟⲩⲣ ⲙⲙⲟϥ ⲉⲛϩⲩⲭⲏ ⲛⲛⲣⲱⲙⲉ, ϫⲉⲕⲁⲁⲥ ⲛⲛⲉⲩⲉⲓⲙⲉ ⲉⲧⲉⲩⲟⲩⲥⲓⲁ ⲙⲙⲓⲛ ⲙⲙⲟⲟⲩ ⲁⲩⲱ ⲛⲥⲉϭⲱ ϩⲙ ⲡⲡⲗⲁⲛⲏ ⲙⲡⲕⲟⲥⲙⲟⲥ.

Phonetic: a p-šorp n-arkhōn eine m-pe-pneuma n-antimimon, auō af-mour mmof e-n-psukhē n-n-rōme, jekaas nneu-eime e-teu-ousia mmin mmoou auō n-se-čō hm p-planē m-p-kosmos.

Aramaic (Syriac): 'ay-thī rīš-ā r-khū-nē l-rū-ḥā d-me-th-ḏa-m-yā-nū-thā, wa-’a-s-rāh l-nap-šā-thā d-ḇ-nay-nāšā, d-lā nē-ḏ-‘ūn q-nū-m-hūn wa-n-qū-mūn b-ṭā-‘yū-thā d-’ā-l-mā.

THE DESTINY OF SOULS (30:1–5)

Jesus’s Words: "I said to the savior: 'Lord, will all the souls be brought safely into the pure light?' He answered and said: 'Great things have arisen in your mind, for it is difficult to explain them to others.'"

Sahidic Coptic: ⲁⲓϫⲟⲟⲥ ⲙⲡⲥⲱⲧⲏⲣ: ϫⲉ ⲡϫⲟⲉⲓⲥ, ⲉⲛⲉ ⲛⲯⲩⲭⲏ ⲧⲏⲣⲟⲩ ⲛⲁⲟⲩϫⲁⲓ ⲉϩⲟⲩⲛ ⲉⲡⲟⲩⲟⲉⲓⲛ ⲉⲧⲟⲩⲁⲁⲃ? ⲁϥⲟⲩⲱⲩⲃ ⲁϥϫⲟⲟⲥ: ϫⲉ ⲁ ϩⲉⲛⲛⲟϭ ⲧⲱⲟⲩⲛ ϩⲙ ⲡⲉⲕⲙⲉⲉⲩⲉ, ⲉⲃⲟⲗ ϫⲉ ⲥⲙⲟⲕⲁϩ ⲉⲧⲥⲁⲃⲉ ϩⲉⲛⲕⲉⲕⲟⲟⲩⲉ ⲉⲣⲟⲟⲩ.

Phonetic: ai-joos m-p-sōtēr: je p-joeis, ene n-psukhē tērou na-oujai ehoun e-p-ouoein et-ouaab? af-ouōšb af-joos: je a hen-noč tōoun hm pek-meeue, ebol je s-mokah e-tsabe hen-ke-kooue eroou.

Aramaic (Syriac): 'e-m-re-th l-pā-rū-qā: mā-ry, 'en khul-lē-hūn nap-šā-thā ne-th-p-re-qān l-nhī-rā d-kh-yā? ‘nā wa-’a-mar: ra-ḇ-āthā qā-math b-re-’yā-nāk, meṭul d-‘a-s-qā hī d-ne-th-’al-la-pān l-’kh-rā-nē.

THE THREE DESCENTS (30:11–15)

Jesus’s Words: "I, the perfect Pronoia of the entirety, changed myself into my seed. I was the first to descend. I went into the middle of the darkness and the inside of the abyss. I moved into my project."

Sahidic Coptic: ⲁⲛⲟⲕ ⲧⲡⲣⲟⲛⲟⲓⲁ ⲉⲧⲧⲏⲕ ⲉⲃⲟⲗ ⲙⲡⲧⲏⲣϥ, ⲁⲓϣⲓⲃⲉ ⲙⲙⲟⲓ ⲉϩⲟⲩⲛ ⲉⲡⲁⲥⲡⲉⲣⲙⲁ. ⲁⲛⲟⲕ ⲡⲉ ⲡϣⲟⲣⲡ ⲉⲛⲧⲁⲓⲉⲓ ⲉⲡⲉⲥⲏⲧ. ⲁⲓⲃⲱⲕ ⲉⲧⲙⲏⲧⲉ ⲙⲡⲕⲁⲕⲉ ⲁⲩⲱ ⲡϩⲟⲩⲛ ⲙⲡⲛⲟⲩⲛ. ⲁⲓⲕⲓⲙ ⲉϩⲟⲩⲛ ⲉⲡⲁⲡⲣⲟⲃⲗⲏⲙⲁ.

Phonetic: anok t-pronoia et-tēk ebol m-p-tērf, ai-šibe mmoi ehoun e-pa-sperma. anok pe p-šorp ent-ai-ei e-p-esēt. ai-bōk e-t-mēte m-p-kake auō p-houn m-p-noun. ai-kim ehoun e-pa-problēma.

Aramaic (Syriac): 'anā rīš-ī-thā d-me-th-re-’yā-nā g-mīr-thā d-khul, š-ḥal-peth nap-šy l-zar-‘y. 'anā 'nā q-ḏā-mā-yā d-’e-th-ḥ-theth. 'e-zel-th l-meṣ-‘a-th ḥe-š-ō-khā wa-l-ḡaū-ā d-’at-mā. th-zī-‘eth l-ḡaū d-ma-ḥ-šaḇ-thy.

THE SHACKLES OF FORGETFULNESS (31:1–4)

Jesus’s Words: "I went down for the third time; I am the light which exists in the light, I am the remembrance of the Pronoia; that I might enter into the middle of the darkness and the inside of the underworld."

Sahidic Coptic: ⲁⲓⲉⲓ ⲉⲡⲉⲥⲏⲧ ⲙⲡⲙⲉϩ-ϣⲟⲙⲛⲧ ⲛⲥⲟⲡ; ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲧϣⲟⲟⲡ ϩⲙ ⲡⲟⲩⲟⲉⲓⲛ, ⲁⲛⲟⲕ ⲡⲉ ⲡⲣ-ⲡⲙⲉⲉⲩⲉ ⲛⲧⲡⲣⲟⲛⲟⲓⲁ; ϫⲉⲕⲁⲁⲥ ⲉⲓⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲧⲙⲏⲧⲉ ⲙⲡⲕⲁⲕⲉ ⲁⲩⲱ ⲡϩⲟⲩⲛ ⲙⲡⲁⲙⲛⲧⲉ.

Phonetic: ai-ei e-p-esēt m-p-meh-šomnt n-sop; anok pe p-ouoein et-šoop hm p-ouoein, anok pe p-r-pmeeue n-t-pronoia; jekaas eie-bōk ehoun e-t-mēte m-p-kake auō p-houn m-p-amnte.

Aramaic (Syriac): 'e-th-ḥ-theth l-zab-nā d-thlā-thā; 'anā 'nā nhī-rā d-’ī-th b-nhī-rā, 'anā 'nā ‘ū-h-ḏā-nā d-rīš-ī-thā d-me-th-re-’yā-nā; d-’e-‘ūl l-meṣ-‘a-th ḥe-š-ō-khā wa-l-ḡaū-ā d-š-yūl.

THE CALL TO AWAKEN (31:5–10)

Jesus’s Words: "I said: 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said: 'Who is it that calls my name, and from where has this hope come to me?'"

Sahidic Coptic: ⲁⲓϫⲟⲟⲥ: ϫⲉ ⲡⲉⲧⲥⲱⲧⲙ, ⲛⲁⲣⲉϥⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲙ ⲡϩⲓⲛⲏⲃ ⲉⲧϫⲏⲕ. ⲁⲩⲱ ⲁϥⲣⲓⲙⲉ ⲁϥⲡⲱⲛ ⲉⲃⲟⲗ ⲛϩⲉⲛⲣⲙⲉⲓⲟⲟⲩⲉ. ϩⲉⲛⲣⲙⲉⲓⲟⲟⲩⲉ ⲉⲩⲥⲁⲩⲉ ⲁϥϥⲟⲧⲟⲩ ⲉⲃⲟⲗ ⲙⲙⲟϥ ⲁⲩⲱ ⲁϥϫⲟⲟⲥ: ϫⲉ ⲛⲓⲙ ⲡⲉⲧⲙⲟⲩⲧⲉ ⲉⲡⲁⲣⲁⲛ, ⲁⲩⲱ ⲛⲧⲁ ⲧⲉⲓϩⲉⲗⲡⲓⲥ ⲉⲓ ⲛⲁⲓ ⲉⲃⲟⲗ ⲧⲱⲛ?

Phonetic: ai-joos: je pet-sōtm, maref-tōoun ebol hm p-hinēb et-jēk. auō af-rime af-pōn ebol n-hen-rmeiooue. hen-rmeiooue eu-saše af-fotou ebol mmof auō af-joos: je nim pet-moute e-pa-ran, auō nt-a tei-helpis ei nai ebol tōn?
Aramaic (Syriac): 'e-m-reth: man d-šā-ma‘, ne-q-ūm men ne-y-m-thā ‘am-mī-q-thā. wa-ḇ-khā wa-’e-š-aḏ de-m-‘ē. de-m-‘ē ma-rī-rā-thā k-pa-r menēh wa-’a-mar: man hū d-qā-rē l-š-my, wa-men 'ay-kā 'thāth l-ī hā-ḏē sa-ḇ-rā?

THE SEAL OF FIVE (31:22–25)
Jesus’s Words: "I raised him up and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on."
Sahidic Coptic: ⲁⲓⲧⲟⲩⲛⲟⲥϥ ⲁⲩⲱ ⲁⲓⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟϥ ⲛ̀ ⲧⲟⲩⲟⲉⲓⲛ ⲙ̀ⲡⲙⲟⲟⲩ ⲛ̀ ϩⲟⲩ ⲛⲥⲫⲣⲁⲅⲓⲥ, ϫⲉⲕⲁⲁⲥ ⲛⲛⲉ ⲡⲙⲟⲩ ⲣ̀-ϫⲟⲉⲓⲥ ⲉϫⲱϥ ϫⲓⲛ ⲧⲉⲛⲟⲩ.
Phonetic: ai-tounos-f auō ai-sphragize mmof hm p-ouoein m-p-moou hn tīou n-sphragis, jekaas nne p-mou r-joeis ejōf jin tenou.
Aramaic (Syriac): 'ā-qī-m-thēhy wa-ḥ-tha-m-thēhy b-nhī-rā d-may-yā b-ḥam-šā ḥā-th-mīn, d-lā ne-th-m-ray ‘al-laū-hy mauthā men hā-šā.

The Book of Thomas the Contender

THE BROTHER AND THE TWIN (NHC II, 7: 138:7–12)

Jesus's Words: "Now since it has been said that you are my twin and true companion, examine yourself and learn who you are, in what way you exist, and how you will come to be."

Sahidic Coptic: ⲉⲡⲓⲇⲏ ⲟⲩⲛ ⲁⲩϫⲟⲟⲥ ϫⲉ ⲛⲧⲕ ⲡⲁϣⲃⲏⲣ ⲙⲙⲉ ⲁⲩⲱ ⲡⲁⲙⲁⲉⲓⲛ, ⲇⲟⲕⲓⲙⲁⲍⲉ ⲙⲙⲟⲕ ⲙⲙⲓⲛ ⲙⲙⲟⲕ ⲛⲅⲉⲓⲙⲉ ϫⲉ ⲛⲧⲕ ⲛⲓⲙ, ⲏ ⲉⲕϣⲟⲟⲡ ⲛⲁϣ ⲛϩⲉ, ⲏ ⲉⲕⲛⲁϣⲱⲡⲉ ⲛⲁϣ ⲛϩⲉ.

Phonetic: epidē oun au-joos je ntk pa-šbēr m-me auō pa-maein, dokimaze mmok mmin mmok n-g-eime je ntk nim, ē ek-šoop n-aš n-he, ē ek-na-šōpe n-aš n-he.

Aramaic (Syriac): hā-šā meṭul d-'e-th-'a-mar d-'a-th hū thā-ū-mā dī-l wa-ḥ-ḇē-rā d-quš-ṭā, ḇ-khū-y nap-šāk wa-ḏ-'ū man 'ī-thay-khā, wa-ḇ-'ay-ḏā ḏ-mū-thā 'ī-thay-khā, wa-'ay-kā ne-th-wē l-khā.

THE KNOWLEDGE OF SELF (NHC II, 7: 138:13–18)

Jesus's Words: "Since you will be called my brother, it is not fitting for you to be ignorant of yourself. And I know that you have understood, because you have already understood that I am the knowledge of the truth."

Sahidic Coptic: ⲉⲡⲓⲇⲏ ⲥⲉⲛⲁⲙⲟⲩⲧⲉ ⲉⲣⲟⲕ ϫⲉ ⲡⲁⲥⲟⲛ, ⲛⲥⲱⲉ ⲁⲛ ⲉⲣⲟⲕ ⲉⲣ-ⲁⲧⲥⲟⲟⲩⲛ ⲙⲙⲟⲕ ⲙⲙⲓⲛ ⲙⲙⲟⲕ. ⲁⲩⲱ ϯⲥⲟⲟⲩⲛ ϫⲉ ⲁⲕⲛⲟⲉⲓ, ⲉⲃⲟⲗ ϫⲉ ⲁⲕⲛⲟⲉⲓ ϫⲓⲛ ⲛⲱⲟⲣⲡ ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲡⲥⲟⲟⲩⲛ ⲛⲧⲙⲉ.

Phonetic: epidē sena-moute erok je pa-son, n-s-še an erok er-at-sooun mmok mmin mmok. auō tī-sooun je ak-noei, ebol je ak-noei jin n-šorp je anok pe p-sooun n-t-me.

Aramaic (Syriac): meṭul d-ne-th-q-rē l-khā 'a-ḥy, lā zā-ḏeq l-khā d-the-h-wē b-lā ī-ḏa'-thā d-nap-šāk. wa-ḏ-la-'th 'anā d-'e-th-ba-y-an l-khā, meṭul d-men rīš-ī-thā 'e-th-ba-y-an l-khā d-'anā 'nā ī-ḏa'-thā d-quš-ṭā.

THE VISIBLE AND THE INVISIBLE (NHC II, 7: 138:25–30)

Jesus's Words: "For he who has not known himself has known nothing, but he who has known himself has at the same time already achieved knowledge about the depth of the all."

Sahidic Coptic: ⲡⲉⲧⲉ ⲙⲡϥⲥⲟⲩⲛ ⲙⲙⲟϥ ⲙⲙⲓⲛ ⲙⲙⲟϥ ⲙⲡϥⲥⲟⲩⲛ ⲗⲁⲁⲩ, ⲡⲉⲛⲧⲁϥⲥⲟⲩⲛ ⲙⲙⲟϥ ⲇⲉ ⲁϥϫⲓ ⲙⲡⲥⲟⲟⲩⲛ ϩⲓ ⲟⲩⲥⲟⲡ ⲉⲧⲃⲉ ⲡϣⲓⲕ ⲙⲡⲧⲏⲣϥ.

Phonetic: pete mpf-soun mmof mmin mmof mpf-soun laau, pent-af-soun mmof de af-jī m-p-sooun hi ou-sop etbe p-šīk m-p-tērf.

Aramaic (Syriac): hāw gar d-lā ī-ḏa' nap-šēh lā ī-ḏa' me-ḏem, hāw dên d-'ī-ḏa' nap-šēh 'e-th-m-lī ī-ḏa'-thā 'am ḥaḏ-ḏā 'al 'ū-m-qā d-khul.

THE FIRE OF THE BODY (NHC II, 7: 139:1–5)

Jesus's Words: "Hear these things, Thomas, and understand that you are walking in the world with a body that is a fire. And the fire will be quenched when it has consumed the flesh."

Sahidic Coptic: ⲥⲱⲧⲙ ⲉⲛⲁⲓ, ⲑⲱⲙⲁⲥ, ⲛⲅⲛⲟⲉⲓ ϫⲉ ⲉⲕⲙⲟⲟⲩⲉ ϩⲙ ⲡⲕⲟⲥⲙⲟⲥ ϩⲛ ⲟⲩⲥⲱⲙⲁ ⲉⲩⲕⲱϩⲧ ⲡⲉ. ⲁⲩⲱ ⲡⲕⲱϩⲧ ⲛⲁⲱⲩⲙ ⲉⲃⲟⲗ ⲉϥⲩⲁⲛⲟⲩⲱⲙ ⲛⲧⲥⲁⲣⲝ.

Phonetic: sōtm e-nai, thōmas, n-g-noei je ek-mooše hm p-kosmos hn ou-sōma eu-kōht pe. auō p-kōht na-ōšm ebol ef-šan-ouōm n-t-sarx.

Aramaic (Syriac): š-ma' hā-lēn, thā-ū-mā, wa-ḏ-'ū d-me-hal-lek 'at b-'ā-l-mā b-ḡūš-mā d-'ī-thay-hy nū-rā. wa-nū-rā ne-ṭ-ʙē mā d-'e-kh-lath l-ḇe-s-rā.

THE NATURE OF THE WORLDLY (NHC II, 7: 139, 12–21)

Jesus's Words: "For you have understood that the things you see are not the things which exist, but they are those which will perish. And you have understood that you are a child of the truth, and that the things you see are of the world."

Sahidic Coptic: ⲁⲕⲛⲟⲉⲓ ⲅⲁⲣ ϫⲉ ⲛⲉⲧⲕⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲛⲉⲛⲧⲁⲩϣⲱⲡⲉ ⲁⲛ ⲛⲉ, ⲁⲗⲗⲁ ⲛⲉⲧⲛⲁⲧⲁⲕⲟ ⲛⲉ. ⲁⲩⲱ ⲁⲕⲛⲟⲉⲓ ϫⲉ ⲛⲧⲕ ⲟⲩϣⲏⲣⲉ ⲛⲧⲙⲉ, ⲁⲩⲱ ϫⲉ ⲛⲉⲧⲕⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲛⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲛⲉ.

Phonetic: ak-noei gar je net-k-nau eroou nent-au-šōpe an ne, alla net-na-tako ne. auō ak-noei je ntk ou-šēre n-t-me, auō je net-k-nau eroou na p-kosmos ne.

Aramaic (Syriac): 'e-th-ba-y-an gar d-’ay-lēn d-ḥā-zē 'at lā h-way 'e-nūn d-’ī-thay-hūn, 'ellā 'ay-lēn d-me-th-ḥa-b-līn. wa-’e-th-ba-y-an d-b̲reh d-quš-ṭā 'at, wa-ḏ-’ay-lēn d-ḥā-zē 'at d-’ā-l-mā 'e-nūn.

THE CAPTIVITY OF THE SOUL (NHC II, 7: 140, 1–7)

Jesus’s Words: "Now I say to you, Thomas, look at the animals and the birds. They live and increase; they eat and they sleep. But you, you have come into the light, and you have known the truth. Why then do you follow after the things of the flesh?"

Sahidic Coptic: ⲧⲉⲛⲟⲩ ⲇⲉ ϯⲓ̈ⲱ ⲙⲙⲟⲥ ⲛⲁⲕ, ⲑⲱⲙⲁⲥ, ⲛⲁⲩ ⲉⲛⲉⲧⲃⲛⲟⲟⲩⲉ ⲁⲩⲱ ⲛϩⲁⲗⲗⲁⲧⲉ. ⲥⲉⲱⲛϩ ⲁⲩⲱ ⲥⲉⲁⲩⲍⲁⲛⲉ; ⲥⲉⲟⲩⲱⲙ ⲁⲩⲱ ⲥⲉⲛϥⲟⲧⲕ. ⲛⲧⲱⲧⲛ ⲇⲉ, ⲁⲧⲉⲧⲛⲉⲓ ⲉⲡⲟⲩⲟⲉⲓⲛ, ⲁⲩⲱ ⲁⲧⲉⲧⲛⲥⲟⲩⲛ ⲧⲙⲉ. ⲉⲧⲃⲉ ⲟⲩ ⲟⲩⲛ ⲧⲉⲧⲛⲟⲩⲏϩ ⲛⲥⲁ ⲛⲁ ⲧⲥⲁⲣⲝ?

Phonetic: tenou de tī-jō mmos nak, thōmas, nau e-net-bnooue auō n-halate. se-ōnh auō se-auxane; se-ouōm auō se-enkotk. ntōtn de, a-tetn-ei e-p-ouoein, auō a-tetn-soun t-me. etbe ou oun tetn-ouēh nsa na t-sarx?

Aramaic (Syriac): hā-šā dên 'ā-mar 'nā l-khā, thā-ū-mā, ḥūr b-ḥay-wā-thā wa-b̲-pā-re-ḥ-thā. ḥā-yēn wa-rā-b̲ēn; 'ā-kh-līn wa-ḏ-mī-khīn. 'an-tūn dên, 'e-th-ī-tūn l-nhī-rā, wa-’ī-ḏa‘-tūn quš-ṭā. meṭul mānā hā-khīl rā-ḏ-pīn 'an-tūn bā-thar d-b̲e-s-rā?

THE BITTERNESS OF THE FIRE (NHC II, 7: 140, 25–30)

Jesus’s Words: "For the fire which is in the body of man is a root of bitterness. It is a fire which burns in the night and in the day, and it does not let the soul rest until the body is destroyed."

Sahidic Coptic: ⲡⲕⲱϩⲧ ⲅⲁⲣ ⲉⲧϩⲙ ⲡⲥⲱⲙⲁ ⲙⲡⲣⲱⲙⲉ ⲟⲩⲛⲟⲩⲛⲉ ⲛⲥⲓⲱⲉ ⲡⲉ. ⲟⲩⲕⲱϩⲧ ⲡⲉ ⲉⲧⲙⲟⲩϩ ⲛⲧⲉⲩⲱⲏ ⲁⲩⲱ ⲙⲡⲉϩⲟⲟⲩ, ⲁⲩⲱ ⲙⲉⲫⲕⲁ ⲧⲯⲩⲭⲏ ⲉⲙⲧⲟⲛ ⲙⲙⲟⲥ ⲱⲁⲛⲧⲉ ⲡⲥⲱⲙⲁ ⲧⲁⲕⲟ.

Phonetic: p-kōht gar et-hm p-sōma m-p-rōme ou-noune n-siše pe. ou-kōht pe et-mouh n-te-ušē auō m-pe-hoou, auō mef-ka t-psukhē e-mton mmos šante p-sōma tako.

Aramaic (Syriac): nū-rā gar d-’ī-th b-ḡūš-mā d-nā-šā ‘eq-rā hū d-ma-rī-rū-thā. nū-rā hū d-yā-qēḏ b-lay-yā wa-b̲-’ī-mā-mā, wa-lā šā-b̲eq l-nap-šā d-the-th-nī-aḥ ‘ḏam-mā d-ne-th-ḥ-bal g-ūš-mā.

THE HEAVY BURDEN (NHC II, 7: 141, 1–5)

Jesus’s Words: "Woe to you, for you have not understood that you are bearing a heavy burden. You are bound in a house that you have built for yourselves, and you do not know that you are in a prison."

Sahidic Coptic: ⲟⲩⲟⲓ ⲛⲏⲧⲛ, ϫⲉ ⲙⲡⲉⲧⲛⲉⲓⲙⲉ ϫⲉ ⲉⲧⲉⲧⲛϥⲓ ϩⲁ ⲟⲩⲉⲧⲡⲱ ⲉϥϩⲟⲣⲱ. ⲉⲧⲉⲧⲛⲏⲏⲣ ϩⲛ ⲟⲩⲏⲓ ⲉⲛⲧⲁⲧⲉⲧⲛⲕⲟⲧϥ ⲛⲏⲧⲛ, ⲁⲩⲱ ⲛⲧⲉⲧⲛⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲉⲧⲉⲧⲛϩⲙ ⲟⲩⲱⲧⲉⲕⲟ.

Phonetic: ouoi nētn, je mpetn-eime je etetn-fī ha ou-etpō ef-horš. etetn-mēr hn ou-ēi ent-a-tetn-kot-f nētn, auō n-tetn-sooun an je etetn-hm ou-štekō.

Aramaic (Syriac): wāy l-khūn, d-lā 'ī-ḏa‘-tūn d-š-qī-līn 'an-tūn maū-bal-thā d-ya-qī-rā. 'a-sī-rīn 'an-tūn b-b̲ay-thā d-b̲-nay-tūn l-khūn, wa-lā yā-ḏ-‘īn 'an-tūn d-b̲-b̲ē-th 'a-sī-rē 'ī-thay-khūn.

THE WOE TO THE FLESHLY (NHC II, 7: 142, 1–10)

Jesus’s Words: "Woe to you who hope in the flesh and in the prison which will perish! How long will you be asleep? And how long will you remain in the error of the darkness? For your sun has set in the darkness."

Sahidic Coptic: ⲟⲩⲟⲓ ⲛⲏⲧⲛ ⲛⲉⲧϩⲉⲗⲡⲓⲍⲉ ⲉⲧⲥⲁⲣⲝ ⲁⲩⲱ ⲉⲡⲱⲧⲉⲕⲟ ⲉⲧⲛⲁⲧⲁⲕⲟ! ⲱⲁ ⲧⲛⲁⲩ ⲉⲧⲉⲧⲛⲉⲛⲕⲟⲧⲕ? ⲁⲩⲱ ⲱⲁ ⲧⲛⲁⲩ ⲉⲧⲉⲧⲛⲱⲟⲟⲡ ϩⲙ ⲡⲡⲗⲁⲛⲏ ⲙⲡⲕⲁⲕⲉ? ⲁ ⲡⲉⲧⲛⲣⲏ ⲅⲁⲣ ϩⲱⲧⲡ ϩⲙ ⲡⲕⲁⲕⲉ.

Phonetic: ouoi nētn net-helpize e-t-sarx auō e-p-štekō et-na-tako! ša t-nau etetne-enkotk? auō ša t-nau etetn-šoop hm p-planē m-p-kake? a petn-rē gar hōtp hm p-kake.

Aramaic (Syriac): wāy l-khūn 'ay-lēn d-m-sab-rīn b-b̲e-s-rā wa-b̲-b̲ē-th 'a-sī-rē d-ne-th-ḥ-bal! ‘ḏam-mā l-’e-math d-mī-khīn 'an-tūn? wa-‘ḏam-mā l-’e-math qā-mīn 'an-tūn b-ṭā-yū-thā d-ḥe-š-ō-khā? meṭul d-šem-šā dī-l-khūn ṭ-mā b-ḥe-š-ō-khā.

THE WATCHFULNESS OF THE WISE (NHC II, 7: 142, 21–26)

Jesus’s Words: "Watch and pray that you may not come to be in the flesh, but that you may leave the bondage of the bitterness of this life. And when you pray, you will find rest."

Sahidic Coptic: ⲣⲟⲉⲓⲥ ⲁⲩⲱ ⲛⲧⲉⲧⲛϣⲗⲏⲗ ϫⲉⲕⲁⲁⲥ ⲛⲛⲉⲧⲛϣⲱⲡⲉ ϩⲛ ⲧⲥⲁⲣⲝ, ⲁⲗⲗⲁ ϫⲉⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲉⲉⲓ ⲉⲃⲟⲗ ϩⲙ ⲡⲙⲟⲩⲣ ⲙⲡⲥⲓϣⲉ ⲙⲡⲉⲓⲱⲛϩ. ⲁⲩⲱ ⲉⲧⲉⲧⲛϣⲁⲛϣⲗⲏⲗ, ⲧⲉⲧⲛⲁϩⲉ ⲉⲡⲙⲧⲟⲛ.
Phonetic: roeis auō n-tetn-šlēl jekaas nne-tn-šōpe hn t-sarx, alla jekaas etetne-ei ebol hm p-mour m-p-siše m-pei-ōnh. auō etetn-šan-šlēl, tetna-he e-p-mton.
Aramaic (Syriac): 'et-th-ʿī-r-ū wa-ṣal-lā-ū d-lā the-h-wūn b-ḇe-s-rā, 'ellā d-the-p-qūn men 'e-sū-rē d-ma-rī-rū-thā d-ḥay-yē hā-lēn. wa-mā d-ma-ṣal-lē-tūn, ne-th-kh-ḥūn n-yā-ḥā.

THE LIGHT IN THE DARKNESS (NHC II, 7: 143, 1–5)
Jesus's Words: "Verily I say to you, the light is a property of the soul, but the darkness is a property of the body. He who has known the light will not be overcome by the darkness."
Sahidic Coptic: ϩⲁⲙⲏⲛ ⲑⲝⲱ ⲙⲙⲟⲥ ⲛⲏⲧⲛ, ϫⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲡⲁ ⲧⲯⲩⲭⲏ ⲡⲉ, ⲡⲕⲁⲕⲉ ⲇⲉ ⲡⲁ ⲡⲥⲱⲙⲁ ⲡⲉ. ⲡⲉⲛⲧⲁϥⲥⲟⲩⲛ ⲡⲟⲩⲟⲉⲓⲛ, ⲛⲛⲉ ⲡⲕⲁⲕⲉ ϭⲙ-ϭⲟⲙ ⲉⲣⲟϥ.
Phonetic: hamēn tī-jō mmos nētn, je p-ouoein pa t-psukhē pe, p-kake de pa p-sōma pe. pent-af-soun p-ouoein, nne p-kake čm-čom erof.
Aramaic (Syriac): 'a-mīn 'ā-mar 'nā l-khūn, d-nhī-rā dī-l-hā d-nap-šā hū, ḥe-š-ō-khā dên dī-l-hū d-ḡūš-mā hū. hāw d-'ī-ḏaʿ l-nhī-rā, lā ne-z-kē lēh ḥe-š-ō-khā.

THE DEPARTURE FROM THE BODY (NHC II, 7: 145, 1–6)
Jesus's Words: "When you depart from the suffering and the passion of the body, you will receive rest from the Good One, and you will reign with the King."
Sahidic Coptic: ⲉⲧⲉⲧⲛϣⲁⲛⲉⲓ ⲉⲃⲟⲗ ϩⲙ ⲡϩⲓⲥⲉ ⲁⲩⲱ ⲡⲡⲁⲑⲟⲥ ⲙⲡⲥⲱⲙⲁ, ⲧⲉⲧⲛⲁϫⲓ ⲙⲡⲙⲧⲟⲛ ⲉⲃⲟⲗ ϩⲓⲧⲙ ⲡⲁⲅⲁⲑⲟⲥ, ⲁⲩⲱ ⲧⲉⲧⲛⲁⲣ-ⲣⲣⲟ ⲛⲙ ⲡⲣⲣⲟ.
Phonetic: etetn-šan-ei ebol hm p-hise auō p-pathos m-p-sōma, tetna-jī m-p-mton ebol hitm p-agathos, auō tetna-r-rro nm p-rro.
Aramaic (Syriac): mā d-ne-p-qūn 'an-tūn men ḥā-šā wa-men r-gī-tha-thā d-ḡūš-mā, ne-th-kh-ḥūn n-yā-ḥā men ṭā-ḇā, wa-n-mal-kūn ʿam mal-kā.

THE WOE TO THE BLIND (NHC II, 7: 145, 10–16)
Jesus's Words: "Woe to you, godless ones, who have no hope, who rely upon things that will not happen! Woe to you who hope in the flesh and in the prison that will perish!"
Sahidic Coptic: ⲟⲩⲟⲓ ⲛⲏⲧⲛ, ⲛⲁⲧ-ⲛⲟⲩⲧⲉ, ⲛⲉⲧⲉ ⲙⲛⲧⲁⲩ ϩⲉⲗⲡⲓⲥ, ⲉⲧⲕⲱ ⲛϩⲧⲏⲧⲛ ⲉϫⲛ ⲛⲉⲧⲉ ⲛⲥⲉⲛⲁϣⲱⲡⲉ ⲁⲛ! ⲟⲩⲟⲓ ⲛⲏⲧⲛ ⲛⲉⲧϩⲉⲗⲡⲓⲍⲉ ⲉⲧⲥⲁⲣⲝ ⲁⲩⲱ ⲉⲡϣⲧⲉⲕⲟ ⲉⲧⲛⲁⲧⲁⲕⲟ!
Phonetic: ouoi nētn, n-at-noute, nete mnt-au helpis, et-kō n-htētn ejn nete n-sena-šōpe an! ouoi nētn net-helpize e-t-sarx auō e-p-štekō et-na-tako!
Aramaic (Syriac): wāy l-khūn, d-lā 'a-lā-hū, 'ay-lēn d-lā say-ba-rū-thā l-hūn, d-th-khī-līn ʿal 'ay-lēn d-lā hā-wēn! wāy l-khūn 'ay-lēn d-m-sab-rīn b-ḇe-s-rā wa-ḇ-ḇē-th 'a-sī-rē d-ne-th-ḥ-bal!

THE FIRE OF THE ABYSS (NHC II, 7: 145, 20–25)
Jesus's Words: "Woe to you who are within the fire that burns in you, for it is insatiable! Woe to you because of the wheel that turns in your minds!"
Sahidic Coptic: ⲟⲩⲟⲓ ⲛⲏⲧⲛ ⲉⲧϩⲙ ⲡⲕⲱϩⲧ ⲉⲧⲙⲟⲩϩ ⲛϩⲏⲧⲧⲏⲧⲛ, ϫⲉ ⲟⲩⲁⲧ-ⲥⲓ ⲡⲉ! ⲟⲩⲟⲓ ⲛⲏⲧⲛ ⲉⲧⲃⲉ ⲡⲧⲣⲟϫⲟⲥ ⲉⲧⲕⲱⲧⲉ ϩⲛ ⲛⲉⲧⲛ-ⲙⲉⲉⲩⲉ!
Phonetic: ouoi nētn et-hm p-kōht et-mouh n-hēttētn, je ou-at-si pe! ouoi nētn etbe p-trokhos et-kōte hn netn-meeue!
Aramaic (Syriac): wāy l-khūn d-'ī-thay-khūn b-ḡaū nū-rā d-yā-qēḏ b-khūn, d-lā s-ḇaʿ! wāy l-khūn meṭul gī-g-lā d-me-th-k-r-khā b-ma-ḥ-ša-ḇā-th-khūn!

THE BLESSEDNESS OF THE WISE (NHC II, 7: 147, 5–10)
Jesus's Words: "Blessed are you, the wise, who have sought after the truth and, when you found it, you rested upon it forever and you were not afraid of those who wished to disturb you."

Sahidic Coptic: ⲛⲁⲓⲁⲧⲧⲏⲧⲛ, ⲛⲥⲟⲫⲟⲥ, ⲛⲉⲛⲧⲁⲩϣⲓⲛⲉ ⲛⲥⲁ ⲧⲙⲉ ⲁⲩⲱ ⲛⲧⲉⲣⲉⲧⲛϩⲉ ⲉⲣⲟⲥ ⲁⲧⲉⲧⲛⲙⲧⲟⲛ ⲙⲙⲱⲧⲛ ⲉϫⲱⲥ ϣⲁ ⲉⲛⲉϩ ⲁⲩⲱ ⲙⲡⲉⲧⲛⲣ-ϩⲟⲧⲉ ϩⲏⲧⲟⲩ ⲛⲛⲉⲧⲟⲩⲱϣ ⲉϣⲧⲟⲣⲧⲣ ⲧⲏⲧⲛ.
Phonetic: naiattētn, n-sophos, nent-au-šine nsa t-me auō ntere-tn-he eros a-tetn-mton mmōtn ejōs ša eneh auō mpetn-r-hote hētou n-net-ouōš e-štortr tētn.
Aramaic (Syriac): ṭū-ḇay-khūn, ḥa-k-kī-mē, 'ay-lēn d-ḇ-qa-ū l-quš-ṭā wa-mā d-'e-sh-ka-ḥ-ū-hy 'e-th-nī-ḥ-ū ʻal-laū-hy l-'ā-lam wa-lā de-ḥ-l-ū men 'ay-lēn d-ṣā-ḇēn d-ne-ḏ-l-ḥūn l-khūn.

THE FINAL ASCENT (NHC II, 7: 147, 25–30)
Jesus's Words: "Watch and pray! Do not be afraid of the flesh, but rather be afraid of the one who will cast you into the fire. Blessed are you when you ascend to the Father!"
Sahidic Coptic: ⲣⲟⲉⲓⲥ ⲁⲩⲱ ⲛⲧⲉⲧⲛϣⲗϩⲗ! ⲙⲡⲣ-ⲣ-ϩⲟⲧⲉ ϩⲏⲧⲥ ⲛⲧⲥⲁⲣⲝ, ⲁⲗⲗⲁ ⲙⲁⲗⲗⲟⲛ ⲁⲣⲓ-ϩⲟⲧⲉ ϩⲏⲧϥ ⲙⲡⲉⲧⲛⲁⲛⲟϫ ⲧⲏⲧⲛ ⲉⲡⲕⲱϩⲧ. ⲛⲁⲓⲁⲧⲧⲏⲧⲛ ⲉⲧⲉⲧⲛϣⲁⲛⲃⲱⲕ ⲉϩⲣⲁⲓ ϣⲁ ⲡⲉⲓⲱⲧ!
Phonetic: roeis auō n-tetn-šlēl! mpr-r-hote hēts n-t-sarx, alla mallon ari-hote hētf m-pet-na-noj tētn e-p-kōht. naiattētn etetn-šan-bōk ehrai ša p-eiōt!
Aramaic (Syriac): 'et-th-ʻī-r-ū wa-ṣal-lā-ū! lā de-ḥ-lūn men ḇe-s-rā, 'ellā ya-thī-rā-īth de-ḥ-lūn men hāw d-ne-r-mē l-khūn l-nū-rā. ṭū-ḇay-khūn mā d-sa-l-qīn 'an-tūn l-wa-th 'ab-bā!

The Sophia of Jesus Christ

THE INVISIBLE FATHER (NHC III, 4: 94, 5–15)

Jesus's Words: "He who is, is ineffable. No principle knew him, no authority, no subjection, nor any creature from the foundation of the world, except he alone. For he is immortal and eternal, having no birth; for everyone who has a birth will perish."

Sahidic Coptic: ⲡⲉⲧⲯⲟⲟⲡ, ⲟⲩⲁⲧ-ⲯⲁϫⲉ ⲙⲙⲟϥ ⲡⲉ. ⲙⲡⲉ ⲗⲁⲁⲩ ⲛⲁⲣⲭⲏ ⲥⲟⲩⲱⲛϥ, ⲟⲩⲇⲉ ⲉⲍⲟⲩⲥⲓⲁ, ⲟⲩⲇⲉ ϩⲩⲡⲟⲧⲁⲅⲏ, ⲟⲩⲇⲉ ⲗⲁⲁⲩ ⲛⲕⲧⲓⲥⲓⲥ ϫⲓⲛ ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙⲡⲕⲟⲥⲙⲟⲥ, ⲉⲓⲙⲏⲧⲓ ⲛⲧⲟϥ ⲙⲁⲩⲁⲁϥ. ⲟⲩⲁⲧ-ⲙⲟⲩ ⲅⲁⲣ ⲡⲉ ⲁⲩⲱ ⲯⲁ ⲉⲛⲉϩ, ⲉⲙⲛⲧϥ ϫⲡⲟ ⲙⲙⲁⲩ; ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩⲛⲧϥ ϫⲡⲟ ⲙⲙⲁⲩ, ⲯⲁϥⲧⲁⲕⲟ.

Phonetic: pet-šoop, ou-at-šaje mmof pe. mpe laau n-arkhē souōn-f, oude exousia, oude hupotagē, oude laau n-ktisis jin t-katabolē m-p-kosmos, eimēti ntof mauaaf. ou-at-mou gar pe auō ša eneh, emntf jpo mmau; ouon gar nim ete ountf jpo mmau, šaf-tako.

Aramaic (Syriac): hāw d-'ī-thay-hy, lā me-th-mal-lal. lā gar 'ī-ḏa‘ lēh rī-šā, wa-lā šū-l-ṭā-nā, wa-lā me-th-th-ta-ḥ-thā-nū-thā, wa-lā khul-lāh b-rī-thā men rī-šī-thā d-'ā-l-mā, 'el-lā hū ḇal-ḥō-ḏaū-hy. d-lā mā-yū-thā gar 'ī-thay-hy wa-l-'ā-lam, d-lā ya-l-ḏā; khul gar d-'ī-th lēh ya-l-ḏā, ne-th-ḥ-bal.

THE UNBEGOTTEN NAME (NHC III, 4: 95, 1–7)

Jesus's Words: "He is unbegotten, having no beginning; for everyone who has a beginning has an end. Since no one rules over him, he has no name; for whoever has a name is the creation of another."

Sahidic Coptic: ⲟⲩⲁⲧ-ϫⲡⲟ ⲡⲉ, ⲉⲙⲛⲧϥ ⲁⲣⲭⲏ ⲙⲙⲁⲩ; ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩⲛⲧϥ ⲁⲣⲭⲏ ⲙⲙⲁⲩ, ⲟⲩⲛⲧϥ ⲟⲩϩⲁⲏ ⲙⲙⲁⲩ. ⲉⲡⲓⲇⲏ ⲙⲛ ⲗⲁⲁⲩ ⲣ-ϫⲟⲉⲓⲥ ⲉⲣⲟϥ, ⲙⲛⲧϥ ⲣⲁⲛ ⲙⲙⲁⲩ; ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩⲛⲧϥ ⲣⲁⲛ ⲙⲙⲁⲩ, ⲟⲩⲡⲗⲁⲥⲙⲁ ⲛⲧⲉ ⲕⲉ-ⲟⲩⲁ ⲡⲉ.

Phonetic: ou-at-jpo pe, emntf arkhē mmau; ouon gar nim ete ountf arkhē mmau, ountf ou-haē mmau. epidē mn laau r-joeis erof, mntf ran mmau; ouon gar nim ete ountf ran mmau, ou-plasma nte ke-oua pe.

Aramaic (Syriac): d-lā ya-l-ḏā 'ī-thay-hy, wa-ḏ-lā rī-šā; khul gar d-'ī-th lēh rī-šā, 'ī-th lēh šū-lā-mā. wa-meṭul d-layt d-me-š-tha-l-aṭ ‘laū-hy, layt lēh š-mā; khul gar d-'ī-th lēh š-mā, b-rī-thā hū d-'ā-ḥ-rī-nā.

THE INCOMPREHENSIBLE FORM (NHC III, 4: 96, 15–22)

Jesus's Words: "He is unnamable. He has no human form; for whoever has a human form is the creation of another. He has his own semblance; not like the semblance we have received and seen, but a strange semblance that surpasses all things."

Sahidic Coptic: ⲟⲩⲁⲧ-ⲣⲁⲛ ⲙⲙⲟϥ ⲡⲉ. ⲙⲛⲧϥ ⲙⲟⲣⲫⲏ ⲛⲣⲱⲙⲉ ⲙⲙⲁⲩ; ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩⲛⲧϥ ⲙⲟⲣⲫⲏ ⲛⲣⲱⲙⲉ ⲙⲙⲁⲩ, ⲟⲩⲡⲗⲁⲥⲙⲁ ⲛⲧⲉ ⲕⲉ-ⲟⲩⲁ ⲡⲉ. ⲟⲩⲛⲧϥ ⲡⲉϥ-ⲉⲓⲛⲉ ⲙⲙⲓⲛ ⲙⲙⲟϥ; ⲛ ⲕⲁⲧⲁ ⲡⲉⲓⲛⲉ ⲁⲛ ⲉⲛⲧⲁⲛ-ϫⲓⲧϥ ⲁⲩⲱ ⲁⲛ-ⲛⲁⲩ ⲉⲣⲟϥ, ⲁⲗⲗⲁ ⲟⲩⲉⲓⲛⲉ ⲛ-ⲯⲙⲏⲟ ⲡⲉ ⲉϥϫⲟⲥⲉ ⲉϩⲟⲩⲉ ϩⲱⲃ ⲛⲓⲙ.

Phonetic: ou-at-ran mmof pe. mntf morphē n-rōme mmau; ouon gar nim ete ountf morphē n-rōme mmau, ou-plasma nte ke-oua pe. ountf pef-eine mmin mmof; n kata p-eine an ent-an-jit-f auō an-nau erof, alla ou-eine n-šmmo pe ef-jose ehoue hōb nim.

Aramaic (Syriac): layt lēh š-mā. wa-layt lēh d-mū-thā d-ḇar-nā-šā; khul gar d-'ī-th lēh d-mū-thā d-ḇar-nā-šā, b-rī-thā hū d-'ā-ḥ-rī-nā. 'ī-th lēh d-mū-thā dī-lēh; wa-lā 'aykh d-mū-thā d-na-sa-ḇ-nān wa-ḥ-zay-nān, 'ellā d-mū-thā nū-kh-rā-y-thā d-me-th-'al-yā ‘al khul.

THE LORD OF THE ALL (NHC III, 4: 98, 10–18)

Jesus's Words: "He is the Lord of the All. He is not judged, for there is no one before him. He is the Father of the Universe, and he sees himself within himself, like a mirror, having appeared in his own likeness."

Sahidic Coptic: ⲡϫⲟⲉⲓⲥ ⲙⲡⲧⲏⲣϥ ⲡⲉ. ⲙⲉⲩ-ⲕⲣⲓⲛⲉ ⲙⲙⲟϥ, ⲉⲡⲓⲇⲏ ⲙⲛ ⲗⲁⲁⲩ ⲯⲟⲟⲡ ϩⲁ ⲧⲏϥ. ⲡⲉⲓⲱⲧ ⲙⲡⲧⲏⲣϥ ⲡⲉ, ⲁⲩⲱ ⲯⲁϥⲛⲁⲩ ⲉⲣⲟϥ ϩⲣⲁⲓ ⲛϩⲏⲧϥ, ⲛⲧϩⲉ ⲛⲟⲩ-ⲉⲓⲁⲗ, ⲉⲁϥ-ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ϩⲙ ⲡⲉϥ-ⲉⲓⲛⲉ ⲙⲙⲓⲛ ⲙⲙⲟϥ.

Phonetic: p-joeis m-p-tērf pe. meu-krine mmof, epidē mn laau šoop ha tēf. p-eiōt m-p-tērf pe, auō šaf-nau erof hrai n-hētf, n-t-he n-ou-eial, e-af-ouōnh ebol hm pef-eine mmin mmof.

Aramaic (Syriac): mā-rē khul 'ī-thay-hy. wa-lā me-th-ḏā-n; meṭul d-layt d-qā-ḏām-aū-hy. 'ab-bā hū d-khul, wa-ḥā-zē l-nap-šēh b-nap-šēh, 'aykh ma-ḥ-zī-thā, d-'e-th-ḡ-lī b-ḏ-mū-thā dī-lēh.

THE SELF-BEGOTTEN FATHER (NHC III, 4: 99, 1–10)
Jesus's Words: "He is the Self-Father and the Self-Begotten. He is full of shining, ineffable light. In the beginning, he decided to have his own form appear, so that through that form, the holy might know him and be saved."
Sahidic Coptic: ⲡⲁⲩⲧⲟⲡⲁⲧⲱⲣ ⲡⲉ ⲁⲩⲱ ⲡⲁⲩⲧⲟⲅⲉⲛⲏⲧⲱⲣ. ⲉϥⲛⲉϩ ⲛⲟⲩⲟⲉⲓⲛ ⲉϥⲣⲟⲟⲩⲧ, ⲛⲁⲧ-ⲯⲁϫⲉ ⲙⲙⲟϥ. ϩⲛ ⲧⲉϩⲟⲩⲉⲓⲧⲉ, ⲁϥⲛⲉⲉⲩⲉ ⲉⲧⲣⲉ ⲧⲉϥ-ⲙⲟⲣⲫⲏ ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ, ϫⲉⲕⲁⲁⲥ ⲉⲃⲟⲗ ϩⲓⲧⲛ ⲧⲉⲙⲟⲣⲫⲏ ⲉⲧⲙⲙⲁⲩ, ⲛⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲥⲟⲩⲱⲛϥ ⲛⲥⲉⲟⲩϫⲁⲓ.
Phonetic: p-autopatōr pe auō p-autogenētōr. ef-meh n-ouoein ef-roout, n-at-šaje mmof. hn te-houeite, af-meeue e-tre tef-morphē ouōnh ebol, jekaas ebol hitn te-morphē et-mmau, net-ouaab na-souōn-f n-se-oujai.
Aramaic (Syriac): 'ab-bā hū d-nap-šēh wa-y-lī-ḏā d-nap-šēh. m-lē nhī-rā za-h-yā, wa-ḏ-lā me-th-mal-lal. b-rī-šī-thā, 'e-th-ra-'ī d-ne-th-ḡ-lī d-mū-thā dī-lēh, d-ḇēh b-ḏ-mū-thā hā-ḏē, qa-ḏ-ḏī-šē ne-ḏ-'ūn-ā-hy wa-n-th-p-re-qūn.

THE FIRST-BEGOTTEN SON (NHC III, 4: 100, 15–25)
Jesus's Words: "Then there appeared the First-Begotten, the Son of God, the Mind of the Father. He is the first light, and through him all things were created. He is the power of the Father and the wisdom of the Universe."
Sahidic Coptic: ⲧⲟⲧⲉ ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲥⲓ ⲡⲯⲟⲣⲡ-ⲙⲙⲓⲥⲉ, ⲡⲯⲛⲏⲉ ⲙⲡⲛⲟⲩⲧⲉ, ⲡⲛⲟⲩⲥ ⲙⲡⲉⲓⲱⲧ. ⲛⲧⲟϥ ⲡⲉ ⲡⲯⲟⲣⲡ ⲛⲟⲩⲟⲉⲓⲛ, ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ ⲁ ϩⲱⲃ ⲛⲓⲙ ⲯⲱⲡⲉ. ⲛⲧⲟϥ ⲡⲉ ⲧⲥⲟⲙ ⲙⲡⲉⲓⲱⲧ ⲁⲩⲱ ⲧⲥⲟⲫⲓⲁ ⲙⲡⲧⲏⲣϥ.
Phonetic: tote af-ouōnh ebol nči p-šorp-mmise, p-šēre m-p-noute, p-nous m-p-eiōt. ntof pe p-šorp n-ouoein, auō ebol hitoot-f a hōb nim šōpe. ntof pe t-čom m-p-eiōt auō te-sophia m-p-tērf.
Aramaic (Syriac): hāy-ḏēn 'e-th-ḡ-lī bū-kh-rā, breh d-'a-lā-hā, me-th-re-'yā-nā d-'ab-bā. hū hū nhī-rā q-ḏā-mā-yā, wa-ḇēh khul 'e-th-ḇ-rī. hū hū ḥay-lā d-'ab-bā wa-ḥe-kh-m-thā d-khul.

THE ANDROGYNOUS POWER (NHC III, 4: 101, 15–102, 5)
Jesus's Words: "And the First-Begotten is androgynous; his male name is 'Perfect Mind' and his female name is 'First-Wisdom, Mother of the All.' For all the powers were brought forth from this one."
Sahidic Coptic: ⲁⲩⲱ ⲡⲯⲟⲣⲡ-ⲙⲙⲓⲥⲉ ⲟⲩ-ϩⲟⲟⲩⲧ-ⲥϩⲓⲙⲉ ⲡⲉ; ⲡⲉϥ-ⲣⲁⲛ ⲛ-ϩⲟⲟⲩⲧ ⲡⲉ 'ⲡⲛⲟⲩⲥ ⲉⲧϫⲏⲕ ⲉⲃⲟⲗ' ⲁⲩⲱ ⲡⲉϥ-ⲣⲁⲛ ⲛ-ⲥϩⲓⲙⲉ ⲡⲉ 'ⲧⲯⲟⲣⲡ-ⲥⲟⲫⲓⲁ, ⲧⲙⲁⲁⲩ ⲙⲡⲧⲏⲣϥ.' ⲁ ⲛⲉϫⲟⲩⲥⲓⲁ ⲅⲁⲣ ⲧⲏⲣⲟⲩ ⲉⲓ ⲉⲃⲟⲗ ϩⲙ ⲡⲉⲓ-ⲟⲩⲁ.
Phonetic: auō p-šorp-mmise ou-hoout-shime pe; pef-ran n-hoout pe 'p-nous et-jēk ebol' auō pef-ran n-shime pe 't-šorp-sophia, t-maay m-p-tērf.' a n-exousia gar tērou ei ebol hm pei-oua.
Aramaic (Syriac): wa-ḇū-kh-rā ḏ-kh-rā-īth wa-ne-q-ḇā-īth 'ī-thay-hy; š-mēh ḏ-kh-rā-yā 'ī-thay-hy 'me-th-re-'yā-nā g-mī-rā' wa-š-mēh ne-q-ḇā-yā 'ḥe-kh-m-thā q-ḏā-mā-y-thā, 'em-mā d-khul.' khul-l-hūn gar šū-l-ṭā-nē men hā-nā 'e-th-aw.

THE REVELATION OF THE LIGHT (NHC III, 4: 103, 1–10)
Jesus's Words: "I have come from the Infinite that I may tell you all things. I am the one who was sent from the Father to reveal to you the nature of the light and the origin of the darkness."
Sahidic Coptic: ⲁⲓⲉⲓ ⲉⲃⲟⲗ ϩⲙ ⲡⲁⲧ-ⲡⲉⲣⲁⲥ ϫⲉⲕⲁⲁⲥ ⲉⲓⲉ-ϫⲱ ⲛⲏⲧⲛ ⲛϩⲱⲃ ⲛⲓⲙ. ⲁⲛⲟⲕ ⲡⲉⲛⲧⲁⲩ-ϫⲟⲟⲩⲧ ⲉⲃⲟⲗ ϩⲓⲧⲙ ⲡⲉⲓⲱⲧ ⲉⲟⲩⲱⲛϩ ⲛⲏⲧⲛ ⲉⲃⲟⲗ ⲛⲧⲫⲩⲥⲓⲥ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲁⲩⲱ ⲧⲁⲣⲭⲏ ⲙⲡⲕⲁⲕⲉ.
Phonetic: ai-ei ebol hm p-at-peras jekaas eie-jō nētn n-hōb nim. anok pent-au-joout ebol hitm p-eiōt e-ouōnh nētn ebol n-t-phusis m-p-ouoein auō t-arkhē m-p-kake.
Aramaic (Syriac): 'e-thīth men layt sā-khū-thā d-'ē-mar l-khūn khul. 'anā 'nā d-'e-th-ša-ḏ-re-th men 'ab-bā d-'e-ḡ-lē l-khūn k-yā-nā d-nhī-rā wa-rī-šī-thā d-ḥe-š-ō-khā.

THE APPEARANCE OF IMMORTAL MAN (NHC III, 4: 104, 1–12)
Jesus's Words: "Then the Self-Father, wanting to reveal the First-Begotten, created a great light-aeon. And from that light appeared the Immortal Man, who is the head of all these generations. He is the first to be called 'Son of Man'."
Sahidic Coptic: ⲧⲟⲧⲉ ⲡⲁⲩⲧⲟⲡⲁⲧⲱⲣ, ⲉϥⲟⲩⲱⲯ ⲉⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲙⲡⲯⲟⲣⲡ-ⲙⲙⲓⲥⲉ, ⲁϥⲧⲁϩⲓⲟ ⲛⲟⲩⲛⲟⲩ ⲛⲁⲓⲱⲛ ⲛⲟⲩⲟⲉⲓⲛ. ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲙ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲧⲙⲙⲁⲩ ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲥⲓ ⲡⲣⲱⲙⲉ ⲛⲁⲧ-ⲙⲟⲩ, ⲉⲧⲉ ⲛⲧⲟϥ ⲡⲉ ⲧⲁⲡⲉ ⲛⲛⲉⲓ-ⲅⲉⲛⲉⲁ ⲧⲏⲣⲟⲩ. ⲛⲧⲟϥ ⲡⲉ ⲡⲯⲟⲣⲡ ⲉⲧⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ 'ⲡⲯⲏⲣⲉ ⲙⲡⲣⲱⲙⲉ'.

Phonetic: tote p-autopatōr, ef-ouōš e-ouōnh ebol m-p-šorp-mmise, af-tamio n-ou-noč n-aiōn n-ouoein. auō ebol hm p-ouoein et-mmau af-ouōnh ebol nči p-rōme n-at-mou, ete ntof pe t-ape n-nei-genea tērou. ntof pe p-šorp et-au-moute erof je 'p-šēre m-p-rōme'.
Aramaic (Syriac): hāy-ḏēn 'ab-bā d-nap-šēh, d-ṣā-ḇē l-ma-ḡ-la-yū ḇū-kh-rā, ‘-ḇeḏ lēh ‘ā-l-mā ra-ḇ-ā d-nhī-rā. wa-men nhī-rā hāw 'e-th-ḡ-lī bar-nā-šā d-lā mā-yū-thā, d-’ī-thay-hy rī-šā d-khul-l-hūn šar-ḇā-thā hā-lēn. hū hū q-ḏā-mā-yā d-’e-th-q-rī 'breh d-ḇar-nā-šā'.

THE TWELVE AEONS (NHC III, 4: 105, 15–106, 5)
Jesus’s Words: "And the Immortal Man revealed twelve aeons. In each aeon, there are thousands and tens of thousands of powers, so that the universe might be filled with the glory of the light. For these are the true worlds of the spirit."
Sahidic Coptic: ⲁⲩⲱ ⲡⲣⲱⲙⲉ ⲛⲁⲧ-ⲙⲟⲩ ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲓⲱⲛ. ϩⲙ ⲁⲓⲱⲛ ⲛⲓⲙ, ⲟⲩⲛ ϩⲉⲛ-ⲯⲟ ⲙⲛ ϩⲉⲛ-ⲧⲃⲁ ⲛⲥⲟⲙ, ϫⲉⲕⲁⲁⲥ ⲉⲣⲉ ⲡⲧⲏⲣϥ ⲙⲟⲩϩ ⲉⲃⲟⲗ ϩⲙ ⲡⲉⲟⲟⲩ ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲛⲁⲓ ⲅⲁⲣ ⲛⲉ ⲛⲉⲓ-ⲕⲟⲥⲙⲟⲥ ⲙⲙⲉ ⲛⲧⲉ ⲡⲉⲡⲛⲉⲩⲙⲁ.
Phonetic: auō p-rōme n-at-mou af-ouōnh ebol n-mnt-snoous n-aiōn. hm aiōn nim, oun hen-šo mn hen-tba n-čom, jekaas ere p-tērf mouh ebol hm p-eoou m-p-ouoein. nai gar ne nei-kosmos m-me nte pe-pneuma.
Aramaic (Syriac): wa-bar-nā-šā d-lā mā-yū-thā 'e-ḡ-lī th-rē-’sar ‘ā-l-mē. wa-ḇ-khul ‘ā-l-mā 'ī-th 'al-phē wa-re-ḇ-wā-thā d-ḥay-lē, d-ne-th-m-lē khul men teš-bu-ḥ-thā d-nhī-rā. hā-lēn gar 'e-nūn ‘ā-l-mē d-quš-ṭā d-rū-ḥā.

THE ERROR OF THE ARCHONS (NHC III, 4: 107, 1–10)
Jesus’s Words: "But the archons of this world thought that they were the ones who had created all things. They did not know that they were within the likeness of the truth, and that their power would be taken away from them."
Sahidic Coptic: ⲛⲁⲣⲭⲱⲛ ⲇⲉ ⲙⲡⲉⲓ-ⲕⲟⲥⲙⲟⲥ ⲁⲩⲙⲉⲉⲩⲉ ϫⲉ ⲛⲧⲟⲟⲩ ⲡⲉⲛⲧⲁⲩ-ⲧⲁⲙⲓⲟ ⲛϩⲱⲃ ⲛⲓⲙ. ⲙⲡⲟⲩ-ⲉⲓⲙⲉ ϫⲉ ⲉⲩⲯⲟⲟⲡ ϩⲣⲁⲓ ϩⲙ ⲡⲉⲓⲛⲉ ⲛⲧⲙⲉ, ⲁⲩⲱ ϫⲉ ⲥⲉⲛⲁ-ϥⲓ ⲛⲧⲉⲩ-ⲃⲟⲙ ⲛⲧⲟⲟⲧⲟⲩ.
Phonetic: n-arkhōn de m-pei-kosmos au-meeue je ntoou pent-au-tamio n-hōb nim. mpou-eime je eu-šoop hrai hm p-eine n-t-me, auō je sena-fī n-teu-čom ntoot-ou.
Aramaic (Syriac): šū-l-ṭā-nē dên d-’ā-l-mā hā-nā 'e-th-ra-‘ī-ū d-’e-nūn ‘-ḇeḏ-ū khul. wa-lā 'ī-ḏa‘-ū d-’ī-thay-hūn b-ḏ-mū-thā d-quš-ṭā, wa-ḏ-ne-th-š-qel ḥay-l-hūn men-hūn.

THE AWAKENING OF THE REASON (107:10-15)
Jesus’s Words: "I have come from the Infinite that I might tell you all things. Shake off your sleep! For I have come as a ray of light to reveal the truth."
Sahidic Coptic: ⲁⲓ-ⲉⲓ ⲉⲃⲟⲗ ϩⲙ ⲡ-ⲁ-ⲧⲉⲩϥ ϫⲉⲕⲁⲁⲥ ⲉⲓⲉ-ϫⲱ ⲛⲏⲧⲛ ⲛ-ϩⲱⲃ ⲛⲓⲙ. ⲛⲟⲩϫⲉ ⲉⲃⲟⲗ ⲙ-ⲡⲉⲧⲛ-ϩⲓⲛⲏⲃ! ⲁⲓ-ⲉⲓ ⲅⲁⲣ ⲛ-ⲧ-ϩⲉ ⲛ-ⲟⲩ-ⲧⲓⲛ ⲛ-ⲟⲩⲟⲉⲓⲛ ⲉ-ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛ-ⲧ-ⲙⲏⲧⲉ.
Aramaic (Syriac): 'e-thīth men hāw d-lā khū-mā d-’ē-mar l-khūn khul-me-dem. 'a-p̄ī-ṣ-ū šēn-th-khūn! 'e-thīth gar 'aykh za-l-ḡā d-nhī-rā d-’e-ḡ-lē qū-š-tā.

THE SALVATION OF THE CHOSEN (NHC III, 4: 108, 1–8)
Jesus’s Words: "Therefore, I have come to reveal to you your true origin, so that you may leave the bondage of the archons and return to the house of your Father, the Immortal Man."
Sahidic Coptic: ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲓⲉⲓ ⲉⲟⲩⲱⲛϩ ⲛⲏⲧⲛ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲛ-ⲯⲟⲣⲡ ⲛ-ϫⲡⲟ, ϫⲉⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲉ-ⲉⲓ ⲉⲃⲟⲗ ϩⲙ ⲡⲙⲟⲩⲣ ⲛⲛⲁⲣⲭⲱⲛ ⲛⲧⲉⲧⲛ-ⲕⲟⲧ ⲧⲏⲧⲛ ⲉⲡⲓⲏⲓ ⲙⲡⲉⲧⲛ-ⲉⲓⲱⲧ, ⲡⲣⲱⲙⲉ ⲛⲁⲧ-ⲙⲟⲩ.
Phonetic: etbe pai ai-ei e-ouōnh nētn ebol m-petn-šorp n-jpo, jekaas etetne-ei ebol hm p-mour n-n-arkhōn n-tetn-kot tētn e-p-ēi m-petn-eiōt, p-rōme n-at-mou.
Aramaic (Syriac): meṭul hā-nā 'e-thīth d-’e-ḡ-lē l-khūn rī-šī-th-khūn d-quš-ṭā, d-the-p-qūn men 'e-sū-rē d-šū-l-ṭā-nē wa-th-thū-ḇūn l-ḇay-thā d-’ab-bā-khūn, bar-nā-šā d-lā mā-yū-thā.

THE DROP FROM THE LIGHT (NHC III, 4: 114, 1–15)

Jesus's Words: "A drop from the Light-Power was cast into the world of the archons. For this reason, you have been born in the flesh. But I have come to wake you, so that you may leave the forgetfulness and return to the place from which the drop came."
Sahidic Coptic: ⲁⲩ-ⲧⲉⲓ-ⲧⲉ ⲉⲃⲟⲗ ϩⲛ ⲧⲥⲟⲙ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲁⲩ-ⲛⲟⲩⲥ ⲉⲡⲕⲟⲥⲙⲟⲥ ⲛⲛⲁⲣⲭⲱⲛ. ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲩ-ⲭⲡⲟ ⲧⲏⲧⲛ ϩⲛ ⲧⲥⲁⲣⲝ. ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲉⲓ ⲉ-ⲧⲟⲩⲛⲟⲥ ⲧⲏⲧⲛ, ϫⲉⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲉ-ⲉⲓ ⲉⲃⲟⲗ ϩⲙ ⲡⲣⲡⲱⲃⲓ ⲛⲧⲉⲧⲛ-ⲕⲟⲧ ⲧⲏⲧⲛ ⲉⲡⲙⲁ ⲉⲛⲧⲁ ⲧⲉⲓ-ⲧⲉ ⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ.
Phonetic: au-tei-te ebol hn t-čom m-p-ouoein au-nojs e-p-kosmos n-n-arkhōn. etbe pai au-jpo tētn hn t-sarx. anok de ai-ei e-tounos tētn, jekaas etetne-ei ebol hm p-r-pōⲃš n-tetn-kot tētn e-p-ma ent-a tei-te ei ebol n-hētf.
Aramaic (Syriac): nuṭ-p-thā men ḥay-lā d-nhī-rā 'e-th-re-math l-'ā-l-mā d-šū-l-ṭā-nē. meṭul hā-nā 'e-th-ī-lī-ḏ-tūn b-ḇe-s-rā. 'anā dên 'e-thīth d-'ā-qīm-khūn, d-the-p-qūn men ṭā-yū-thā wa-th-thū-ḇūn l-ḏūk-thā d-menāh nuṭ-p-thā 'e-thāth.

THE END OF THE DEFICIENCY (NHC III, 4: 116, 5–12)
Jesus's Words: "When you know these things, you will trample upon the archons. For the deficiency will be swallowed up by the fullness, and the darkness will be dissolved by the light."
Sahidic Coptic: ⲉⲧⲉⲧⲛϣⲁⲛ-ⲉⲓⲉⲙ-ⲛⲁⲓ, ⲧⲉⲧⲛⲁ-ϩⲱⲙ ⲉϫⲛ ⲛⲁⲣⲭⲱⲛ. ⲡⲉϣⲱⲱⲧ ⲅⲁⲣ ⲡⲡⲗⲏⲣⲱⲙⲁ ⲛⲁ-ⲱmk ⲙⲙⲟϥ, ⲁⲩⲱ ⲡⲕⲁⲕⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲛⲁ-ⲃⲱⲗ ⲙⲙⲟϥ ⲉⲃⲟⲗ.
Phonetic: etetn-šan-eiem-nai, tetna-hōm ejn n-arkhōn. p-šōōt gar p-plērōma na-ōmk mmof, auō p-kake p-ouoein na-bōl mmof ebol.
Aramaic (Syriac): mā d-'ī-ḏa'-tūn hā-lēn, t-ḏū-šūn l-šū-l-ṭā-nē. ḥas-yū-thā gar ne-th-ḇ-la' men m-lī-yū-thā, wa-ḥe-š-ō-khā ne-th-š-rē men nhī-rā.

THE VICTORY OF THE HOLY (NHC III, 4: 117, 10–20)
Jesus's Words: "Verily I say to you, everyone who knows the Father in the truth will go to the Father and rest in the Unbegotten Father. But those who do not know him will be dissolved into the elements."
Sahidic Coptic: ϩⲁⲙⲏⲛ ⲧⲓ-ϫⲱ ⲙⲙⲟⲥ ⲛⲏⲧⲛ, ϫⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲥⲟⲟⲩⲛ ⲙⲡⲉⲓⲱⲧ ϩⲛ ⲧⲙⲉ, ⲛⲁ-ⲃⲱⲕ ⲯⲁ ⲡⲉⲓⲱⲧ ⲛϥ-ⲙⲧⲟⲛ ⲙⲙⲟϥ ϩⲙ ⲡⲁⲩⲧⲟⲡⲁⲧⲱⲣ. ⲛⲉⲧⲉ ⲙⲡⲟⲩ-ⲥⲟⲩⲱⲛϥ ⲇⲉ, ⲥⲉⲛⲁ-ⲃⲱⲗ ⲉⲃⲟⲗ ⲉϩⲟⲩⲛ ⲉⲛⲉ-ⲥⲧⲟⲓⲭⲉⲓⲟⲛ.
Phonetic: hamēn tī-jō mmos nētn, je ouon nim et-sooun m-p-eiōt hn t-me, na-bōk ša p-eiōt n-f-mton mmof hm p-autopatōr. nete mpou-souōn-f de, sena-bōl ebol ehoun e-ne-stoikheion.
Aramaic (Syriac): 'a-mīn 'ā-mar 'nā l-khūn, d-khul d-'ā-ḏa' l-'ab-bā b-quš-ṭā, ne-zal l-wa-th 'ab-bā wa-ne-th-nī-aḥ b-'ab-bā d-nap-šēh. 'ay-lēn dên d-lā 'ī-ḏa'-ū-hy, ne-th-š-rūn l-'es-ṭūk-sē.

THE COMMISSION (NHC III, 4: 118, 20–119, 1)
Jesus's Words: "I have given you authority over all things as children of the light, that you may trample upon their power. Behold, I have revealed everything to you. Go and preach what you have heard."
Sahidic Coptic: ⲁⲓϯ ⲛⲏⲧⲛ ⲛⲧⲉⲍⲟⲩⲥⲓⲁ ⲉϫⲛ ϩⲱⲃ ⲛⲓⲙ ⲛⲧϩⲉ ⲛⲛⲯⲏⲣⲉ ⲙⲡⲟⲩⲟⲉⲓⲛ, ϫⲉⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲉ-ϩⲱⲙ ⲉϫⲛ ⲧⲉⲩ-ⲥⲟⲙ. ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲓ-ⲟⲩⲱⲛϩ ⲛⲏⲧⲛ ⲉⲃⲟⲗ ⲛϩⲱⲃ ⲛⲓⲙ. ⲃⲱⲕ ⲛⲧⲉⲧⲛ-ⲧⲁⲯⲉⲟⲉⲓⲯ ⲙⲡⲉⲛⲧⲁ-ⲧⲉⲧⲛ-ⲥⲱⲧⲙ ⲉⲣⲟϥ.
Phonetic: ai-tī nētn n-t-exousia ejn hōb nim n-t-he n-n-šēre m-p-ouoein, jekaas etetne-hōm ejn teu-čom. eis hēēte ai-ouōnh nētn ebol n-hōb nim. bōk n-tetn-tašeoeiš m-pent-a-tetn-sōtm erof.
Aramaic (Syriac): ya-h-beth l-khūn šū-l-ṭā-nā ʿal khul 'aykh b-nay nhī-rā, d-th-ḏū-šūn ḥay-l-hūn. hā 'e-ḡ-līth l-khūn khul. zel-ū wa-kh-re-z-ū mānā d-š-ma'-tūn.

The Dialog of the Savior

THE TIME OF THE WAY (NHC III, 5: 120, 1–10)
Jesus's Words: "Already the time has come, brothers, for us to leave our labor and stand in rest. For whoever stands in rest will rest forever. I say to you: Always be [above] every [time] and [every] hour."
Sahidic Coptic: ⲁ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲏⲁⲏ ⲉⲓ, ⲛⲉⲥⲛⲏⲩ, ⲉⲧⲣⲉⲛ-ⲕⲱ ⲛⲥⲱⲛ ⲙⲡⲉⲛ-ϩⲓⲥⲉ ⲁⲩⲱ ⲛⲧⲉⲛ-ⲁϩⲉⲣⲁⲧⲛ ϩⲙ ⲡⲙⲧⲟⲛ. ⲡⲉⲧⲁϩⲉⲣⲁⲧϥ ⲅⲁⲣ ϩⲙ ⲡⲙⲧⲟⲛ, ⲯⲁϥ-ⲙⲧⲟⲛ ⲙⲙⲟϥ ⲯⲁ ⲉⲛⲉϩ. ⲧⲯⲱ ⲙⲙⲟⲥ ⲛⲏⲧⲛ: ⲯⲱⲡⲉ ⲉⲧⲉⲧⲛ-ϩⲓ [ϫⲛ] ⲟⲩⲟⲉⲓⲱ [ⲛⲓⲙ] ⲁⲩⲱ [ⲟⲩⲛⲟⲩ ⲛⲓⲙ].
Phonetic: a pe-ouoeiš ēdē ei, ne-snēu, e-tren-kō nsōn m-pen-hise auō n-ten-aheratn hm p-mton. pet-aheratf gar hm p-mton, šaf-mton mmof ša eneh. tī-jō mmos nētn: šōpe etetn-hi [jn] ouoeiš [nim] auō [ounou nim].
Aramaic (Syriac): 'e-thā 'e-ḏan za-ḇ-nā, 'a-ḥay, d-ne-š-ḇūq ʿa-m-lā wa-n-qūm b-n-yā-ḥā. khul gar d-qām b-n-yā-ḥā, ne-th-nī-aḥ l-'ā-lam. 'ā-mar 'nā l-khūn: h-wa-ū ʿal khul za-ḇ-nā wa-ʿal khul ʿe-ḏā-nā.

THE GARMENT OF LIGHT (NHC III, 5: 121, 5–15)
Jesus's Words: "When you cast away from you the [works] of the world, then you will [put on] the garment of light. For it is necessary for you to [be] as you were when you first came forth."
Sahidic Coptic: ⲉⲧⲉⲧⲛⲯⲁⲛ-ⲛⲟϫⲉ ⲉⲃⲟⲗ ⲙⲙⲱⲧⲛ ⲛⲛⲉ-[ϩⲃⲏⲩⲉ] ⲙⲡⲕⲟⲥⲙⲟⲥ, ⲧⲟⲧⲉ ⲧⲉⲧⲛⲁ-[ⲧⲓ ϩⲓⲱⲧⲧⲏⲧⲛ] ⲙⲡⲯⲩⲧⲏⲛ ⲙⲡⲟⲩⲟⲉⲓⲛ. ϩⲁⲡⲥ ⲅⲁⲣ ⲉⲧⲉⲧⲛⲉ-[ⲯⲱⲡⲉ] ⲛⲧϩⲉ ⲉⲛⲧⲁⲧⲉⲧⲛ-ⲉⲓ ⲉⲃⲟⲗ ⲛⲧⲉϩⲟⲩⲉⲓⲧⲉ.
Phonetic: etetn-šan-noje ebol mmōtn n-ne-[hbēue] m-p-kosmos, tote tetna-[tī hiōttētn] m-p-štēn m-p-ouoein. haps gar etetne-[šōpe] n-t-he ent-a-tetn-ei ebol n-te-houeite.
Aramaic (Syriac): mā d-š-ḏay-tūn men-khūn [ʿ-ḇā-ḏē] d-'ā-l-mā, hāy-ḏēn [te-l-ḇ-šūn] l-ḇū-šā d-nhī-rā. wa-l-yan gar d-the-h-wūn 'aykh d-'ī-thay-khūn h-wā-th b-rī-šī-thā.

THE CROSSING (NHC III, 5: 122, 1–10)
Jesus's Words: "He who has known [the truth] will not die. He who has [found] the life will [pass through] the place of the archons without fear. For the light is with him."
Sahidic Coptic: ⲡⲉⲛⲧⲁϥ-ⲉⲓⲙⲉ [ⲉⲧⲙⲉ], ⲛⲛⲉϥ-ⲙⲟⲩ. ⲡⲉⲛⲧⲁϥ-[ϩⲉ] ⲉⲡⲱⲛϩ, ⲛⲁ-[ⲡⲁⲣⲁⲅⲉ] ⲙⲡⲙⲁ ⲛⲛⲁⲣⲭⲱⲛ ⲁϫⲛ ϩⲟⲧⲉ. ⲡⲟⲩⲟⲉⲓⲛ ⲅⲁⲣ ⲯⲟⲟⲡ ⲛⲙⲙ-ⲁϥ.
Phonetic: pent-af-eime [e-t-me], nnef-mou. pent-af-[he] e-p-ōnh, na-[parage] m-p-ma n-n-arkhōn ajn hote. p-ouoein gar šoop nmm-af.
Aramaic (Syriac): hāw d-'ī-ḏa‘ [quš-ṭā], lā ne-mūth. hāw d-'e-sh-ka-ḥ [ḥay-yē], ne-'e-bar l-ḏūk-thā d-šū-l-ṭā-nē d-lā de-ḥ-l-thā. nhī-rā gar ʿam-mēh hū.

THE MIND AND THE WORD (NHC III, 5: 124, 15–22)
Jesus's Words: "Whatever is from the [spirit] is spirit. Whatever is from the [flesh] is flesh. But the word which [dwells] in you is the mind of the truth."
Sahidic Coptic: ⲡⲉⲧⲉ ⲉⲃⲟⲗ ϩⲙ [ⲡⲉⲡⲛⲉⲩⲙⲁ] ⲡⲉ, ⲟⲩⲡⲛⲉⲩⲙⲁ ⲡⲉ. ⲡⲉⲧⲉ ⲉⲃⲟⲗ ϩⲛ [ⲧⲥⲁⲣⲝ] ⲡⲉ, ⲟⲩⲥⲁⲣⲝ ⲡⲉ. ⲡⲯⲁϫⲉ ⲇⲉ ⲉⲧ-[ⲟⲩⲏϩ] ⲛϩⲏⲧⲧⲏⲧⲛ, ⲡⲛⲟⲩⲥ ⲛⲧⲙⲉ ⲡⲉ.
Phonetic: pete ebol hm [pe-pneuma] pe, ou-pneuma pe. pete ebol hn [t-sarx] pe, ou-sarx pe. p-šaje de et-[ouēh] n-hēttētn, p-nous n-t-me pe.
Aramaic (Syriac): mānā d-men [rū-ḥā] 'ī-thay-hy, rū-ḥā hū. wa-mānā d-men [ḇe-s-rā] 'ī-thay-hy, ḇe-s-rā hū. me-l-thā dên d-'ā-m-rā b-khūn, me-th-re-'yā-nā d-quš-ṭā hī.

THE PLACE OF LIFE (NHC III, 5: 125, 18–24)
Jesus's Words: "Mary, [the place] that you see is the [truth]. It is the place of the [unbegotten] ones. For there is no [darkness] there, nor is there [any] labor. It is the place where [the spirit] rests."
Sahidic Coptic: ⲙⲁⲣⲓϩⲁⲙ, [ⲡⲙⲁ] ⲉⲧⲉ-ⲛⲁⲩ ⲉⲣⲟϥ [ⲧⲙⲉ] ⲡⲉ. ⲡⲙⲁ ⲛⲛ-[ⲁⲧ-ϫⲡⲟ] ⲡⲉ. ⲙⲛ [ⲕⲁⲕⲉ] ⲙⲙⲁⲩ, ⲟⲩⲇⲉ ⲙⲛ [ⲗⲁⲁⲩ] ⲛ-ϩⲓⲥⲉ. ⲡⲙⲁ ⲡⲉ ⲉⲧⲉ [ⲡⲉⲡⲛⲉⲩⲙⲁ] ⲙⲧⲟⲛ ⲙⲙⲟϥ ⲛϩⲏⲧϥ.
Phonetic: mariham, [p-ma] ete-nau erof [t-me] pe. p-ma n-n-[at-jpo] pe. mn [kake] mmau, oude mn [laau] n-hise. p-ma pe ete [pe-pneuma] mton mmof n-hētf.

Aramaic (Syriac): ma-r-yam, [ḏūk-thā] d-ḥā-z-yā-tī [quš-ṭā] hī. ḏūk-thā d-’ay-lēn d-lā [ya-l-ḏā] hī. layt [ḥe-š-ō-khā] thām, wa-lā 'ī-th [khul] ‘a-m-lā. ḏūk-thā hī d-b̲āh [rū-ḥā] me-th-nī-ḥā.

THE DISCOVERY OF THE TRUE SELF (NHC III, 5: 126:1-5)
Jesus’s Words: "Already the time has come, brothers, for us to leave our labor and stand in rest. For whoever stands in rest will rest forever."
Sahidic Coptic: ⲁ-ⲡⲉ-ⲟⲩⲟⲉⲓⲱ ⲏⲇⲏ ⲉⲓ, ⲛⲉ-ⲥⲛⲏⲩ, ⲉ-ⲧⲣⲉ-ⲛ-ⲕⲱ ⲛⲥⲱⲛ ⲙ-ⲡⲉⲛ-ϩⲓⲥⲉ ⲛ-ⲧⲉⲛ-ⲁϩⲉ ⲉⲣⲁⲧⲛ ϩⲙ ⲡ-ⲙⲧⲟⲛ. ⲡⲉⲧ-ⲛⲁ-ⲁϩⲉ ⲅⲁⲣ ⲉⲣⲁⲧϥ ϩⲙ ⲡ-ⲙⲧⲟⲛ, ϥ-ⲛⲁ-ⲙⲧⲟⲛ ϥ ⲱⲁ ⲉⲛⲉϩ.
Aramaic (Syriac): hā-šā 'e-thā za̲b̲-nā, 'a-ḥay, d-ne-š-b̲ūq ‘a-m-la-n wa-n-qūm b-nyā-ḥā. man d-qā-em gar b-nyā-ḥā, ne-th-nī-ḥ l-’ā-lam.

THE DISCIPLES' QUESTION (NHC III, 5: 126, 10–18)
Jesus’s Words: "You ask [me] about the end [of all] things. I say to you: [Whatever] has come from [the truth] will return to [the truth]. Whatever has [come] from the darkness [will] be destroyed."
Sahidic Coptic: ⲧⲉⲧⲛ-ϫⲛⲟⲩ [ⲙⲙⲟⲓ] ⲉⲧⲃⲉ ⲡϩⲁⲏ [ⲙⲡⲧⲏⲣϥ]. ⲑϫⲱ ⲙⲙⲟⲥ ⲛⲏⲧⲛ: [ⲡⲉⲛⲧⲁϥ]-ⲉⲓ ⲉⲃⲟⲗ ϩⲛ [ⲧⲙⲉ] ϥⲛⲁ-ⲕⲟⲧϥ ⲉ[ⲧⲙⲉ]. ⲡⲉⲛⲧⲁϥ-[ⲉⲓ] ⲉⲃⲟⲗ ϩⲙ ⲡⲕⲁⲕⲉ [ϥⲛⲁ]-ⲧⲁⲕⲟ.
Phonetic: tetn-jnou [mmoi] etbe p-haē [m-p-tērf]. tī-jō mmos nētn: [pent-af]-ei ebol hn [t-me] f-na-kotf e-[t-me]. pent-af-[ei] ebol hm p-kake [f-na]-tako.
Aramaic (Syriac): m-ša-’-līn 'an-tūn [lī] ‘al šū-lā-mā [d-khul]. 'ā-mar 'nā l-khūn: [mānā d-’e-thā] men [quš-ṭā] ne-thū-b̲ l-[quš-ṭā]. wa-mānā d-[’e-thā] men ḥe-š-ō-khā [ne-th-ḥ-bal].

THE RULER OF THE WORLD (NHC III, 5: 127, 20–128, 5)
Jesus’s Words: "The [ruler] of this world [has] no power [over] those who have [known] the light. For [he] is darkness and [they] are the children [of the] light. Do not [be] afraid of him, for [his] end is near."
Sahidic Coptic: [ⲡⲁⲣⲭⲱⲛ] ⲙⲡⲉⲓ-ⲕⲟⲥⲙⲟⲥ [ⲙⲛⲧϥ] ⲃⲟⲙ [ⲉϫⲛ] ⲛⲉⲛⲧⲁⲩ-[ⲥⲟⲩⲱⲛ] ⲡⲟⲩⲟⲉⲓⲛ. [ⲛⲧⲟϥ] ⲅⲁⲣ ⲟⲩⲕⲁⲕⲉ ⲡⲉ ⲁⲩⲱ [ⲛⲧⲟⲟⲩ] ϩⲉⲛ-ⲱⲛⲣⲉ [ⲙⲡⲟⲩⲟⲉⲓⲛ] ⲛⲉ. ⲙⲡⲣ-[ⲣ-ϩⲟⲧⲉ] ϩⲏⲧϥ, ϫⲉ ⲁ [ⲡⲉϥ-ϩⲁⲏ] ϩⲱⲛ ⲉϩⲟⲩⲛ.
Phonetic: [p-arkhōn] m-pei-kosmos [mntf] čom [ejn] nent-au-[souōn] p-ouoein. [ntof] gar ou-kake pe auō [ntoou] hen-šēre [m-p-ouoein] ne. mpr-[r-hote] hētf, je a [pef-haē] hōn ehoun.
Aramaic (Syriac): [šū-l-ṭā-nā] d-’ā-l-mā hā-nā [layt lēh] ḥay-lā [‘al] 'ay-lēn d-[’ī-ḏa‘-ū] l-nhī-rā. [hū] gar ḥe-š-ō-khā hū wa-[’e-nūn] b-nay [nhī-rā] 'ī-thay-hūn. lā [de-ḥ-lūn] men-ēh, d-hā [šū-lā-mēh] q-rēb̲ lēh.

THE LANTERN OF THE SOUL (NHC III, 5: 129:14-20)
Jesus’s Words: "The lamp of the body is the mind. As long as everything within you is light, your body is luminous. As long as your heart is dark, the luminosity you expected [...] I have come [...]"
Sahidic Coptic: ⲡ-ϩⲛⲃⲥ ⲙ-ⲡ-ⲥⲱⲙⲁ ⲡⲉ ⲡ-ϩⲛⲧ. ⲉϥ-ⲟ ⲛ-ⲟⲩⲟⲉⲓⲛ ⲛⲑⲓ ⲡⲉⲧ-ϩⲛ ϩⲟⲩⲛ ⲙⲏⲱⲧⲛ, ⲡⲉⲧⲛ-ⲥⲱⲙⲁ ⲣ-ⲟⲩⲟⲉⲓⲛ. ⲉϥ-ⲟ ⲛ-ⲕⲁⲕⲉ ⲛⲑⲓ ⲡⲉⲧⲛ-ϩⲛⲧ, ⲡ-ⲟⲩⲟⲉⲓⲛ ⲉⲧⲉⲧⲛ-ⲱⲱⲱⲧ ⲉⲣⲟϥ [...] ⲁⲓ-ⲉⲓ [...]
Aramaic (Syriac): š-rā-ḡā d-p̄a-ḡ-rā hū re-’yā-nā. mā d-khul-ēh d-b̲i-khūn ne-h-wē nhī-rā, p̄a-ḡ-r-khūn ne-n-har. mā d-re-’yā-n-khūn ne-h-wē ḥe-š-šō-khā, nhī-rā hāw d-ma-s-kēn 'an-tūn lēh [...] 'e-thīth [...]

THE SPIRITUAL HARVEST (NHC III, 5: 129, 10–130, 1)
Jesus’s Words: "When you [understand] the word [of the] truth, you will [reap] the fruit of [the spirit]. For the [field] is ready and [the] laborers are [few]."
Sahidic Coptic: ⲉⲧⲉⲧⲛⲱⲁⲛ-[ⲉⲓⲙⲉ] ⲉⲡⲱⲁϫⲉ [ⲛⲧⲙⲉ], ⲧⲉⲧⲁ-[ⲱϩⲥ] ⲙⲡⲕⲁⲣⲡⲟⲥ [ⲙⲡⲉⲡⲛⲉⲩⲙⲁ]. [ⲧⲥⲱⲱⲉ] ⲅⲁⲣ ⲥⲟⲃⲧⲉ ⲁⲩⲱ [ⲛ]-ⲉⲣⲅⲁⲧⲏⲥ ϩⲉⲛ-[ⲕⲟⲩⲓ] ⲛⲉ.
Phonetic: etetn-šan-[eime] e-p-šaje [n-t-me], tetna-[ōhs] m-p-karpos [m-pe-pneuma]. [t-sōše] gar sobte auō [n]-ergatēs hen-[koui] ne.
Aramaic (Syriac): mā d-[’as-th-kal-tūn] l-me-l-thā [d-quš-ṭā], te-ḥ-ṣ-ḏūn pē-rē [d-rū-ḥā]. [ḥaq-lā] gar m-tay-y-b̲ā wa-r-ḏā-yē [za-‘ū-rē] 'e-nūn.

THE VISION OF THE ABYSS (NHC III, 5: 131, 10–20)
Jesus's Words: "Do you [see] the abyss? It is the [place] of the great [fear]. But I say to you: The [spirit] which is in you [will] not be afraid, for it is [from] the light. Only the [flesh] trembles before the [darkness]."
Sahidic Coptic: ⲧⲉⲧⲛ-[ⲛⲁⲩ] ⲉⲡⲛⲟⲩⲛ? ⲡ-[ⲙⲁ] ⲡⲉ ⲛⲧⲉ ⲡⲛⲟⲃ ⲛ-[ϩⲟⲧⲉ]. ⲁⲗⲗⲁ ϯⲭⲱ ⲙⲙⲟⲥ ⲛⲏⲧⲛ: [ⲡⲉⲡⲛⲉⲩⲙⲁ] ⲉⲧ-ⲛϩⲏⲧⲧⲏⲧⲛ [ⲛⲛⲉⲫ]-ⲣ-ϩⲟⲧⲉ, ϫⲉ ⲟⲩ-ⲉⲃⲟⲗ [ϩⲙ] ⲡⲟⲩⲟⲉⲓⲛ ⲡⲉ. ⲧ-[ⲥⲁⲣⲝ] ⲙⲁⲩⲁⲁⲥ ⲡⲉⲧ-ⲥⲧⲱⲧ ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲙ-[ⲡⲕⲁⲕⲉ].
Phonetic: tetn-[nau] e-p-noun? p-[ma] pe nte p-noč n-[hote]. alla tī-jō mmos nētn: [pe-pneuma] et-nhēttētn [nnef]-r-hote, je ou-ebol [hm] p-ouoein pe. t-[sarx] mauaas pet-stōt m-pe-mto ebol m-[p-kake].
Aramaic (Syriac): ḥā-z-yēn 'an-tūn l-th-hū-mā? ḏūk-thā hī d-ḏe-ḥ-l-thā ra-b̲-thā. 'el-lā 'ā-mar 'nā l-khūn: [rū-ḥā] d-b̲ā-khūn [lā] ne-ḏ-ḥal, meṭul d-men nhī-rā hū. [b̲e-s-rā] b̲al-ḥōḏ rā-'eḏ q-ḏām [ḥe-š-ō-khā].

THE SINGLE MIND (NHC III, 5: 132, 5–15)
Jesus's Words: "When the [mind] becomes single, then it [will] see the truth. For a [divided] mind is [darkness], but a [single] mind is the [light] of the Father. Seek [the] unity, and you [will] find the [rest]."
Sahidic Coptic: ⲉⲣϣⲁⲛ [ⲡⲛⲟⲩⲥ] ϣⲱⲡⲉ ⲛ-ⲟⲩⲁ, ⲧⲟⲧⲉ [ⲫⲛⲁ]-ⲛⲁⲩ ⲉⲧⲙⲉ. ⲟⲩⲛⲟⲩⲥ ⲅⲁⲣ ⲉⲫ-[ⲡϩϣ] ⲟⲩ-[ⲕⲁⲕⲉ] ⲡⲉ, ⲁⲗⲗⲁ ⲟⲩⲛⲟⲩⲥ ⲛ-[ⲟⲩⲁ] ⲡ-[ⲟⲩⲟⲉⲓⲛ] ⲙⲡⲉⲓⲱⲧ ⲡⲉ. ϣⲓⲛⲉ ⲛⲥⲁ [ⲧ]-ⲙⲛⲧ-ⲟⲩⲁ, ⲁⲩⲱ [ⲧⲉⲧⲛⲁ]-ϩⲉ ⲉ[ⲡⲙⲧⲟⲛ].
Phonetic: eršan [p-nous] šōpe n-oua, tote [f-na]-nau e-t-me. ou-nous gar ef-[pēš] ou-[kake] pe, alla ou-nous n-[oua] p-[ouoein] m-p-eiōt pe. šine nsa [t]-mnt-oua, auō [tetna]-he e-[p-mton].
Aramaic (Syriac): mā d-me-th-re-'yā-nā h-wā ḥaḏ, hāy-ḏēn ne-ḥ-zē quš-ṭā. me-th-re-'yā-nā gar d-p-līḡ ḥe-š-ō-khā hū, 'el-lā me-th-re-'yā-nā ḥaḏ nhī-rā d-'ab-bā hū. b̲-ṣā-ū l-ḥaḏ-yū-thā, wa-th-e-sh-k-ḥūn l-n-yā-ḥā.

THE DESTRUCTION OF DEATH (NHC III, 5: 134, 1–10)
Jesus's Words: "I have [come] to destroy the [power] of death. For [death] has no root in [the] light. When you [understand] this, you will [walk] upon the [serpent] and its [poison] will not [touch] you."
Sahidic Coptic: ⲁⲓ-[ⲉⲓ] ⲉ-ⲧⲁⲕⲟ ⲛⲧ-[ⲃⲟⲙ] ⲙⲡⲙⲟⲩ. ⲡ-[ⲙⲟⲩ] ⲅⲁⲣ ⲙⲛⲧⲫ ⲛⲟⲩⲛⲉ [ϩⲙ] ⲡⲟⲩⲟⲉⲓⲛ. ⲉⲧⲉⲧⲛϣⲁⲛ-[ⲉⲓⲙⲉ] ⲉⲡⲁⲓ, ⲧⲉⲧⲛⲁ-[ⲙⲟⲟϣⲉ] ⲉϫⲙ ⲡ-[ϩⲟⲫ] ⲁⲩⲱ [ⲡⲉⲫ]-ⲙⲁⲧⲟⲩ ⲛⲛⲉⲫ-[ϫⲱϩ] ⲉⲣⲱⲧⲛ.
Phonetic: ai-[ei] e-tako n-t-[čom] m-p-mou. p-[mou] gar mntf noune [hm] p-ouoein. etetn-šan-[eime] e-pai, tetna-[mooše] ejm p-[hof] auō [pef]-matou nnef-[jōh] erōtn.
Aramaic (Syriac): 'e-thīth d-'e-th-ḥa-b-al ḥay-lā d-maū-thā. maū-thā gar layt lēh ʻe-qā-rā b-nhī-rā. mā d-'as-th-kal-tūn l-hā-ḏē, te-h-l-khūn ʻal ḥe-w-yā wa-ḥ-m-thēh lā ne-q-raḇ l-khūn.

THE PASSAGE OF THE SPIRIT (NHC III, 5: 135, 15–22)
Jesus's Words: "The [spirit] which is [within] the truth [is] not held [by] the archons. For [it] knows the [way] and it [returns] to its [home] in the [fullness]."
Sahidic Coptic: [ⲡⲉⲡⲛⲉⲩⲙⲁ] ⲉⲧ-ϩⲣⲁⲓ [ϩⲛ] ⲧⲙⲉ [ⲛⲥⲉ]-ⲁⲙⲁϩⲧⲉ ⲙⲙⲟⲫ [ⲁⲛ] ϩⲓⲧⲛ ⲛⲁⲣⲭⲱⲛ. [ⲫⲥⲟⲟⲩⲛ] ⲅⲁⲣ ⲛⲧⲉ-[ϩⲓⲏ] ⲁⲩⲱ [ⲫⲛⲁ-ⲕⲟⲧⲫ] ⲉⲡⲉⲫ-[ⲏⲓ] ϩⲙ [ⲡⲡⲗⲏⲣⲱⲙⲁ].
Phonetic: [pe-pneuma] et-hrai [hn] t-me [nse]-amahte mmof [an] hitn n-arkhōn. [f-sooun] gar n-te-[hiē] auō [f-na-kotf] e-pef-[ēi] hm [p-plērōma].
Aramaic (Syriac): [rū-ḥā] d-b̲-quš-ṭā [lā] me-th-'a-ḥ-ḏā men šū-l-ṭā-nē. [yā-ḏ-'ā] gar 'ūr-ḥā wa-[thā-'e-b̲] l-b̲ay-thā ḏ-ī-lāh b-m-lī-yū-thā.

THE DISSOLUTION OF FEAR (NHC III, 4: 140, 10–20)
Jesus's Words: "Do not be afraid of the [powers] which surround you, for they have no [root] in you. If you [know] yourselves, you will see that you are [from] the light. Fear is for those who are [children] of the darkness."
Sahidic Coptic: ⲙⲡⲣ-[ⲣ-ϩⲟⲧⲉ] ϩⲛⲧⲟⲩ ⲛⲛⲉ-[ⲉⲝⲟⲩⲥⲓⲁ] ⲉⲧ-ⲕⲱⲧⲉ ⲉⲣⲱⲧⲛ, ϫⲉ ⲙⲛⲧⲟⲩ [ⲛⲟⲩⲛⲉ] ⲛϩⲏⲧⲧⲏⲧⲛ. ⲉⲧⲉⲧⲛϣⲁⲛ-[ⲥⲟⲩⲛ] ⲧⲏⲧⲛ, ⲧⲉⲧⲛⲁ-ⲛⲁⲩ ϫⲉ ⲛⲧⲉⲧⲛ-ⲉⲃⲟⲗ [ϩⲙ] ⲡⲟⲩⲟⲉⲓⲛ. ⲧ-ϩⲟⲧⲉ ϣⲟⲟⲡ ⲛⲛⲉⲧⲉ ϩⲉⲛ-[ϣⲏⲣⲉ] ⲙⲡⲕⲁⲕⲉ ⲛⲉ.
Phonetic: mpr-[r-hote] hētou n-ne-[exousia] et-kōte erōtn, je mntou [noune] n-hēttētn. etetn-šan-[soun] tētn, tetna-nau je ntetn-ebol [hm] p-ouoein. t-hote šoop n-nete hen-[šēre] m-p-kake ne.

Aramaic (Syriac): lā [de-ḥ-lūn] men [šū-l-ṭā-nē] d-ḥā-ḏ-rīn l-khūn, meṭul d-layt l-hūn [ʻe-qā-rā] b-khūn. mā d-[ʼī-ḏaʻ-tūn] nap-ša-th-khūn, te-ḥ-zūn d-men nhī-rā 'an-tūn. ḏe-ḥ-l-thā l-ʼay-lēn d-ʼī-thay-hūn [b-nay] ḥe-š-ō-khā hī.

THE UNWAVERING PATH (NHC III, 5: 142, 5–15)

Jesus's Words: "[Behold], I have shown you the way. Do not [turn] back, but go toward the [light]. For the [archons] will try to [hinder] you, but they [cannot] touch the one who [belongs] to the Father."

Sahidic Coptic: [ⲉⲓⲥ] ϩⲏⲏⲧⲉ ⲁⲓ-ⲟⲩⲱⲛϩ ⲛⲏⲧⲛ ⲛⲧⲉ-[ϩⲓⲏ]. ⲙⲡⲣ-[ⲕⲟⲧ] ⲧⲏⲧⲛ ⲉⲡⲁϩⲟⲩ, ⲁⲗⲗⲁ ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ[ⲡⲟⲩⲟⲉⲓⲛ]. ⲛ-[ⲁⲣⲭⲱⲛ] ⲅⲁⲣ ⲛⲁ-ⲟⲩⲱⲩ [ⲉⲕⲱⲗⲩ] ⲙⲙⲱⲧⲛ, ⲁⲗⲗⲁ ⲛⲛⲉⲩ-[ϫⲱϩ] ⲉⲡⲉⲧⲉ ⲡⲁ [ⲡⲉⲓⲱⲧ] ⲡⲉ.

Phonetic: [eis] hēēte ai-ouōnh nētn n-te-[hiē]. mpr-[kot] tētn e-pahou, alla bōk ehoun e-[p-ouoein]. n-[arkhōn] gar na-ouōš [e-kōlu] mmōtn, alla nneu-[jōh] e-pete pa [p-eiōt] pe.

Aramaic (Syriac): [hā] ḥa-wī-th-khūn 'ūr-ḥā. lā [the-th-p-nūn] l-ḇe-s-tar-khūn, 'el-lā ze-l-ū l-wa-th [nhī-rā]. [šū-l-ṭā-nē] gar ne-ṣ-būn [d-ne-k-lūn-ā-khūn], 'el-lā lā ne-š-k-ḥūn d-ne-q-r-ḇūn l-hāw d-ī-lēh d-ʼab-bā hū.

THE FINAL RECEPTION (NHC III, 5: 146, 20–147, 5)

Jesus's Words: "When you [leave] the body, the [spirit] will be [received] by the angels of the [light]. And you will [stand] before the [unbegotten] one in the place of [the truth]."

Sahidic Coptic: ⲉⲧⲉⲧⲛϣⲁⲛ-[ⲕⲱ] ⲛⲥⲱⲧⲛ ⲙⲡⲥⲱⲙⲁ, [ⲡⲉⲡⲛⲉⲩⲙⲁ] ⲛⲁ-[ϫⲓⲧϥ] ϩⲓⲧⲛ ⲛⲁⲅⲅⲉⲗⲟⲥ ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲁⲩⲱ ⲧⲉⲧⲛⲁ-[ⲁϩⲉⲣⲁⲧⲧⲏⲧⲛ] ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ [ⲙⲡⲁⲧ-ϫⲡⲟ] ϩⲙ ⲡⲙⲁ [ⲛⲧⲙⲉ].

Phonetic: etetn-šan-[kō] nsōtn m-p-sōma, [pe-pneuma] na-[jitf] hitn n-aggelos m-p-ouoein. auō tetna-[aherattētn] m-pe-mto ebol [m-p-at-jpo] hm p-ma [n-t-me].

Aramaic (Syriac): mā d-[š-ḇaq-tūn] l-ḡūš-mā, [rū-ḥā] ne-q-b-lū-nāh ma-l-ʼkhē d-nhī-rā. wa-n-qū-mūn q-ḏām [hāw d-lā ya-l-ḏā] b-ḏūk-thā [d-quš-ṭā].

Gospel of the Egyptians

THE MANIFESTATION OF THE THREE POWERS (NHC III, 2: 49, 1–10)
Jesus's Words: "I have come from the height, from the three powers; the Father, the Mother, and the Son; to reveal the Great Seth and the seed of the eternal light. Behold, the silence has been broken by the word of the truth."
Sahidic Coptic: ⲁⲓⲉⲓ ⲉⲃⲟⲗ ϩⲙ ⲡϫⲓⲥⲉ, ⲉⲃⲟⲗ ϩⲙ ⲧⲙⲏⲧⲉ ⲛⲥⲟⲙ; ⲡⲉⲓⲱⲧ, ⲧⲙⲁⲁⲩ, ⲁⲩⲱ ⲡⲯⲏⲣⲉ; ⲉⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲙⲡⲛⲟⲩ ⲥⲛⲟ ⲁⲩⲱ ⲡⲥⲡⲉⲣⲙⲁ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲛⲯⲁ ⲉⲛⲉϩ. ⲉⲓⲥ ϩⲏⲏⲧⲉ, ⲁ ⲡⲕⲁⲣⲱϥ ⲟⲩⲱⲯ ⲉⲃⲟⲗ ϩⲓⲧⲙ ⲡⲯⲁϫⲉ ⲛⲧⲙⲉ.
Phonetic: ai-ei ebol hm p-čise, ebol hm t-mēte n-čom; p-eiōt, t-maay, auō p-šēre; e-ouōnh ebol m-p-noč sēth auō p-sperma m-p-ouoein n-ša eneh. eis hēēte, a p-karōf ouōš ebol hitm p-šaje n-t-me.
Aramaic (Syriac): 'e-thīth men raū-mā, men th-lā-th ḥay-līn; 'ab-bā, 'em-mā, wa-b̲-rā; d-'e-ḡ-lē l-šēth ra-b̲-ā wa-z-r-'ā d-nhī-rā d-l-'ā-lam. hā, 'e-th-p-saq šem-yā men me-l-thā d-quš-ṭā.

THE INVISIBLE FATHER (NHC III, 2: 52, 1–8)
Jesus's Words: "The Father is the Great Invisible Spirit. He is the one who was before the all, the unnamable light, the silent power. From him, the three aeons came forth to fill the universe with glory."
Sahidic Coptic: ⲡⲉⲓⲱⲧ ⲡⲉ ⲡⲛⲟⲩ ⲛⲁⲧ-ⲛⲁⲩ ⲉⲣⲟϥ ⲛⲧⲡⲉⲩⲙⲁ. ⲛⲧⲟϥ ⲡⲉⲛⲧⲁϥⲯⲱⲡⲉ ϩⲁ ⲧⲏϥ ⲙⲡⲧⲏⲣϥ, ⲡⲟⲩⲟⲉⲓⲛ ⲛⲁⲧ-ⲣⲁⲛ, ⲧⲥⲟⲙ ⲛⲕⲁⲣⲱϥ. ⲉⲃⲟⲗ ⲛϩⲛⲧϥ ⲁ ⲯⲟⲙⲛⲧ ⲛⲁⲓⲱⲛ ⲉⲓ ⲉⲃⲟⲗ ⲉⲙⲟⲩϩ ⲙⲡⲧⲏⲣϥ ⲙⲡⲉⲟⲟⲩ.
Phonetic: p-eiōt pe p-noč n-at-nau erof n-pneuma. ntof pent-af-šōpe ha tēf m-p-tērf, p-ouoein n-at-ran, t-čom n-karōf. ebol n-hētf a šomnt n-aiōn ei ebol e-mouh m-p-tērf m-p-eoou.
Aramaic (Syriac): 'ab-bā rū-ḥā hū ra-b̲-ā d-lā me-th-ḥ-zē. hū d-'ī-thay-hy h-wā q-ḏām khul, nhī-rā d-layt lēh š-mā, ḥay-lā d-šem-yā. wa-men-ēh th-lā-thā ʿā-l-mē ne-p-qūn d-ne-th-m-lūn khul teš-bu-ḥ-thā.

THE COMING OF THE SAVIOR (NHC III, 2: 63, 1–9)
Jesus's Words: "I have put on the garment of the flesh for your sake, that I may lead you out of the prison of the world. For I am the light that shines in the darkness, and the darkness has not understood it."
Sahidic Coptic: ⲁⲓϯ ϩⲓⲱⲧ ⲙⲡⲯⲩⲧⲏⲛ ⲛⲧⲥⲁⲣⲝ ⲉⲧⲃⲉ ⲧⲏⲧⲛ, ϫⲉⲕⲁⲁⲥ ⲉⲓⲉ-ϫⲓⲧ ⲧⲏⲧⲛ ⲉⲃⲟⲗ ϩⲙ ⲡⲯⲧⲉⲕⲟ ⲙⲡⲕⲟⲥⲙⲟⲥ. ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲧⲣ-ⲟⲩⲟⲉⲓⲛ ϩⲙ ⲡⲕⲁⲕⲉ, ⲁⲩⲱ ⲡⲕⲁⲕⲉ ⲙⲡⲉϥ-ⲉⲓⲙⲉ ⲉⲣⲟϥ.
Phonetic: ai-tī hiōt m-p-štēn n-t-sarx etbe tētn, jekaas eie-jit tētn ebol hm p-štekō m-p-kosmos. anok pe p-ouoein et-r-ouoein hm p-kake, auō p-kake mpe-f-eime erof.
Aramaic (Syriac): l-b̲e-š-th l-b̲ū-šā d-b̲e-s-rā meṭul-ā-khūn, d-'e-d-bar-khūn men b̲ēth 'a-sī-rē d-'ā-l-mā. 'anā 'nā nhī-rā d-za-hē b-ḥe-š-ō-khā, wa-ḥe-š-ō-khā lā 'a-ḏ-r-khēh.

THE HOLY NAMES (NHC III, 2: 66, 1–10)
Jesus's Words: "By the power of the holy names; Ie, Ieo, Ieou; I have sealed you with the seal of the truth. You are no longer children of the world, but children of the light of the Father."
Sahidic Coptic: ϩⲛ ⲧⲥⲟⲙ ⲛⲛⲣⲁⲛ ⲉⲧⲟⲩⲁⲁⲃ; ⲓⲏ, ⲓⲏⲟ, ⲓⲏⲟⲩ; ⲁⲓ-ⲧⲱⲱⲃⲉ ⲙⲙⲱⲧⲛ ϩⲙ ⲡⲥⲫⲣⲁⲅⲓⲥ ⲛⲧⲙⲉ. ⲛⲧⲉⲧⲛ-ϩⲉⲛ-ⲯⲏⲣⲉ ⲁⲛ ⲙⲡⲕⲟⲥⲙⲟⲥ, ⲁⲗⲗⲁ ⲛⲧⲉⲧⲛ-ϩⲉⲛ-ⲯⲏⲣⲉ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲙⲡⲉⲓⲱⲧ.
Phonetic: hn t-čom n-n-ran et-ouaab; iē, iēo, iēou; ai-tōōbe mmōtn hm p-sphragis n-t-me. n-tetn-hen-šēre an m-p-kosmos, alla n-tetn-hen-šēre m-p-ouoein m-p-eiōt.
Aramaic (Syriac): b-ḥay-lā d-š-mā-hē qa-ḏ-ḏī-šē; 'ī, 'ī-ō, 'ī-ū; ḥ-tha-m-th-khūn b-ḥā-th-mā d-quš-ṭā. lā 'ī-thay-khūn b-nay 'ā-l-mā, 'el-lā b-nay nhī-rā d-'ab-bā.

THE CONSUMMATION OF THE WORLD (NHC III, 2: 67, 1–10)
Jesus's Words: "When the time of the end comes, the world will be consumed by fire. But the seed of the great Seth will be gathered into the aeons of light. For they have the seal of the Father and the power of the Spirit."
Sahidic Coptic: ⲉⲣⲯⲁⲛ ⲡⲉⲟⲩⲟⲉⲓⲯ ⲙⲡϩⲁⲏ ⲉⲓ, ⲡⲕⲟⲥⲙⲟⲥ ⲛⲁ-ⲟⲩⲱⲙ ⲉⲃⲟⲗ ϩⲓⲧⲙ ⲡⲕⲱϩⲧ. ⲡⲥⲡⲉⲣⲙⲁ ⲇⲉ ⲙⲡⲛⲟⲩ ⲥⲛⲟ ⲥⲉⲛⲁ-ⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲉⲛⲁⲓⲱⲛ ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲟⲩⲛⲧⲁⲩ ⲅⲁⲣ ⲙⲛⲁⲩ ⲙⲡⲥⲫⲣⲁⲅⲓⲥ ⲙⲡⲉⲓⲱⲧ ⲁⲩⲱ ⲧⲥⲟⲙ ⲙⲡⲉⲡⲛⲉⲩⲙⲁ.
Phonetic: eršan pe-ouoeiš m-p-haē ei, p-kosmos na-ouōm ebol hitm p-kōht. p-sperma de m-p-noč sēth sena-sōouh ehoun e-n-aiōn m-p-ouoein. ountau gar mmau m-p-sphragis m-p-eiōt auō t-čom m-p-pneuma.

Aramaic (Syriac): mā d-’e-thā za-ḇ-nā d-šū-lā-mā, 'ā-l-mā ne-’kh-ūl men nū-rā. z-r-’ā dên d-šēth ra-ḇ-ā ne-th-k-neš l-’ā-l-mē d-nhī-rā. 'ī-th l-hūn gar ḥā-th-mā d-’ab-bā wa-ḥay-lā d-rū-ḥā.

THE PROTECTION OF THE GNOSTICS (NHC III, 2: 69, 5–15)
Jesus’s Words: "Do not be afraid of the destruction that is coming upon the world. For you are not from this world, and the fire will not touch you. You are protected by the great light and the holy names."
Sahidic Coptic: ⲙⲡⲣ-ⲣ-ϩⲟⲧⲉ ϩⲛⲧⲫ ⲙⲡⲧⲁⲕⲟ ⲉⲧⲛⲏⲩ ⲉⲭⲙ ⲡⲕⲟⲥⲙⲟⲥ. ⲛⲧⲉⲧⲛ-ⲉⲃⲟⲗ ⲁⲛ ϩⲙ ⲡⲉⲓ-ⲕⲟⲥⲙⲟⲥ, ⲁⲩⲱ ⲡⲕⲱϩⲧ ⲛⲛⲉⲫ-ϫⲱϩ ⲉⲣⲱⲧⲛ. ⲥⲉ-ϩⲁⲣⲉϩ ⲉⲣⲱⲧⲛ ϩⲓⲧⲙ ⲡⲛⲟⲩ ⲛⲟⲩⲟⲉⲓⲛ ⲁⲩⲱ ⲛⲣⲁⲛ ⲉⲧⲟⲩⲁⲁⲃ.
Phonetic: mpr-r-hote hētf m-p-tako et-nēu ejm p-kosmos. n-tetn-ebol an hm pei-kosmos, auō p-kōht nnef-jōh erōtn. se-hareh erōtn hitm p-noč n-ouoein auō n-ran et-ouaab.
Aramaic (Syriac): lā de-ḥ-lūn men ḥu-ḇā-lā d-’ā-thē ‘al 'ā-l-mā. lā 'ī-thay-khūn men 'ā-l-mā hā-nā, wa-nū-rā lā ne-q-raḇ l-khūn. me-th-na-ṭ-rīn 'an-tūn b-nhī-rā ra-ḇ-ā wa-ḇ-š-mā-hē qa-ḏ-ḏī-šē.

THE END OF THE ARCHONS (NHC III, 2: 72, 1–10)
Jesus’s Words: "Then the archons will see that their power has come to an end. They will be dissolved into the darkness, but the children of the light will ascend to the Father. For the fullness has overcome the deficiency."
Sahidic Coptic: ⲧⲟⲧⲉ ⲛⲁⲣⲭⲱⲛ ⲛⲁ-ⲛⲁⲩ ϫⲉ ⲁ ⲧⲉⲩ-ⲥⲟⲙ ϫⲱⲕ ⲉⲃⲟⲗ. ⲥⲉⲛⲁ-ⲃⲱⲗ ⲉⲃⲟⲗ ⲉϩⲟⲩⲛ ⲉⲡⲕⲁⲕⲉ, ⲁⲗⲗⲁ ⲛⲯⲏⲣⲉ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲥⲉⲛⲁ-ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲯⲁ ⲡⲉⲓⲱⲧ. ⲁ ⲡⲡⲗⲏⲣⲱⲙⲁ ⲅⲁⲣ ϫⲣⲟ ⲉⲡⲉⲯⲱⲱⲧ.
Phonetic: tote n-arkhōn na-nau je a teu-čom jōk ebol. sena-bōl ebol ehoun e-p-kake, alla n-šēre m-p-ouoein sena-bōk ehrai ša p-eiōt. a p-plērōma gar jro e-p-šōōt.
Aramaic (Syriac): hāy-ḏēn šū-l-ṭā-nē ne-ḥ-zūn d-’e-th-m-lī ḥay-l-hūn. ne-th-š-rūn l-ḥe-š-ō-khā, 'el-lā b-nay nhī-rā ne-s-l-qūn l-wa-th 'ab-bā. meṭul d-m-lī-yū-thā za-kh-thā l-ḥas-yū-thā.

THE RETURN OF THE SEED (NHC III, 2: 74, 15–75, 5)
Jesus’s Words: "Blessed is the one who has understood the mystery of the seed. For they will not see death, but will return to the place of the unbegotten. I have given you the word, and the word is life."
Sahidic Coptic: ⲛⲁⲓⲁⲧⲫ ⲙⲡⲉⲛⲧⲁⲫ-ⲉⲓⲙⲉ ⲉⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙⲡⲥⲡⲉⲣⲙⲁ. ⲛⲛⲉⲫ-ⲛⲁⲩ ⲉⲡⲛⲟⲩ, ⲁⲗⲗⲁ ⲫⲛⲁ-ⲕⲟⲧⲫ ⲉⲡⲙⲁ ⲛⲛ-[ⲁⲧ-ϫⲡⲟ]. ⲁⲓ ⲛⲏⲧⲛ ⲙⲡⲯⲁϫⲉ, ⲁⲩⲱ ⲡⲯⲁϫⲉ ⲟⲩⲱⲛϩ ⲡⲉ.
Phonetic: naiatf m-pent-af-eime e-p-mustērion m-p-sperma. nnef-nau e-p-mou, alla f-na-kotf e-p-ma n-n-[at-jpo]. ai-tī nētn m-p-šaje, auō p-šaje ou-ōnh pe.
Aramaic (Syriac): ṭū-ḇaū-hy l-hāw d-’as-th-kal rā-zā d-z-r-’ā. lā ne-ḥ-zē maū-thā, 'el-lā ne-thū-ḇ l-ḏūk-thā d-’ay-lēn d-lā ya-l-ḏā. ya-h-beth l-khūn me-l-thā, wa-me-l-thā ḥay-yē hī.

The First Apocalypse of James

THE NATURE OF THE LORD (NHC V, 3: 24, 10–25)

Jesus's Words: "James, do not be concerned for me or for this people. I am the one who was within me. Never have I suffered in any way, nor have I been distressed. And this people has done me no harm."

Sahidic Coptic: ⲓⲁⲕⲱⲃⲟⲥ, ⲙⲡⲣ-ϥⲓ-ⲣⲟⲟⲩⲩ ⲉⲧⲃⲏⲏⲧ ⲁⲛ ⲟⲩⲇⲉ ⲉⲧⲃⲉ ⲡⲉⲓ-ⲗⲁⲟⲥ. ⲁⲛⲟⲕ ⲡⲉⲛⲧⲁⲓ-ⲥⲱⲡⲉ ϩⲣⲁⲓ ⲛϩⲏⲧ. ⲙⲡⲓ-ⲥⲱⲡ ϩⲓⲥⲉ ⲉⲛⲉϩ ϩⲛ ⲗⲁⲁⲩ ⲛ-ⲥⲙⲟⲧ, ⲟⲩⲇⲉ ⲙⲡⲓ-ⲙⲟⲕϩ ⲛϩⲏⲧ. ⲁⲩⲱ ⲡⲉⲓ-ⲗⲁⲟⲥ ⲙⲡⲉϥ-ⲣ-ⲗⲁⲁⲩ ⲙ-ⲡⲉⲧ-ϩⲟⲟⲩ ⲛⲁⲓ.

Phonetic: iakōbos, mpr-fi-roouš etbēēt an oude etbe pei-laos. anok pent-ai-šōpe hrai n-hēt. mpi-šōp hise eneh hn laau n-smot, oude mpi-mokh n-hēt. auō pei-laos mpef-r-laau m-pet-hoou nai.

Aramaic (Syriac): ya-qūḇ, lā the-ṣ-tap-ša-p̄ meṭul-ā-th-y wa-lā meṭul ʻam-mā hā-nā. 'anā 'nā d-'ī-thay-hy h-wā b-ḡaū-y. lā gar ḥā-š-peth l-'ā-lam b-khul d-mū, wa-lā 'e-th-ʻā-q-peth. wa-ʻam-mā hā-nā lā ʻ-ḇeḏ l-y khul ḇī-šā.

THE REVELATION OF THE HIM-WHO-IS (NHC V, 3: 25, 1–10)

Jesus's Words: "But I have come to reveal to you Him-who-is, the one who is ineffable and unbegotten. For he has no name, and he is not a man. He is a spirit, and no one sees him except the one who comes from him."

Sahidic Coptic: ⲁⲗⲗⲁ ⲇⲓⲉⲓ ⲉⲟⲩⲱⲛϩ ⲛⲁⲕ ⲉⲃⲟⲗ ⲙ-ⲡⲉⲧ-ⲩⲟⲟⲡ, ⲡⲁⲧ-ⲩⲁϫⲉ ⲙⲙⲟϥ ⲁⲩⲱ ⲡⲁⲧ-ϫⲡⲟ. ⲙⲛⲧϥ ⲣⲁⲛ ⲙⲙⲁⲩ, ⲁⲩⲱ ⲛ-ⲣⲱⲙⲉ ⲁⲛ ⲡⲉ. ⲟⲩ-ⲡⲛⲉⲩⲙⲁ ⲡⲉ, ⲁⲩⲱ ⲙⲛ ⲗⲁⲁⲩ ⲛⲁ-ⲛⲁⲩ ⲉⲣⲟϥ ⲉⲓⲙⲏⲧⲓ ⲡⲉⲧ-ⲛⲏⲩ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ.

Phonetic: alla ai-ei e-ouōnh nak ebol m-pet-šoop, p-at-šaje mmof auō p-at-jpo. mntf ran mmau, auō n-rōme an pe. ou-pneuma pe, auō mn laau na-nau erof eimēti pet-nēu ebol n-hētf.

Aramaic (Syriac): 'el-lā 'e-thīth d-'e-ḡ-lē lākh l-hāw d-'ī-thay-hy, d-lā me-th-mal-lal wa-ḏ-lā ya-l-ḏā. layt lēh š-mā, wa-lā 'ī-thay-hy bar-nā-šā. rū-ḥā hū, wa-lā 'ī-th d-ḥā-zē lēh 'el-lā hāw d-'ā-thē men-ēh.

THE COMING TRIALS (NHC V, 3: 27, 1–15)

Jesus's Words: "Behold, I shall reveal to you your redemption. When you are seized, and you undergo these sufferings, a multitude will arm themselves against you that they may seize you. But do not be afraid."

Sahidic Coptic: ⲉⲓⲥ ϩⲏⲏⲧⲉ, ϯⲛⲁ-ⲟⲩⲱⲛϩ ⲛⲁⲕ ⲉⲃⲟⲗ ⲙⲡⲉⲕ-ⲥⲱⲧⲉ. ⲉⲣⲫⲁⲛ-ⲥⲉ-ⲁⲙⲁϩⲧⲉ ⲙⲙⲟⲕ, ⲛⲅ-ⲩⲱⲡ ⲛⲛⲉⲓ-ϩⲓⲥⲉ, ⲟⲩ-ⲙⲏⲏⲩⲉ ⲛⲁ-ϯ-ϩⲟⲡⲗⲟⲛ ⲉⲣⲟⲕ ϫⲉⲕⲁⲁⲥ ⲉⲩⲉ-ⲁⲙⲁϩⲧⲉ ⲙⲙⲟⲕ. ⲁⲗⲗⲁ ⲙⲡⲣ-ⲣ-ϩⲟⲧⲉ.

Phonetic: eis hēēte, tī-na-ouōnh nak ebol m-pek-sōte. eršan-se-amahte mmok, n-g-šōp n-nei-hise, ou-mēēše na-tī-hoplon erok jekaas eye-amahte mmok. alla mpr-r-hote.

Aramaic (Syriac): hā, me-ḡ-lē 'nā lākh pūr-qā-nākh. mā d-'e-th-'a-ḥ-eḏ-th, wa-ḥ-ša-š-th ḥā-šē hā-lēn, ken-šā ne-th-za-y-nūn ʻal-lākh d-ne-'a-ḥ-ḏūn-ākh. 'el-lā lā te-ḏ-ḥal.

THE DEPARTURE (NHC V, 3: 30, 10–20)

Jesus's Words: "I am going to the place from which I came. If you wish to come with me, come! For I have opened the way for you, and the gates are open before you. Follow me."

Sahidic Coptic: ⲁⲛⲟⲕ ϯ-ⲃⲱⲕ ⲉⲡⲙⲁ ⲉⲛⲧⲁⲓ-ⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ. ⲉⲩⲱⲡⲉ ⲕ-ⲟⲩⲱⲩ ⲉⲉⲓ ⲛⲙⲙⲏⲓ, ⲁⲙⲟⲩ! ⲁⲓ-ⲟⲩⲱⲛ ⲅⲁⲣ ⲛⲧⲉ-ϩⲓⲏ ⲛⲁⲕ, ⲁⲩⲱ ⲙⲡⲩⲗⲏ ⲥⲉ-ⲟⲩⲏⲛ ⲙⲡⲉⲕ-ⲉⲙⲧⲟ ⲉⲃⲟⲗ. ⲟⲩⲁϩⲕ ⲛⲥⲱⲓ.

Phonetic: anok tī-bōk e-p-ma ent-ai-ei ebol n-hētf. ešōpe k-ouōš e-ei nmmēi, amou! ai-ouōn gar n-te-hiē nak, auō m-pulē se-ouēn m-pek-emto ebol. ouahk nsōi.

Aramaic (Syriac): 'anā 'ā-zel 'nā l-ḏūk-thā d-menāh 'e-thīth. 'e-š-th-wā ṣā-ḇē 'at d-thē-thē ʻam-m-y, thā! p-tha-ḥ-peth gar lākh 'ūr-ḥā, wa-th-r-'ē p-thī-ḥīn q-ḏā-maū-hy. thā ḇe-s-tar-y.

THE DEFENSE AGAINST THE TOLL-COLLECTORS (33:11-24)

Jesus's Words: "When you depart, the toll-collectors will seize you. Answer them: 'I am a son, and I am from the Father.' They will say: 'What kind of son are you, and to what father do you belong?' Say: 'I am from the Pre-existent Father, and a son in the Pre-existent One.'"

Sahidic Coptic: ⲉⲧⲉⲧⲛ-ⲛⲁ-ⲃⲱⲕ ⲉⲃⲟⲗ, ⲥⲉ-ⲛⲁ-ⲁⲙⲁϩⲧⲉ ⲙⲙⲱⲧⲛ ⲛⲑⲓ ⲛ-ⲧⲉⲭⲱⲛϩⲥ. ⲟⲩⲱⲩⲃ ⲛⲁⲩ ϫⲉ: 'ⲁⲛⲟⲕ ⲟⲩ-ⲩⲏⲣⲉ ⲁⲩⲱ ⲁⲛⲟⲕ ⲉⲃⲟⲗ ϩⲙ ⲡ-ⲓⲱⲧ.' ⲥⲉ-ⲛⲁ-ϫⲟⲟⲥ ϫⲉ: 'ⲁⲩ ⲛ-ⲙⲓⲛⲉ ⲛ-ⲩⲏⲣⲉ ⲛⲧⲟⲕ, ⲁⲩⲱ ⲛⲧⲕ ⲡⲁ ⲁⲩ ⲛ-ⲓⲱⲧ?' ⲁϫⲓⲥ ϫⲉ: 'ⲁⲛⲟⲕ ⲉⲃⲟⲗ ϩⲙ ⲡ-ⲓⲱⲧ ⲉⲧ-ⲩⲟⲟⲡ ⲉⲃⲟⲗ ϩⲛ ⲧⲉϩⲟⲩⲉⲓⲧⲉ, ⲁⲩⲱ ⲟⲩ-ⲩⲏⲣⲉ ϩⲙ ⲡ-ⲉⲧ-ⲩⲟⲟⲡ ⲉⲃⲟⲗ ϩⲛ ⲧⲉϩⲟⲩⲉⲓⲧⲉ.'"

Aramaic (Syriac): mā d-nā-p̄-qīn 'an-tūn, ne-'ḥ-ḏūn-khūn mā-kh-sē. 'a-p̄-naw l-hūn: 'anā 'nā bar, wa-me-ny 'nā d-'ab-bā. nē-m-rūn: 'ay-nā bar 'at, wa-ḏ-'ay-nā 'ab-bā 'ī-thay-kh? 'e-ma-r: d-men 'ab-bā 'ī-thay 'anā hāw d-me-tha-q-re-h qa-ḏ-mā-yā, wa-b̲-rā b-hāw qa-ḏ-mā-yā.

THE FIRST CHALLENGE (NHC V, 3: 33, 1–10)

Jesus's Words: "When you come into their power, the toll-collector will say to you: 'Who are you and where are you from?' You are to say to him: 'I am a son, and I am from the Father.' He will say to you: 'What kind of son are you, and to what father do you belong?' Say to him: 'I am from the Pre-existent Father, and a son in the Pre-existent One.'"

Sahidic Coptic: ⲉⲕϣⲁⲛ-ⲉⲓ ⲉϩⲟⲩⲛ ⲉ-ⲧⲉⲩ-ⲥⲟⲙ, ⲡ-ⲧⲉⲗⲱⲛⲏⲥ ⲛⲁ-ⲭⲟⲟⲥ ⲛⲁⲕ ⲭⲉ: 'ⲛⲧⲕ ⲛⲓⲙ ⲁⲩⲱ ⲛⲧⲕ ⲟⲩ-ⲉⲃⲟⲗ ⲧⲱⲛ?' ⲉⲕⲉ-ⲭⲟⲟⲥ ⲛⲁϥ ⲭⲉ: 'ⲁⲛⲟⲕ ⲟⲩ-ϣⲏⲣⲉ ⲡⲉ, ⲁⲩⲱ ⲁⲛⲟⲕ ⲟⲩ-ⲉⲃⲟⲗ ϩⲙ ⲡⲉⲓⲱⲧ.' ϥⲛⲁ-ⲭⲟⲟⲥ ⲛⲁⲕ ⲭⲉ: 'ⲛⲧⲕ ⲟⲩ-ⲁϣ ⲛ-ϣⲏⲣⲉ, ⲁⲩⲱ ⲛⲧⲕ ⲡⲁ ⲁϣ ⲛ-ⲉⲓⲱⲧ?' ⲁϫⲓⲥ ⲛⲁϥ ⲭⲉ: 'ⲁⲛⲟⲕ ⲟⲩ-ⲉⲃⲟⲗ ϩⲙ ⲡⲉⲓⲱⲧ ⲉⲧ-ϣⲟⲟⲡ ϩⲁ ⲧⲏϥ, ⲁⲩⲱ ⲟⲩ-ϣⲏⲣⲉ ϩⲙ ⲡⲉⲧ-ϣⲟⲟⲡ ϩⲁ ⲧⲏϥ."

Phonetic: ekšan-ei ehoun e-teu-čom, p-telōnēs na-joos nak je: 'ntk nim auō ntk ou-ebol tōn?' eke-joos naf je: 'anok ou-šēre pe, auō anok ou-ebol hm p-eiōt.' fna-joos nak je: 'ntk ou-aš n-šēre, auō ntk pa aš n-eiōt?' ajis naf je: 'anok ou-ebol hm p-eiōt et-šoop ha tēf, auō ou-šēre hm pet-šoop ha tēf.'

Aramaic (Syriac): mā d-'e-thāth l-wa-th ḥay-l-hūn, mā-kh-sā ne-'mar lākh: 'ma-n-ū 'at wa-men 'ay-kā 'ī-thay-kh?' te-'mar lēh: 'b̲-rā 'nā 'ī-thay-y, wa-men 'ab-bā 'nā.' ne-'mar lākh: "ay-nā b̲-rā 'at, wa-ḏ-'ay-nā 'ab-bā 'ī-thay-kh?' 'e-mar lēh: 'men 'ab-bā d-'ī-thay-hy q-ḏām khul 'ī-thay-y, wa-b̲-rā 'nā b-hāw d-'ī-thay-hy q-ḏām khul.'

THE REDEMPTION PASSWORD (NHC V, 3: 34, 15–25)

Jesus's Words: "When he says to you: 'Where will you go?', you are to say to him: 'To the place from which I came, to that place shall I return.' And if he says: 'Where is that?', say: 'To the unbegotten place of the Father, where there is no female and no male, but only light.'"

Sahidic Coptic: ⲉϥϣⲁⲛ-ⲭⲟⲟⲥ ⲛⲁⲕ ⲭⲉ: 'ⲉⲕⲛⲁ-ⲃⲱⲕ ⲉⲧⲱⲛ?', ⲉⲕⲉ-ⲭⲟⲟⲥ ⲛⲁϥ ⲭⲉ: 'ⲉⲡⲙⲁ ⲉⲛⲧⲁⲓ-ⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ, ⲉⲓⲉ-ⲕⲟⲧ ⲧⲏⲧ ⲉⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ.' ⲁⲩⲱ ⲉϥϣⲁⲛ-ⲭⲟⲟⲥ ⲭⲉ: 'ⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲧⲱⲛ ⲡⲉ?', ⲁϫⲓⲥ ⲭⲉ: 'ⲉⲡⲙⲁ ⲛⲁⲧ-ϫⲡⲟ ⲙⲡⲉⲓⲱⲧ, ⲡⲙⲁ ⲉⲧⲉ ⲙⲛ ϲϩⲓⲙⲉ ⲙⲙⲁⲩ ⲟⲩⲇⲉ ϩⲟⲟⲩⲧ, ⲁⲗⲗⲁ ⲟⲩⲟⲉⲓⲛ ⲙⲁⲩⲁⲁϥ."

Phonetic: efšan-joos nak je: 'ekna-bōk e-tōn?', eke-joos naf je: 'e-p-ma ent-ai-ei ebol n-hētf, eie-kot tēt e-p-ma et-mmau.' auō efšan-joos je: 'p-ma et-mmau tōn pe?', ajis je: 'e-p-ma n-at-jpo m-p-eiōt, p-ma ete mn shime mmau oude hoout, alla ouoein mauaaf.'

Aramaic (Syriac): mā d-'e-mar lākh: 'l-'ay-kā 'ā-zel 'at?', te-'mar lēh: 'l-ḏūk-thā d-menāh 'e-thīth, l-hāy ḏūk-thā tā-'e-b̲ 'nā.' wa-'en ne-'mar: 'wa-'ay-kā hī?', 'e-mar: 'l-ḏūk-thā d-layt bāh ya-l-ḏā d-'ab-bā, ḏūk-thā d-layt bāh ne-q-b̲ā wa-ḏ-kh-rā, 'el-lā nhī-rā b̲al-ḥōḏ.'

THE REPROACH OF THE ARCHONS (NHC V, 3: 35, 10–20)

Jesus's Words: "When they see that you are no longer subject to them, they will be troubled. But you are to say to them: 'I have known myself and I have known the Father. I have cast away from me the bondage of the world and I am free in the Spirit.'"

Sahidic Coptic: ⲉⲩϣⲁⲛ-ⲛⲁⲩ ⲭⲉ ⲛⲕ-ϣⲟⲟⲡ ⲁⲛ ϩⲁ ⲧⲉⲩ-ⲉⲝⲟⲩⲥⲓⲁ, ⲥⲉⲛⲁ-ϣⲧⲟⲣⲧⲣ. ⲁⲗⲗⲁ ⲉⲕⲉ-ⲭⲟⲟⲥ ⲛⲁⲩ ⲭⲉ: 'ⲁⲓ-ⲥⲟⲩⲛ ⲧⲏⲧ ⲁⲩⲱ ⲁⲓ-ⲥⲟⲩⲛ ⲡⲉⲓⲱⲧ. ⲁⲓ-ⲛⲟϫⲉ ⲉⲃⲟⲗ ⲙⲙⲟⲓ ⲙⲡⲙⲟⲩⲣ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲁⲩⲱ ⲁⲛⲟⲕ ⲟⲩ-ⲣⲙϩⲉ ϩⲙ ⲡⲉⲡⲛⲉⲩⲙⲁ."

Phonetic: eyšan-nau je nk-šoop an ha teu-exousia, sena-štortr. alla eke-joos nau je: 'ai-soun tēt auō ai-soun p-eiōt. ai-noje ebol mmoi m-p-mour m-p-kosmos auō anok ou-rmhe hm pe-pneuma.'

Aramaic (Syriac): mā d-ḥā-zēn d-lā 'at me-th-th-ta-ḥ-thā-nā l-hūn, ne-ḏ-l-ḥūn. 'el-lā te-'mar l-hūn: 'ī-ḏa'-th l-nap-šy wa-'ī-ḏa'-th l-'ab-bā. š-ḏī-th men-y 'e-sū-rē d-'ā-l-mā wa-'ī-thay-y bar ḥē-rē b-rū-ḥā.'

THE ASCENT TO THE FATHER (NHC V, 3: 36, 1–10)

Jesus's Words: "Then you will ascend to the place of the unbegotten. You will leave the deficiency behind and you will be filled with the fullness. For this is the victory of the one who has known the truth."

Sahidic Coptic: ⲧⲟⲧⲉ ⲉⲕⲉ-ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉⲡⲙⲁ ⲛⲁⲧ-ϫⲡⲟ. ⲉⲕⲉ-ⲕⲱ ⲛⲥⲱⲕ ⲙⲡⲉϣⲱⲱⲧ ⲁⲩⲱ ⲉⲕⲉ-ⲙⲟⲩϩ ⲉⲃⲟⲗ ϩⲙ ⲡⲡⲗⲏⲣⲱⲙⲁ. ⲫⲁⲓ ⲅⲁⲣ ⲡⲉ ⲡ-ϫⲣⲟ ⲙⲡⲉⲛⲧⲁϥ-ⲉⲓⲙⲉ ⲉⲧⲙⲉ.

Phonetic: tote eke-bōk ehrai e-p-ma n-at-jpo. eke-kō nsōk m-p-šōōt auō eke-mouh ebol hm p-plērōma. pai gar pe p-jro m-pent-af-eime e-t-me.

Aramaic (Syriac): hāy-ḏēn te-s-laq l-ḏūk-thā d-layt bāh ya-l-ḏā. te-š-ḇūq l-ḥas-yū-thā wa-th-th-m-lē men m-lī-yū-thā. hā-nā gar hū za-khū-thā d-hāw d-ʾī-ḏaʿ l-quš-ṭā.

The Acts of Peter and the Twelve Apostles

THE IDENTITY OF THE MERCHANT (NHC VI, 1: 9, 1–15)

Jesus's Words: "Peter, why do you look at me with wonder? I am Lithargoel, which is interpreted as 'the light-stone.' I am the one you have sought, for I have come to show you the way to the city of the great King."

Sahidic Coptic: ⲡⲉⲧⲣⲟⲥ, ⲉⲧⲃⲉ ⲟⲩ ⲕ-ⲛⲁⲩ ⲉⲣⲟⲓ ϩⲛ ⲟⲩ-ⲯⲡⲏⲣⲉ? ⲁⲛⲟⲕ ⲡⲉ ⲗⲓⲑⲁⲣⲅⲟⲏⲗ, ⲉⲧⲉ ⲡⲉ-ⲯⲁⲣ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲡⲉ. ⲁⲛⲟⲕ ⲡⲉⲛⲧⲁⲕ-ⲯⲓⲛⲉ ⲛⲥⲱϥ, ⲁⲓⲉⲓ ⲅⲁⲣ ⲉⲟⲩⲱⲛϩ ⲛⲁⲕ ⲛⲧⲉ-ϩⲓⲏ ⲉⲡ-ⲡⲟⲗⲓⲥ ⲙⲡⲛⲟⲃ ⲛ-ⲣⲣⲟ.

Phonetic: petros, etbe ou k-nau eroi hn ou-špēre? anok pe lithargoēl, ete pe-šar m-p-ouoein pe. anok pent-ak-šine nsōf, ai-ei gar e-ouōnh nak n-te-hiē e-p-polis m-p-noč n-rro.

Aramaic (Syriac): pe-ṭ-rōs, meṭul mānā ḥā-zē 'at l-y b-th-de-h-r-thā? 'anā 'nā līt-ha-r-ḡū-'ēl, d-me-th-pa-š-aq kē-pā d-nhī-rā. 'anā 'nā hāw d-ḇ-ṣay-th ḇe-s-tar-y, 'e-thīth gar d-'e-ḥa-wē lākh 'ūr-ḥā l-m-ḏī-nat-h d-ma-l-kā ra-ḇ-ā.

THE COST OF THE PEARL (NHC VI, 1: 10, 1–10)

Jesus's Words: "The pearl that I sell is not of this world. No one can buy it with silver or gold. Only those who have left their possessions and their own souls behind can receive it from my hand."

Sahidic Coptic: ⲡⲉⲓ-ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲉⲑ-ϯ ⲙⲙⲟϥ ⲛ-ⲉⲃⲟⲗ ϩⲙ ⲡⲉⲓ-ⲕⲟⲥⲙⲟⲥ ⲁⲛ ⲡⲉ. ⲙⲛ ⲗⲁⲁⲩ ⲛⲁ-ⲯ-ⲯⲟⲡϥ ϩⲛ ⲟⲩ-ϩⲁⲧ ⲟⲩⲇⲉ ⲟⲩ-ⲛⲟⲩⲃ. ⲉⲓⲙⲏⲧⲓ ⲛⲉⲛⲧⲁⲩ-ⲕⲱ ⲛⲥⲱⲟⲩ ⲛⲛⲉⲩ-ϩⲩⲡⲁⲣⲭⲟⲛⲧⲁ ⲁⲩⲱ ⲛⲉⲩ-ⲯⲩⲭⲏ ⲙⲙⲓⲛ ⲙⲙⲟⲟⲩ.

Phonetic: pei-margaritēs etī-tī mmof n-ebol hm pei-kosmos an pe. mn laau na-š-šopf hn ou-hat oude ou-noub. eimēti nent-au-kō nsōou n-neu-huparkhonta auō neu-psukhē mmin mmoou.

Aramaic (Syriac): margā-nī-thā hā-ḏē d-ma-z-ben 'nā lā 'ī-thēh men 'ā-l-mā hā-nā. layt d-me-š-ka-ḥ d-ne-z-bn-ī-hā b-sī-mā wa-lā ḇ-ḏa-h-ḇā. 'el-lā 'ay-lēn d-š-ḇaq-ū qe-n-yā-n-hūn wa-nap-šā-th-hūn dī-l-hūn.

THE COMMISSION TO THE POOR (NHC VI, 1: 11, 15–25)

Jesus's Words: "Go to the city and give the pearl to the poor without price. For the Father wishes that all who seek the light should find it. Do not take gold or silver with you on the road."

Sahidic Coptic: ⲃⲱⲕ ⲉⲡ-ⲡⲟⲗⲓⲥ ⲛⲅ-ϯ ⲙⲡⲉⲓ-ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲛⲛⲉ-ϩⲏⲕⲉ ⲁϫⲛ ⲁⲥⲟⲩ. ⲡⲉⲓⲱⲧ ⲅⲁⲣ ⲟⲩⲱⲯ ⲉⲧⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲏ ⲉⲧ-ⲯⲓⲛⲉ ⲛⲥⲁ ⲡⲟⲩⲟⲉⲓⲛ ϩⲉ ⲉⲣⲟϥ. ⲙⲡⲣ-ϥⲓ ⲛⲟⲩⲃ ⲟⲩⲇⲉ ϩⲁⲧ ⲛⲙⲙⲏⲧⲛ ϩⲓ ⲧⲉ-ϩⲓⲏ.

Phonetic: bōk e-p-polis n-g-tī m-pei-margaritēs n-ne-hēke ajn asou. p-eiōt gar ouōš e-tre ouon nim et-šine nsa p-ouoein he erof. mpr-fī noub oude hat nmmētn hi te-hiē.

Aramaic (Syriac): ze-l-ū l-m-ḏī-nat-h wa-ha-ḇ-ū margā-nī-thā l-me-s-kē-nē d-lā d-may-yā. ṣā-ḇē gar 'ab-bā d-khul d-ḇā-ṣē l-nhī-rā ne-sh-k-ḥ-ī-hy. lā the-š-q-lūn ḏa-h-ḇā wa-lā sī-mā 'am-khūn b-'ūr-ḥā.

THE POWER OF THE NAME (NHC VI, 1: 12, 1–10)

Jesus's Words: "And if they ask you: 'By what power do you do these things?', say to them: 'By the power of the name of Lithargoel.' For this name has the authority to open the gates of the city."

Sahidic Coptic: ⲁⲩⲱ ⲉⲩⲯⲁⲛ-ϫⲛⲉ ⲧⲏⲧⲛ ϫⲉ: 'ϩⲛ ⲁⲩ ⲛ-ⲥⲟⲙ ⲕ-ⲣ-ⲛⲁⲓ?', ⲁϫⲓⲥ ⲛⲁⲩ ϫⲉ: 'ϩⲛ ⲧⲥⲟⲙ ⲙⲡⲣⲁⲛ ⲛ-ⲗⲓⲑⲁⲣⲅⲟⲏⲗ.' ⲟⲩⲛⲧⲉ ⲡⲉⲓ-ⲣⲁⲛ ⲅⲁⲣ ⲙⲙⲁⲩ ⲛⲧⲉⲍⲟⲩⲥⲓⲁ ⲉⲟⲩⲱⲛ ⲛⲛ-ⲡⲩⲗⲏ ⲙⲡ-ⲡⲟⲗⲓⲥ.

Phonetic: auō eyšan-jne tētn je: 'hn aš n-čom k-r-nai?', ajis nau je: 'hn t-čom m-p-ran n-lithargoēl.' ounte pei-ran gar mmau n-texousia e-ouōn n-n-pulē m-p-polis.

Aramaic (Syriac): wa-'en ne-š-'a-lūn-ā-khūn: 'b-'ay-nā ḥay-lā 'ā-ḇ-ḏīn 'an-tūn hā-lēn?', 'e-mar-ū l-hūn: 'b-ḥay-lā d-š-mēh d-lī-tha-r-ḡū-'ēl.' 'ī-th lēh gar l-š-mā hā-nā šū-l-ṭā-nā d-ne-p-thāḥ th-r-'ē d-m-ḏī-nat-h.

THE DISCLOSURE OF THE SAVIOR (NHC VI, 1: 12, 10–22)

Jesus's Words: "Peter, it is I! I am Jesus Christ, whom you know. I have appeared to you in this form so that you might understand the mystery of the pearl and the city. For the pearl is the word of the truth, and the city is the place of rest."

Sahidic Coptic: ⲡⲉⲧⲣⲟⲥ, ⲁⲛⲟⲕ ⲡⲉ! ⲁⲛⲟⲕ ⲡⲉ ⲓⲏⲥⲟⲩⲥ ⲡⲉϫⲣⲓⲥⲧⲟⲥ, ⲡⲉⲧⲉ-ⲥⲟⲟⲩⲛ ⲙⲙⲟϥ. ⲁⲓ-ⲟⲩⲱⲛϩ ⲛⲁⲕ ⲉⲃⲟⲗ ϩⲙ ⲡⲉⲓ-ⲥⲙⲟⲧ, ϫⲉⲕⲁⲁⲥ ⲉⲕⲉ-ⲉⲓⲙⲉ ⲉⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙⲡⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲁⲩⲱ ⲧ-ⲡⲟⲗⲓⲥ. ⲡⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲅⲁⲣ ⲡⲯⲁϫⲉ ⲛⲧⲙⲉ ⲡⲉ, ⲁⲩⲱ ⲧ-ⲡⲟⲗⲓⲥ ⲡⲙⲁ ⲙ-ⲡ-ⲙⲧⲟⲛ ⲡⲉ.

Phonetic: petros, anok pe! anok pe iēsous pe-khristos, pete-sooun mmof. ai-ouōnh nak ebol hm pei-smot, jekaas eke-eime e-p-mustērion m-p-margaritēs auō t-polis. p-margaritēs gar p-šaje n-t-me pe, auō t-polis p-ma m-p-mton pe.

Aramaic (Syriac): pe-ṭ-rōs, 'anā 'nā! 'anā 'nā ī-šū‘ m-šī-ḥā, hāw d-’ā-ḏa‘ 'at lēh. 'e-th-ḡ-līth lākh b-ḏ-mū-thā hā-ḏē, d-the-s-th-kal rā-zā d-mar-ḡā-nī-thā wa-ḏ-m-ḏī-nat-h. margā-nī-thā gar me-l-thā d-quš-ṭā hī, wa-m-ḏī-nat-h ḏūk-thā hī d-n-yā-ḥā.

THE COMMAND TO HEAL THE SOUL (NHC VI, 1: 13, 1–10)

Jesus’s Words: "Go now, and give to the poor of the city those things that they need. But above all, heal the sick of the heart. For it is not the body that I wish to save, but the spirit that is imprisoned within the flesh."

Sahidic Coptic: ⲃⲱⲕ ⲧⲉⲛⲟⲩ, ⲛⲓ-ϯ ⲛⲛⲉ-ϩⲏⲕⲉ ⲛⲧ-ⲡⲟⲗⲓⲥ ⲛⲛⲉⲧⲉ-ⲥⲉ-ⲣ-ⲭⲣⲉⲓⲁ ⲙⲙⲟⲟⲩ. ⲁⲗⲗⲁ ⲉϩⲟⲩⲉ ϩⲱⲃ ⲛⲓⲙ, ⲧⲁⲗⲥⲟ ⲛⲛⲉⲧ-ⲯⲱⲛⲉ ϩⲙ ⲡϩⲏⲧ. ⲛⲧⲁⲓ-ⲟⲩⲱⲯ ⲁⲛ ⲉⲧⲟⲩⲭⲁⲉ ⲡⲥⲱⲙⲁ, ⲁⲗⲗⲁ ⲡⲉⲡⲛⲉⲩⲙⲁ ⲉⲧ-ⲙⲟⲩⲣ ϩⲣⲁⲓ ϩⲛ ⲧⲥⲁⲣⲝ.

Phonetic: bōk tenou, n-g-tī n-ne-hēke n-t-polis n-nete-se-r-khreia mmoou. alla ehoue hōb nim, talčo n-net-šōne hm p-hēt. n-tai-ouōš an e-touje p-sōma, alla pe-pneuma et-mour hrai hn t-sarx.

Aramaic (Syriac): ze-l hā-šā, wa-haḇ l-me-s-kē-nē d-m-ḏī-nat-h 'ay-lēn d-me-th-ḇ-‘ē l-hūn. 'el-lā ya-thī-rā-īth men khul, 'a-sā l-’ay-lēn d-kh-rī-hīn b-le-b-hūn. lā ṣ-ḇē-th d-’e-p-rōq l-ḡūš-mā, 'el-lā l-rū-ḥā d-’a-sī-rā b-ḡaū ḇe-s-rā.

The Second Treatise of the Great Seth

THE COMING FROM THE HEIGHT (NHC VII, 2: 49, 10–25)

Jesus's Words: "I have come from the height of the light, from the place of the truth, to reveal the mysteries of the Father. I have put on the likeness of the flesh, though I am not flesh, so that I might speak to you as one of your own."

Sahidic Coptic: ⲁⲓⲉⲓ ⲉⲃⲟⲗ ϩⲙ ⲡⲭⲓⲥⲉ ⲙⲡⲟⲩⲟⲉⲓⲛ, ⲉⲃⲟⲗ ϩⲙ ⲡⲙⲁ ⲛⲧⲙⲉ, ⲉⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲛ-ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙⲡⲉⲓⲱⲧ. ⲁⲓϯ ϩⲓⲱⲧ ⲙⲡⲉⲓⲛⲉ ⲛⲧⲥⲁⲣⲝ, ⲉⲁⲛⲟⲕ ⲟⲩ-ⲥⲁⲣⲝ ⲁⲛ, ⲭⲉⲕⲁⲁⲥ ⲉⲓⲉ-ⲱⲁⲭⲉ ⲛⲙⲙⲏⲧⲛ ⲛⲧϩⲉ ⲛⲟⲩⲁ ⲉⲃⲟⲗ ⲛϩⲏⲧⲧⲏⲧⲛ.

Phonetic: ai-ei ebol hm p-čise m-p-ouoein, ebol hm p-ma n-t-me, e-ouōnh ebol n-n-mustērion m-p-eiōt. ai-tī hiōt m-p-eine n-t-sarx, e-anok ou-sarx an, jekaas eie-šaje nmmētn n-t-he n-ou-oua ebol n-hēttētn.

Aramaic (Syriac): 'e-thīth men raū-mā d-nhī-rā, men ḏūk-thā d-quš-ṭā, d-'e-ḡ-lē rā-zē d-'ab-bā. l-ḇe-š-th ḏ-mū-thā d-ḇe-s-rā, wa-'anā lā 'ī-thay-y ḇe-s-rā, d-'e-mal-lel 'am-khūn 'aykh ḥaḏ men-khūn.

THE IGNORANCE OF THE ARCHONS (NHC VII, 2: 52, 1–15)

Jesus's Words: "The archons thought they had conquered me, but they were in error. They did not know who I was, nor did they see the power that was within me. For I am the light that shines above their darkness."

Sahidic Coptic: ⲁ ⲛⲁⲣⲭⲱⲛ ⲙⲉⲉⲩⲉ ⲭⲉ ⲁⲩ-ⲭⲣⲟ ⲉⲣⲟⲓ, ⲁⲗⲗⲁ ⲁⲩ-ⲱⲱⲡⲉ ϩⲛ ⲟⲩ-ⲡⲗⲁⲛⲏ. ⲙⲡⲟⲩ-ⲉⲓⲙⲉ ⲭⲉ ⲁⲛⲟⲕ ⲛⲓⲙ, ⲟⲩⲇⲉ ⲙⲡⲟⲩ-ⲛⲁⲩ ⲉⲧⲃⲟⲏ ⲉⲧ-ⲛϩⲏⲧ. ⲁⲛⲟⲕ ⲅⲁⲣ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲧⲣ-ⲟⲩⲟⲉⲓⲛ ⲉϫⲛ ⲡⲉⲩ-ⲕⲁⲕⲉ.

Phonetic: a n-arkhōn meeue je au-jro eroi, alla au-šōpe hn ou-planē. mpou-eime je anok nim, oude mpou-nau e-t-čom et-nhēt. anok gar p-ouoein et-r-ouoein ejn teu-kake.

Aramaic (Syriac): šū-l-ṭā-nē 'e-th-ra-'ī-ū d-za-kh-wa-ny, 'el-lā 'ī-thay-hūn b-ṭā-yū-thā. lā 'ī-ḏa'-ū ma-n-ū 'anā, wa-lā ḥ-za-ū ḥay-lā d-ḇā-y. 'anā gar nhī-rā 'nā d-za-hē 'al ḥe-š-ō-kh-hūn.

THE DWELLING OF THE WORD (NHC VII, 2: 55, 1–12)

Jesus's Words: "I dwelt in the houses of the flesh, but I was not bound by them. My word is a fire that consumes the deficiency and brings the fullness to those who are worthy."

Sahidic Coptic: ⲁⲓ-ⲟⲩⲱϩ ϩⲛ ⲛⲏⲓ ⲛⲧⲥⲁⲣⲝ, ⲁⲗⲗⲁ ⲙⲡⲓ-ⲙⲟⲩⲣ ⲛϩⲏⲧⲟⲩ. ⲡⲁ-ⲱⲁⲭⲉ ⲟⲩ-ⲕⲱϩⲧ ⲡⲉ ⲉϥ-ⲟⲩⲱⲙ ⲙⲡⲉⲩⲱⲱⲧ ⲁⲩⲱ ϥⲉⲓⲛⲉ ⲙⲡⲡⲗⲏⲣⲱⲙⲁ ⲛⲛⲉⲧ-ⲙⲡⲱⲁ.

Phonetic: ai-ouōh hn n-ēi n-t-sarx, alla mpi-mour n-hētou. pa-šaje ou-kōht pe ef-ouōm m-p-šōōt auō f-eine m-p-plērōma n-net-mpša.

Aramaic (Syriac): '-ma-re-th b-ḇay-tē d-ḇe-s-rā, 'el-lā lā 'e-th-'a-s-re-th b-hūn. me-l-th-y nū-rā hī d-'ā-kh-lā l-ḥas-yū-thā wa-ma-y-th-yā m-lī-yū-thā l-'ay-lēn d-šā-wēn.

THE TRUE SONSHIP (NHC VII, 2: 58, 15–25)

Jesus's Words: "Do not look to the physical world for your salvation. Look to the Father who is within you. For you are the children of the unbegotten light, and your home is in the height."

Sahidic Coptic: ⲙⲡⲣ-ⲛⲁⲩ ⲉⲡ-ⲕⲟⲥⲙⲟⲥ ⲛⲥⲁⲣⲝ ⲉⲧⲃⲉ ⲡⲉⲧⲛ-ⲟⲩⲭⲁⲓ. ⲛⲁⲩ ⲉⲡⲉⲓⲱⲧ ⲉⲧ-ⲛϩⲏⲧⲧⲏⲧⲛ. ⲛⲧⲉⲧⲛ-ϩⲉⲛ-ⲱⲏⲣⲉ ⲅⲁⲣ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲛⲁⲧ-ⲭⲡⲟ, ⲁⲩⲱ ⲡⲉⲧⲛ-ⲏⲓ ⲱⲟⲟⲡ ϩⲙ ⲡⲭⲓⲥⲉ.

Phonetic: mpr-nau e-p-kosmos n-sarx etbe petn-oujai. nau e-p-eiōt et-nhēttētn. n-tetn-hen-šēre gar m-p-ouoein n-at-jpo, auō petn-ēi šoop hm p-čise.

Aramaic (Syriac): lā ḥā-zēn 'an-tūn l-'ā-l-mā d-ḇe-s-rā meṭul pūr-qā-na-khūn. ḥā-z-ū l-'ab-bā d-ḇā-khūn hū. b-nay nhī-rā 'an-tūn d-layt lēh ya-l-ḏā, wa-ḇay-th-khūn b-raū-mā 'ī-thay-hy.

THE SUBSTITUTION (NHC VII, 2: 55, 10–20)

Jesus's Words: "It was another who drank the gall and the vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. It was another upon whom they placed the crown of thorns."

Sahidic Coptic: ⲕⲉ-ⲟⲩⲁ ⲡⲉⲛⲧⲁϥ-ⲥⲱ ⲙⲡⲉ-ⲥⲓⲱⲉ ⲙⲛ ⲡ-ϩⲙⲯ; ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ. ⲁⲩ-ⲣⲱϩⲧ ⲙⲛⲟⲓ ϩⲙ ⲡ-ⲕⲁⲱ; ⲕⲉ-ⲟⲩⲁ ⲡⲉ, ⲥⲓⲙⲱⲛ, ⲡⲉⲛⲧⲁϥ-ϥⲓ ⲙⲡⲉ-ⲥⲧⲁⲩⲣⲟⲥ ϩⲓ ⲡⲉϥ-ⲛⲁϩⲃⲉ. ⲕⲉ-ⲟⲩⲁ ⲡⲉⲛⲧⲁⲩ-ⲕⲱ ⲙⲡⲉ-ⲕⲗⲟⲙ ⲛ-ⲱⲟⲛⲧⲉ ⲉϫⲱϥ.

Phonetic: ke-oua pent-af-sō m-pe-siše mn p-hmj; anok an pe. au-rōht mmoi hm p-kaš; ke-oua pe, simōn, pent-af-fī m-pe-stauros hi pef-nahbe. ke-oua pent-au-kō m-pe-klom n-šonte ejōf.

Aramaic (Syriac): 'ā-ḥ-rī-nā hū d-'e-š-tī me-ra-thā wa-kh-al-lā; wa-lā h-wā 'anā. m-ḥa-ū-ny b-qa-n-yā; 'ā-ḥ-rī-nā hū, šem-‘ūn, hāw d-š-qal l-za-qī-p̄ā ‘al ka-t-pēh. 'ā-ḥ-rī-nā hū d-’a-sī-mū ‘laū-hy k-lī-lā d-kū-b̲ē.

THE DIVINE LAUGHTER (NHC VII, 2: 56, 15–25)

Jesus’s Words: "And I was laughing at their ignorance. For I was rejoicing in the height over all the wealth of the archons and the offspring of their error, because they were visiting their own judgment upon themselves."

Sahidic Coptic: ⲁⲩⲱ ⲁⲛⲟⲕ ⲛⲉⲓ-ⲥⲱⲃⲉ ⲉϫⲛ ⲧⲉⲩ-ⲙⲛⲧ-ⲁⲧ-ⲉⲓⲙⲉ. ⲛⲉⲓ-ⲟⲩⲛⲟϥ ⲅⲁⲣ ϩⲙ ⲡϫⲓⲥⲉ ⲉϫⲛ ⲡ-ⲙⲛⲧ-ⲣⲙⲙⲁⲟ ⲧⲏⲣϥ ⲛⲛⲁⲣⲭⲱⲛ ⲁⲩⲱ ⲡ-ϫⲡⲟ ⲛⲧⲉⲩ-ⲡⲗⲁⲛⲏ, ϫⲉ ⲛⲉⲩ-ⲉⲓⲛⲉ ⲙⲡⲉⲩ-ϩⲁⲡ ⲉϩⲣⲁⲓ ⲉϫⲱⲟⲩ ⲙⲙⲓⲛ ⲙⲙⲟⲟⲩ.

Phonetic: auō anok nei-sōbe ejn teu-mnt-at-eime. nei-ounof gar hm p-čise ejn p-mnt-rmmao tērf n-n-arkhōn auō p-jpo n-teu-planē, je neu-eine m-peu-hap ehrai ejō-ou mmin mmoou.

Aramaic (Syriac): wa-’anā ga-ḥ-keth ‘al lā 'ī-ḏa‘-th-hūn. ḥā-ḏē h-wē-th gar b-raū-mā ‘al khul ‘ū-th-rā d-šū-l-ṭā-nē wa-ya-l-ḏā d-ṭā-yū-th-hūn, meṭul d-’ay-th-ī-ū dī-nā ‘al nap-š-hūn.

THE INVISIBLE GLORY (NHC VII, 2: 59, 1–10)

Jesus’s Words: "I was in the mouths of those who were mocking me, but they did not see me. I was the glory of the light, and I was looking at them from the height. They were striking the shadow, but they could not reach the truth."

Sahidic Coptic: ⲛⲉⲓ-ϣⲟⲟⲡ ϩⲛ ⲧⲣⲱⲟⲩ ⲛⲛⲉⲧ-ⲥⲱⲃⲉ ⲛⲥⲱⲓ, ⲁⲗⲗⲁ ⲙⲡⲟⲩ-ⲛⲁⲩ ⲉⲣⲟⲓ. ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲟⲟⲩ ⲙⲡⲟⲩⲟⲉⲓⲛ, ⲁⲩⲱ ⲛⲉⲓ-ⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲉⲃⲟⲗ ϩⲙ ⲡϫⲓⲥⲉ. ⲛⲉⲩ-ⲣⲱϩⲧ ⲉⲧ-ϩⲁⲓⲃⲉⲥ, ⲁⲗⲗⲁ ⲙⲡⲟⲩ-ϣ-ϫⲱϩ ⲉⲧⲙⲉ.

Phonetic: nei-šoop hn t-rō-ou n-net-sōbe nsōi, alla mpou-nau eroi. anok pe p-eoou m-p-ouoein, auō nei-nau eroou ebol hm p-čise. neu-rōht e-t-haibes, alla mpou-š-jōh e-t-me.

Aramaic (Syriac): 'ī-thay-y h-wā-th b-pū-ma-th-hūn d-’ay-lēn d-me-b̲-z-ḥīn b-y, 'el-lā lā ḥ-za-ū-ny. 'anā 'nā teš-bu-ḥ-thā d-nhī-rā, wa-ḥā-zē h-wē-th l-hūn men raū-mā. m-ḥa-ū h-wā-ū l-ṭel-lā-nī-thā, 'el-lā lā 'e-š-k-ḥ-ū d-ne-q-r-b̲ūn l-quš-ṭā.

THE UNITY OF THE BRETHREN (NHC VII, 2: 60, 1–8)

Jesus’s Words: "Therefore, unite with one another in the spirit of the truth. For you are my brothers and sisters, and we are one in the Father who is above all things. Do not let the world divide you."

Sahidic Coptic: ⲉⲧⲃⲉ ⲡⲁⲓ, ⲧⲱⲙⲧ ⲉⲛⲉⲧⲛ-ⲉⲣⲏⲩ ϩⲙ ⲡⲉⲡⲛⲉⲩⲙⲁ ⲛⲧⲙⲉ. ⲛⲧⲉⲧⲛ-ⲛⲁ-ⲥⲛⲏⲩ ⲅⲁⲣ, ⲁⲩⲱ ⲁⲛⲟⲛ ⲟⲩⲁ ϩⲙ ⲡⲉⲓⲱⲧ ⲉⲧ-ϩⲓ ϫⲛ ϩⲱⲃ ⲛⲓⲙ. ⲙⲡⲣ-ⲕⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲉ-ⲡⲱϣ ⲧⲏⲧⲛ.

Phonetic: etbe pai, tōmt e-netn-erēu hm pe-pneuma n-t-me. n-tetn-na-snēu gar, auō anon oua hm p-eiōt et-hi jn hōb nim. mpr-ka p-kosmos e-pōš tētn.

Aramaic (Syriac): meṭul hā-nā, 'e-th-aḥ-aḏ-ū ḥaḏ l-wa-th ḥaḏ b-rū-ḥā d-quš-ṭā. 'a-ḥay gar 'ī-thay-khūn, wa-ḥ-nān ḥaḏ ḥ-nān b-’ab-bā d-’ī-thay-hy ‘al khul. lā te-š-b̲-qūn l-’ā-l-mā d-ne-p-lūḡ-khūn.

Apocalypse of Peter

THE BLINDNESS OF THE MULTITUDE (NHC VII, 3: 72, 5–20)

Jesus's Words: "Peter, look at those who are coming. They are blind and they have no guide. They think they are honoring me, but they are following a shadow. Do not listen to their words, for they have not understood the mystery of the light."

Sahidic Coptic: ⲡⲉⲧⲣⲟⲥ, ⲛⲁⲩ ⲉⲛⲉⲧⲛⲏⲩ. ϩⲉⲛ-ⲃⲗⲗⲉ ⲛⲉ, ⲁⲩⲱ ⲙⲛⲧⲟⲩ ⲣⲉϥ-ϫⲓ-ⲙⲟⲉⲓⲧ. ⲥⲉ-ⲙⲉⲉⲩⲉ ϫⲉ ⲥⲉ-ϯ-ⲉⲟⲟⲩ ⲛⲁⲓ, ⲁⲗⲗⲁ ⲥⲉ-ⲟⲩⲁϩⲟⲩ ⲛⲥⲁ ⲟⲩ-ϩⲁⲓⲃⲉⲥ. ⲙⲡⲣ-ⲥⲱⲧⲙ ⲉⲛⲉⲩ-ⲯⲁϫⲉ, ⲙⲡⲟⲩ-ⲉⲓⲙⲉ ⲅⲁⲣ ⲉⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙⲡⲟⲩⲟⲉⲓⲛ.

Phonetic: petros, nau e-net-nēu. hen-blle ne, auō mntou ref-ji-moeit. se-meeue je se-tī-eoou nai, alla se-ouahou nsa ou-haibes. mpr-sōtm e-neu-šaje, mpou-eime gar e-p-mustērion m-p-ouoein.

Aramaic (Syriac): pe-ṭ-rōs, ḥā-z l-'ay-lēn d-'ā-thēn. sa-m-yē 'ī-thay-hūn, wa-layt l-hūn de-b-rā. me-s-th-ab-rīn d-l-y me-ya-q-rīn, 'el-lā ḇe-s-tar ṭel-lā-nī-thā 'ā-z-līn. lā the-š-ma' me-lay-hūn, lā gar 'ī-ḏa'-ū rā-zā d-nhī-rā.

THE LAUGHING SAVIOR (NHC VII, 3: 81, 1–15)

Jesus's Words: "He whom you see on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame."

Sahidic Coptic: ⲡⲉⲧⲉ-ⲕ-ⲛⲁⲩ ⲉⲣⲟϥ ϩⲓ ⲡ-ⲯⲉ, ⲉϥ-ⲣⲁⲯⲉ ⲁⲩⲱ ⲉϥ-ⲥⲱⲃⲉ, ⲡⲁⲓ ⲡⲉ ⲓⲏⲥⲟⲩⲥ ⲉⲧ-ⲟⲛϩ. ⲡⲁⲓ ⲇⲉ ⲉⲧⲉ-ⲥⲉ-ⲉⲓⲧ ⲛⲛ-ⲉⲓϥⲧ ⲉⲛⲉϥ-ϭⲓϫ ⲙⲛ ⲛⲉϥ-ⲟⲩⲉⲣⲏⲧⲉ, ⲡⲉϥ-ⲙⲉⲣⲟⲥ ⲛ-ⲥⲁⲣⲝ ⲡⲉ, ⲉⲧⲉ ⲡ-ⲁⲛⲧⲓⲧⲩⲡⲟⲥ ⲡⲉ ⲉⲧⲉ-ⲥⲉ-ⲯⲓⲡⲉ ⲙⲙⲟϥ.

Phonetic: pete-k-nau erof hi p-še, ef-raše auō ef-sōbe, pai pe iēsous et-onh. pai de ete-se-eit n-n-eift e-nef-čij mn nef-ouerēte, pef-meros n-sarx pe, ete p-antitupos pe ete-se-šipe mmof.

Aramaic (Syriac): hāw d-ḥā-zē 'at 'al qay-sā, d-ḥā-ḏē wa-ḡā-ḥe-kh, hā-nā hū ī-šū' ḥay-yā. hāw dên d-ma-ḥ-shīn se-k-kē b-'ī-ḏaū-hy wa-ḇ-reḡ-laū-hy, me-nat-h hī d-ḇe-s-rā, d-'ī-thēh ḥ-lā-pā d-me-th-ba-z-ḥā.

THE INCORPOREAL LIGHT (NHC VII, 3: 83, 1–10)

Jesus's Words: "I am the intellectual spirit filled with radiant light. He whom you saw coming to me is our intellectual fullness, which unites the perfect light with my holy spirit."

Sahidic Coptic: ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲡⲛⲉⲩⲙⲁ ⲛ-ⲛⲟⲉⲣⲟⲥ ⲉⲧ-ⲙⲟⲩϩ ⲉⲃⲟⲗ ϩⲙ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲧ-ⲣ-ⲟⲩⲟⲉⲓⲛ. ⲡⲉⲧⲁⲕ-ⲛⲁⲩ ⲉⲣⲟϥ ⲉϥ-ⲛⲏⲩ ⲯⲁⲣⲟⲓ, ⲡⲉⲛ-ⲡⲗⲏⲣⲱⲙⲁ ⲛ-ⲛⲟⲉⲣⲟⲥ ⲡⲉ, ⲡⲉⲧ-ⲧⲱⲙⲧ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲉⲧ-ϫⲏⲕ ⲉⲃⲟⲗ ⲙⲛ ⲡⲁ-ⲡⲛⲉⲩⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ.

Phonetic: anok pe pe-pneuma n-noeros et-mouh ebol hm p-ouoein et-r-ouoein. petak-nau erof ef-nēu šaroi, pen-plērōma n-noeros pe, pet-tōmt m-p-ouoein et-jēk ebol mn pa-pneuma et-ouaab.

Aramaic (Syriac): 'anā 'nā rū-ḥā me-ḏ-'ā-nī-thā d-ma-l-yā nhī-rā za-h-yā. hāw d-ḥ-zay-thy d-'ā-thē l-wa-th-y, m-lī-yū-tha-n hī me-ḏ-'ā-nī-thā, d-ḥā-y-ḏā nhī-rā g-mī-rā 'am rū-ḥ-y qa-ḏ-ḏī-ša-thā.

THE STRENGTH OF THE ELECT (NHC VII, 3: 84, 1–14)

Jesus's Words: "Be strong, for you are the one to whom these mysteries have been given, to know them through revelation. The one who is crucified is the firstborn of the houses of the demons. But I am above him."

Sahidic Coptic: ⲧⲱⲕ ⲛϩⲏⲧ, ⲛⲧⲟⲕ ⲅⲁⲣ ⲡⲉ ⲛⲧⲁⲩ-ϯ ⲛⲁⲕ ⲛⲛⲉⲓ-ⲙⲩⲥⲧⲏⲣⲓⲟⲛ, ⲉ-ⲉⲓⲙⲉ ⲉⲣⲟⲟⲩ ϩⲓⲧⲙ ⲟⲩ-ⲥⲱⲣⲡ ⲉⲃⲟⲗ. ⲡⲉⲧⲉ-ⲥⲉ-ⲥⲧⲁⲩⲣⲟⲩ ⲙⲙⲟϥ, ⲡ-ⲯⲣⲡ-ⲙⲓⲥⲉ ⲛⲛⲏⲓ ⲛⲛ-ⲇⲁⲓⲙⲱⲛ ⲡⲉ. ⲁⲛⲟⲕ ⲇⲉ ϯ-ϩⲓ ϫⲱϥ.

Phonetic: tōk n-hēt, ntok gar pe nt-au-tī nak n-nei-mustērion, e-eime eroou hitm ou-čōrp ebol. pete-se-staurou mmof, p-šrp-mise n-n-ēi n-n-daimōn pe. anok de tī-hi jōf.

Aramaic (Syriac): 'e-th-ḥay-yal, 'at gar hū d-'e-th-y-h-eḇ-ū lākh rā-zē hā-lēn, d-the-ḏ-'ūn-ā-nūn b-ḡel-yā-nā. hāw d-me-th-za-qaṗ, bū-kh-rā hū d-ḇay-tē d-ḏay-wē. 'anā dên 'al laū-hy 'ī-thay-y.

THE BLIND GUIDES (NHC VII, 3: 73, 15–25)

Jesus's Words: "Many will accept our teaching in the beginning, but they will turn away to the error of those who have no understanding. They are like blind guides who lead the blind into the pit. For they worship a name, but they do not know the power of the light."

Sahidic Coptic: ⲟⲩ-ⲙⲛⲛⲯⲉ ⲛⲁ-ϫⲓ ⲛⲧⲉⲛ-ⲥⲃⲱ ϩⲛ ⲧⲉϩⲟⲩⲉⲓⲧⲉ, ⲁⲗⲗⲁ ⲥⲉⲛⲁ-ⲕⲟⲧⲟⲩ ⲉⲧ-ⲡⲗⲁⲛⲏ ⲛⲛⲉⲧⲉ ⲙⲛⲧⲟⲩ ⲉⲓⲙⲉ. ⲉⲩ-ⲟ ⲛⲧϩⲉ ⲛϩⲉⲛ-ⲣⲉϥ-ϫⲓ-ⲙⲟⲉⲓⲧ ⲛ-ⲃⲗⲗⲉ ⲉⲧ-ϫⲓ-ⲙⲟⲉⲓⲧ ϩⲛⲧⲟⲩ ⲛⲛ-ⲃⲗⲗⲉ ⲉϩⲣⲁⲓ ⲉⲡ-ⲯⲏⲓ. ⲥⲉ-ⲟⲩⲱⲯⲧ ⲅⲁⲣ ⲛⲟⲩ-ⲣⲁⲛ, ⲁⲗⲗⲁ ⲙⲡⲟⲩ-ⲥⲟⲩⲛ ⲧϭⲟⲙ ⲙⲡⲟⲩⲟⲉⲓⲛ.

Phonetic: ou-mēēše na-ji n-ten-sbō hn te-houeite, alla sena-kotou et-planē n-nete mntou eime. eu-o n-t-he n-hen-ref-ji-moeit n-blle et-ji-moeit hētou n-n-blle ehrai e-p-šēi. se-ouōšt gar n-ou-ran, alla mpou-soun t-čom m-p-ouoein.
Aramaic (Syriac): sa-ḡī-ʾē ne-q-b-lūn yū-l-pā-nan b-rī-šī-thā, 'el-lā ne-th-p-nūn l-ṭā-yū-thā d-ʾay-lēn d-layt l-hūn me-ḏ-ʾā. 'aykh de-b-rē sa-m-yē 'ī-thay-hūn d-da-ḇ-rīn l-sa-m-yē l-ḡū-mā. l-š-mā gar sa-ḡ-ḏīn, 'el-lā lā 'ī-ḏa‘-ū ḥay-lā d-nhī-rā.

THE WATERLESS CANALS (NHC VII, 3: 75, 1–10)
Jesus's Words: "They are like waterless canals, having the appearance of the truth but possessing no life. They lead the simple astray, promising them a rest that they themselves do not possess. Avoid them, for they belong to the darkness."
Sahidic Coptic: ⲉⲩ-ⲟ ⲛⲧϩⲉ ⲛϩⲉⲛ-ⲙⲟⲓⲧ ⲛ-ⲁⲧ-ⲙⲟⲟⲩ, ⲉⲟⲩⲛⲧⲁⲩ ⲙⲙⲁⲩ ⲙⲡⲉⲓⲛⲉ ⲛⲧⲙⲉ ⲁⲗⲗⲁ ⲙⲛ ⲱⲛϩ ⲛϩⲏⲧⲟⲩ. ⲥⲉ-ⲡⲗⲁⲛⲁ ⲛⲛ-ⲁⲧ-ϩⲏⲧ, ⲉⲩ-ⲉⲣⲏⲧ ⲛⲁⲩ ⲛⲟⲩ-ⲙⲧⲟⲛ ⲉⲧⲉ ⲙⲛⲧⲟⲩ-ϥ ⲙⲙⲓⲛ ⲙⲙⲟⲟⲩ. ⲡⲱⲧ ⲉⲃⲟⲗ ⲙⲙⲟⲟⲩ, ϫⲉ ϩⲉⲛ-ⲉⲃⲟⲗ ϩⲙ ⲡⲕⲁⲕⲉ ⲛⲉ.
Phonetic: eu-o n-t-he n-hen-moit n-at-moou, eountau mmau m-pe-eine n-t-me alla mn ōnh n-hētou. se-plana n-n-at-hēt, eu-erēt nau n-ou-mton ete mntou-f mmin mmoou. pōt ebol mmoou, je hen-ebol hm p-kake ne.
Aramaic (Syriac): 'aykh th-ra-‘ē d-lā may-yā 'ī-thay-hūn, d-ʾī-th l-hūn d-mū-thā d-quš-ṭā 'el-lā ḥay-yē layt b-hūn. ma-ṭ-‘ēn l-p-šī-ṭē, wa-m-la-kīn l-hūn n-yā-ḥā hāw d-layt l-hūn. ‘e-rūq men-hūn, meṭul d-men ḥe-š-ō-khā 'e-nūn.

THE PRESERVATION OF THE ELECT (NHC VII, 3: 79, 15–25)
Jesus's Words: "But you, the elect ones, stay in the truth that I have given you. Do not be troubled by the many who go astray, for the spirit is with you. You will endure until the end, and you will receive the crown of the light of the Father."
Sahidic Coptic: ⲛⲧⲱⲧⲛ ⲇⲉ, ⲛ-ⲥⲱⲧⲡ, ⲱϫⲉ ϩⲣⲁⲓ ϩⲛ ⲧⲏⲉ ⲉⲛⲧⲁⲓ-ⲧⲁⲁⲥ ⲛⲏⲧⲛ. ⲙⲡⲣ-ϣⲧⲟⲣⲧⲣ ⲉⲧⲃⲉ ⲡⲙⲏⲛϣⲉ ⲉⲧ-ⲡⲗⲁⲛⲁ, ϫⲉ ⲡⲉⲡⲛⲉⲩⲙⲁ ϣⲟⲟⲡ ⲛⲙⲙⲏⲧⲛ. ⲧⲉⲧⲛⲁ-ϩⲩⲡⲟⲙⲉⲓⲛⲉ ϣⲁ ⲡϩⲁⲏ, ⲁⲩⲱ ⲧⲉⲧⲛⲁ-ϫⲓ ⲙⲡⲉ-ⲕⲗⲟⲙ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲙⲡⲉⲓⲱⲧ.
Phonetic: ntōtn de, n-sōtp, ōje hrai hn t-me ent-ai-taas nētn. mpr-štortr etbe p-mēēše et-plana, je pe-pneuma šoop nmmētn. tetna-hupomeine ša p-haē, auō tetna-ji m-pe-klom m-p-ouoein m-p-eiōt.
Aramaic (Syriac): 'an-tūn dên, ge-ḇay-yā, q-wa-ū b-quš-ṭā hāw d-ya-h-beth l-khūn. lā the-th-da-h-rūn meṭul ken-šā d-ma-ṭ-‘ē, meṭul d-rū-ḥā ‘am-khūn hī. te-s-y-b-rūn ‘a-ḏa-mā l-šū-lā-mā, wa-th-q-b-lūn k-lī-lā d-nhī-rā d-ʾab-bā.

THE ASCENT OF THE INNER MAN (NHC VII, 3: 80, 1–10)
Jesus's Words: "The inner man will ascend to the place of the unbegotten. He will leave the body of death behind and will find his home in the fullness. For the Father has known you from the beginning, and he will receive you into his light."
Sahidic Coptic: ⲡ-ⲣⲱⲙⲉ ⲉⲧ-ϩⲓ ϩⲟⲩⲛ ⲛⲁ-ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉⲡⲏⲁ ⲛⲁⲧ-ϫⲡⲟ. ϥⲛⲁ-ⲕⲱ ⲛⲥⲱϥ ⲙⲡⲥⲱⲙⲁ ⲙⲡⲙⲟⲩ ⲁⲩⲱ ϥⲛⲁ-ϩⲉ ⲉⲡⲉϥ-ⲏⲓ ϩⲙ ⲡⲡⲗⲏⲣⲱⲙⲁ. ⲡⲉⲓⲱⲧ ⲅⲁⲣ ⲁϥ-ⲥⲟⲩⲛ ⲧⲏⲧⲛ ⲉⲃⲟⲗ ϩⲛ ⲧⲉϩⲟⲩⲉⲓⲧⲉ, ⲁⲩⲱ ϥⲛⲁ-ϫⲓ ⲧⲏⲧⲛ ⲉϩⲟⲩⲛ ⲉⲡⲉϥ-ⲟⲩⲟⲉⲓⲛ.
Phonetic: p-rōme et-hi houn na-bōk ehrai e-p-ma n-at-jpo. f-na-kō nsōf m-p-sōma m-p-mou auō f-na-he e-pef-ēi hm p-plērōma. p-eiōt gar af-soun tētn ebol hn te-houeite, auō f-na-ji tētn ehoun e-pef-ouoein.
Aramaic (Syriac): bar-nā-šā d-ḡaū-yā ne-s-laq l-ḏūk-thā d-layt bāh ya-l-ḏā. ne-š-ḇūq l-ḡūš-mā d-maū-thā wa-ne-sh-k-ḥ ḇay-thēh b-m-lī-yū-thā. 'ab-bā gar 'ī-ḏa‘-khūn men rī-šī-thā, wa-ne-q-b-el-khūn l-nhī-rēh.

The Letter of Peter to Philip

THE REVELATION OF THE ALL (NHC VIII, 2: 135, 1–15)
Jesus's Words: "I am the light which dwells in the light. I have come to you to reveal to you the nature of the archons and the way in which the all was completed. For the Father has sent me to bring you back to your home in the fullness."
Sahidic Coptic: ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲧ-ⲟⲩⲏϩ ϩⲙ ⲡⲟⲩⲟⲉⲓⲛ. ⲁⲓ-ⲉⲓ ⲱⲁⲣⲱⲧⲛ ⲉ-ⲟⲩⲱⲛϩ ⲛⲏⲧⲛ ⲉⲃⲟⲗ ⲛⲧ-ⲫⲩⲥⲓⲥ ⲛⲛ-ⲁⲣⲭⲱⲛ ⲁⲩⲱ ⲧ-ϩⲉ ⲉⲛⲧⲁ ⲡ-ⲧⲏⲣϥ ϫⲱⲕ ⲉⲃⲟⲗ. ⲡⲉⲓⲱⲧ ⲅⲁⲣ ⲁϥ-ⲧⲁⲩⲟⲓ ⲉ-ⲉⲓⲛⲉ ⲧⲏⲧⲛ ⲉ-ⲡⲁϩⲟⲩ ⲉ-ⲡⲉⲧⲛ-ⲏⲓ ϩⲙ ⲡⲡⲗⲏⲣⲱⲙⲁ.
Phonetic: anok pe p-ouoein et-ouēh hm p-ouoein. ai-ei šarōtn e-ouōnh nētn ebol n-t-phusis n-n-arkhōn auō t-he ent-a p-tērf jōk ebol. p-eiōt gar af-tauoi e-eine tētn e-pahou e-petn-ēi hm p-plērōma.
Aramaic (Syriac): 'anā 'nā nhī-rā d-'ā-mar b-nhī-rā. 'e-thīth l-wa-th-khūn d-'e-ḡ-lē l-khūn kh-yā-nā d-šū-l-ṭā-nē wa-'ay-kā d-'e-th-ḡ-mar khul. 'ab-bā gar ša-ḏ-ra-ny d-'e-p-nē-khūn l-ḇay-th-khūn b-m-lī-yū-thā.

THE STRUGGLE AGAINST THE ARCHOUS (NHC VIII, 2 135:10-20)
Jesus's Words: "Cease your mourning and your fear. For I am with you always. Fight against the authorities, for they have no root. They are like the wind. Do not fear them."
Sahidic Coptic: ϫⲟ ⲉⲧⲉⲧⲛ-ⲣⲓⲙⲉ ⲁⲩⲱ ⲉⲧⲉⲧⲛ-ⲣ-ϩⲟⲧⲉ. ⲁⲛⲟⲕ ⲅⲁⲣ ϯ-ⲱⲟⲟⲡ ⲛⲙⲙⲏⲧⲛ ⲛ-ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ. ⲙⲓⲱⲉ ⲟⲩⲃⲉ ⲛ-ⲉⲍⲟⲩⲥⲓⲁ, ϫⲉ ⲙⲛⲧⲟⲩ ⲛⲟⲩⲛⲉ ⲙⲛⲁⲩ. ⲥⲉ-ⲟ ⲛ-ⲧ-ϩⲉ ⲙ-ⲡ-ⲧⲏⲩ. ⲙⲡⲣ-ⲣ-ϩⲟⲧⲉ ϩⲛⲧⲟⲩ.
Aramaic (Syriac): š-lā-ū men 'e-ḇ-lā-khūn wa-m-ḏe-ḥ-lū-th-khūn. 'anā gar ʻam-khūn 'ī-thay b-khul zaḇ-nā. 'e-th-kat-a-š-ū l-wa-th šū-l-ṭā-nē, me-ṭul d-lā 'ī-th l-hūn ʻeq-wa-thā. 'aykh rū-ḥā 'ī-thay-hūn. lā de-ḥ-lūn men-hūn.

THE FALL OF THE ARCHONS (NHC VIII, 2: 136, 1–10)
Jesus's Words: "The archons are they who have come into being through the deficiency. They have no power over those who have known the light. Do not be afraid of them, for their authority will pass away like a shadow."
Sahidic Coptic: ⲛⲁⲣⲭⲱⲛ ⲛⲉⲛⲧⲁⲩ-ⲱⲱⲡⲉ ⲉⲃⲟⲗ ϩⲓⲧⲙ ⲡⲉⲱⲱⲱⲧ. ⲙⲛⲧⲟⲩ ⲥⲟⲙ ⲉϫⲛ ⲛⲉⲛⲧⲁⲩ-ⲥⲟⲩⲛ ⲡⲟⲩⲟⲉⲓⲛ. ⲙⲡⲣ-ⲣ-ϩⲟⲧⲉ ϩⲛⲧⲟⲩ, ϫⲉ ⲧⲉⲩ-ⲉⲍⲟⲩⲓⲁ ⲛⲁ-ⲡⲁⲣⲁⲅⲉ ⲛⲧϩⲉ ⲛⲟⲩ-ϩⲁⲓⲃⲉⲥ.
Phonetic: n-arkhōn nent-au-šōpe ebol hitm p-šōōt. mntou čom ejn nent-au-soun p-ouoein. mpr-r-hote hētou, je teu-exouia na-parage n-t-he n-ou-haibes.
Aramaic (Syriac): šū-l-ṭā-nē 'e-nūn d-'e-th-w-ū men ḥas-yū-thā. layt l-hūn ḥay-lā ʻal 'ay-lēn d-'ī-ḏaʻ-ū l-nhī-rā. lā the-ḏ-ḥ-lūn men-hūn, d-hā šū-l-ṭā-n-hūn ne-'bar 'aykh ṭel-lā-nī-thā.

THE COMMAND TO PREACH (NHC VIII, 2: 138, 1–10)
Jesus's Words: "Go and preach the word of the truth to the world. For the light has shone upon those who were in darkness. Give to everyone who asks of you, and do not be silent about the light."
Sahidic Coptic: ⲃⲱⲕ ⲛⲧⲉⲧⲛ-ϭⲏⲣⲩⲥⲥⲉ ⲙⲡⲱⲁϫⲉ ⲛⲧⲙⲉ ⲙⲡⲕⲟⲥⲙⲟⲥ. ⲁ ⲡⲟⲩⲟⲉⲓⲛ ⲅⲁⲣ ⲣ-ⲟⲩⲟⲉⲓⲛ ⲉϫⲛ ⲛⲉⲧ-ϩⲙ ⲡⲕⲁⲕⲉ. ϯ ⲛ-ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ-ⲁⲓⲧⲉⲓ ⲙⲙⲱⲧⲛ, ⲁⲩⲱ ⲙⲡⲣ-ⲕⲁⲣⲱⲧⲛ ⲉⲧⲃⲉ ⲡⲟⲩⲟⲉⲓⲛ.
Phonetic: bōk ntetn-kērusse m-p-šaje n-t-me m-p-kosmos. a p-ouoein gar r-ouoein ejn net-hm p-kake. tī n-ouon nim et-aitei mmōtn, auō mpr-karōtn etbe p-ouoein.
Aramaic (Syriac): ze-l-ū wa-kh-re-z-ū me-l-thā d-quš-ṭā l-'ā-l-mā. nhī-rā gar za-ḥ ʻal 'ay-lēn d-'ī-thay-hūn b-ḥe-š-ō-khā. ha-ḇ-ū l-khul man d-ša-'el l-khūn, wa-lā the-š-t-qūn ʻal nhī-rā.

THE PROMISE OF STRENGTH (NHC VIII, 2: 140, 1–12)
Jesus's Words: "I am with you always, until the end. I will give you the power of the spirit to overcome the world and to lead the elect to the Father. Peace be with you."
Sahidic Coptic: ⲁⲛⲟⲕ ϯ-ⲱⲟⲟⲡ ⲛⲙⲙⲏⲧⲛ ⲛ-ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ ⲱⲁ ⲡϩⲁⲏ. ϯⲛⲁ-ϯ ⲛⲏⲧⲛ ⲛⲧⲥⲟⲙ ⲙⲡⲉⲡⲛⲉⲩⲙⲁ ⲉ-ϫⲣⲟ ⲉⲡⲕⲟⲥⲙⲟⲥ ⲁⲩⲱ ⲉ-ϫⲓ-ⲙⲟⲉⲓⲧ ϩⲛⲧⲟⲩ ⲛⲛ-ⲥⲱⲧⲡ ⲱⲁ ⲡⲉⲓⲱⲧ. ϯⲣⲏⲛⲏ ⲱⲱⲡⲉ ⲛⲙⲙⲏⲧⲛ.
Phonetic: anok tī-šoop nmmētn n-ouoeiš nim ša p-haē. tī-na-tī nētn n-t-čom m-pe-pneuma e-jro e-p-kosmos auō e-ji-moeit hētou n-n-sōtp ša p-eiōt. t-irēnē šōpe nmmētn.

Aramaic (Syriac): 'anā ʻam-khūn 'ī-thay-y khul-hūn za-b̲-nē ʻa-d̲a-mā l-šū-lā-mā. 'e-te-l l-khūn ḥay-lā d- rū-ḥā d-the-z-khūn l-ʼā-l-mā wa-d-tha-da-b̲-rūn l-ge-b̲ay-yā l-wa-th 'ab-bā. š-lā-mā ʻam-khūn.

Melchizedek

THE TRUE SACRIFICE (NHC IX, 1: 7, 1–15)

Jesus's Words: "Melchizedek, you have been [chosen] as the high priest of [the light]. Do not [offer] the blood of animals as a [sacrifice] to the archons. For the [true] sacrifice is the [offering] of the spirit, which returns to [the Father]."

Sahidic Coptic: ⲙⲉⲗⲭⲓⲥⲉⲇⲉⲕ, [ⲁⲩ-ⲥⲱⲧⲡ] ⲙⲙⲟⲕ ⲛ-ⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲙ-[ⲡⲟⲩⲟⲉⲓⲛ]. ⲙⲡⲣ-[ⲧⲁⲗⲟ] ⲉϩⲣⲁⲓ ⲙⲡⲉ-ⲥⲛⲟϥ ⲛⲛ-ⲧⲃⲛⲏ ⲛ-[ⲑⲩⲥⲓⲁ] ⲛⲁⲣⲭⲱⲛ. ⲧ-[ⲙⲉ] ⲅⲁⲣ ⲛ-ⲑⲩⲥⲓⲁ ⲡⲉ ⲡ-[ⲧⲁⲗⲟ] ⲙⲡⲉⲡⲛⲉⲩⲙⲁ, ⲡⲉⲧ-ⲕⲟⲧϥ ⲉ[ⲡⲉⲓⲱⲧ].

Phonetic: melkhisedek, [au-sōtp] mmok n-arkhiereus m-[p-ouoein]. mpr-[talo] ehrai m-pe-snof n-n-tbne n-[thusia] n-arkhōn. t-[me] gar n-thusia pe p-[talo] m-pe-pneuma, pet-kotf e-[p-eiōt].

Aramaic (Syriac): me-l-khī-ze-ḏeq, [ʾe-th-ḡ-ḇēth] 'at ra-ḇ khū-m-rē d-[nhī-rā]. lā [th-qa-r-eḇ] d-mā d-ḥay-wā-thā 'aykh [de-ḇ-ḥā] l-šū-l-ṭā-nē. de-ḇ-ḥā gar [ḏ-quš-ṭā] hū [qū-r-bā-nā] d-rū-ḥā, hāw d-thā-ʾe-ḇ l-wa-th [ʾab-bā].

THE VICTORY OVER DEATH (NHC IX, 1: 14, 10–22)

Jesus's Words: "I have [descended] into the world to [destroy] the power of death. They [thought] they had killed me, but I have [risen] in the spirit. Fear not, for the [gate] is open to those who [possess] the truth."

Sahidic Coptic: ⲁⲓ-[ⲉⲓ] ⲉϩⲣⲁⲓ ⲉⲡⲕⲟⲥⲙⲟⲥ ⲉ-[ⲧⲁⲕⲟ] ⲛⲧ-ⲃⲟⲙ ⲙⲡⲙⲟⲩ. ⲁⲩ-[ⲙⲉⲉⲩⲉ] ϫⲉ ⲁⲩ-ⲙⲟⲩⲧ ⲙⲙⲟⲓ, ⲁⲗⲗⲁ ⲁⲓ-[ⲧⲱⲟⲩⲛ] ϩⲙ ⲡⲉⲡⲛⲉⲩⲙⲁ. ⲙⲡⲣ-ⲣ-ϩⲟⲧⲉ, ϫⲉ ⲧ-[ⲡⲩⲗⲏ] ⲟⲩⲏⲛ ⲛⲛⲉⲧⲉ [ⲟⲩⲛⲧⲁⲩ] ⲙⲙⲁⲩ ⲛⲧⲙⲉ.

Phonetic: ai-[ei] ehrai e-p-kosmos e-[tako] n-t-čom m-p-mou. au-[meeue] je au-mout mmoi, alla ai-[tōoun] hm pe-pneuma. mpr-r-hote, je t-[pulē] ouēn n-nete [ountau] mmau n-t-me.

Aramaic (Syriac): [ʾe-th-īth] l-ʾā-l-mā d-ʾe-th-ḥa-b-al ḥay-lā d-maū-thā. [ʾe-th-ra-ʿī-ū] d-qa-ṭ-lū-ny, 'el-lā [qa-me-th] b-rū-ḥā. lā te-ḏ-ḥal, d-hā [th-ar-ʾā] p-thīḥ l-ʾay-lēn [d-ʾī-th] l-hūn quš-ṭā.

THE COMING AEON (NHC IX, 1: 25, 1–10)

Jesus's Words: "[Behold], I have shown you the [end] of the archons and the [beginning] of the aeon of light. The [deficiency] will pass away, and the [fullness] will be revealed to [all] the elect."

Sahidic Coptic: [ⲉⲓⲥ] ϩⲏⲏⲧⲉ, ⲁⲓ-ⲟⲩⲱⲛϩ ⲛⲁⲕ [ⲙⲡϩⲁⲏ] ⲛⲛⲁⲣⲭⲱⲛ ⲁⲩⲱ [ⲧⲉϩⲟⲩⲉⲓⲧⲉ] ⲙⲡⲁⲓⲱⲛ ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲡⲉ-[ϣⲱⲱⲧ] ⲛⲁ-ⲡⲁⲣⲁⲅⲉ, ⲁⲩⲱ ⲡ-[ⲡⲗⲏⲣⲱⲙⲁ] ⲛⲁ-ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ [ⲛⲛⲥⲱⲧⲡ] ⲧⲏⲣⲟⲩ.

Phonetic: [eis] hēēte, ai-ouōnh nak [m-p-haē] n-n-arkhōn auō [te-houeite] m-p-aiōn m-p-ouoein. pe-[šōōt] na-parage, auō p-[plērōma] na-ouōnh ebol [n-n-sōtp] tērou.

Aramaic (Syriac): [hā], ḥa-wī-th-kh [šū-lā-mā] d-šū-l-ṭā-nē wa-[rī-šī-thā] d-ʾā-l-mā d-nhī-rā. [ḥas-yū-thā] ne-ʾbar, wa-[m-lī-yū-thā] ne-th-ḡ-lē l-[ge-ḇay-yā] khul-hūn.

Trimorphic Protennoia

THE FIRST DESCENT AS THE VOICE (NHC XIII, 1: 35, 1–15)

Jesus's Words: "I am Protennoia, the Thought that dwells in the Light. I am the movement that dwells in the All, she in whom the All takes its stand, the first-born among those who came into being."

Sahidic Coptic: ⲁⲛⲟⲕ ⲧⲉ ⲧ-ⲡⲣⲟⲧⲉⲛⲛⲟⲓⲁ, ⲡ-ⲙⲉⲉⲩⲉ ⲉⲧ-ⲟⲩⲏϩ ϩⲙ ⲡⲟⲩⲟⲉⲓⲛ. ⲁⲛⲟⲕ ⲧⲉ ⲧ-ϫⲓⲙ ⲉⲧ-ⲯⲟⲟⲡ ϩⲙ ⲡ-ⲧⲏⲣϥ, ⲧⲁⲓ ⲉⲧⲉ ⲡ-ⲧⲏⲣϥ ⲁϩⲉⲣⲁⲧϥ ⲛϩⲏⲧⲥ, ⲧ-ⲯⲣⲡ-ⲙⲓⲥⲉ ϩⲛ ⲛⲉⲛⲧⲁⲩ-ⲯⲱⲡⲉ.

Phonetic: anok te t-protennoia, p-meeue et-ouēh hm p-ouoein. anok te t-kim et-šoop hm p-tērf, tai ete p-tērf aheratf n-hēts, t-šrp-mise hn nent-au-šōpe.

Aramaic (Syriac): 'anā 'nā m-ša-r-yū-thā d-me-ḏ-'ā, haū-nā d-'ā-mar b-nhī-rā. 'anā 'nā za-ū-'ā d-'ī-thay-hy b-khul, hāy d-ḇāh qā-'em khul, bū-kh-re-thā ḇ-'ay-lēn d-'e-th-w-ū.

THE SECOND DESCENT AS THE SOUND (NHC XIII, 1: 42, 4–12)

Jesus's Words: "I am the Sound that speaks in everyone. I came down to the midst of the underworld and I shone down upon the darkness. I am the one who poured forth the Water of Life upon the spirits in prison."

Sahidic Coptic: ⲁⲛⲟⲕ ⲡⲉ ⲡⲉ-ϩⲣⲟⲟⲩ ⲉⲧ-ⲯⲁϫⲉ ϩⲛ ⲟⲩⲟⲛ ⲛⲓⲙ. ⲁⲓ-ⲉⲓ ⲉⲡⲉ-ⲥⲛⲧ ⲉⲧ-ⲙⲛⲧⲉ ⲛ-ⲁⲙⲛⲧⲉ ⲁⲩⲱ ⲁⲓ-ⲣ-ⲟⲩⲟⲉⲓⲛ ⲉⲃⲟⲗ ⲉϫⲙ ⲡⲕⲁⲕⲉ. ⲁⲛⲟⲕ ⲡⲉⲛⲧⲁⲓ-ⲡⲱϩⲧ ⲉⲃⲟⲗ ⲙ-ⲡ-ⲙⲟⲟⲩ ⲛ-ⲱⲛϩ ⲉϫⲛ ⲛⲉ-ⲡⲛⲉⲩⲙⲁ ⲉⲧ-ⲙⲟⲩⲣ.

Phonetic: anok pe pe-hroou et-šaje hn ouon nim. ai-ei e-pe-sēt e-t-mēte n-amnte auō ai-r-ouoein ebol ejm p-kake. anok pent-ai-pōht ebol m-p-moou n-ōnh ejn ne-pneuma et-mour.

Aramaic (Syriac): 'anā 'nā qā-lā d-me-mal-lel b-khul-nāš. 'e-th-ḥe-the-th l-me-ṣ-'at š-yūl wa-za-ḥ-th ʿal ḥe-š-ō-khā. 'anā 'nā hāw d-'e-š-ḏe-th may-yā d-ḥay-yē ʿal rū-ḥā-thā d-'a-sī-rān.

THE THIRD DESCENT AS THE WORD (NHC XIII, 1: 47, 13–22)

Jesus's Words: "I revealed myself in their tents as the Word, and I put on their shape. I walked in every way, and I was known by those who are mine. I am the Christ, the Son of the Ineffable One."

Sahidic Coptic: ⲁⲓ-ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ϩⲛ ⲛⲉⲩ-ⲥⲕⲏⲛⲏ ⲛⲧϩⲉ ⲙ-ⲡ-ⲗⲟⲅⲟⲥ, ⲁⲩⲱ ⲁⲓ-ϯ ϩⲓⲱⲧ ⲙ-ⲡⲉⲩ-ⲥⲙⲟⲧ. ⲁⲓ-ⲙⲟⲟⲩⲉ ϩⲛ ϩⲓⲏ ⲛⲓⲙ, ⲁⲩⲱ ⲁ-ⲛⲉⲧⲉ-ⲛⲟⲩⲓ ⲛⲉ-ⲥⲟⲩⲛⲧ. ⲁⲛⲟⲕ ⲡⲉ ⲡⲉ-ⲭⲣⲓⲥⲧⲟⲥ, ⲡ-ⲯⲏⲣⲉ ⲙ-ⲡⲁⲧ-ⲯⲁϫⲉ ⲙⲙⲟϥ.

Phonetic: ai-ouōnh ebol hn neu-skēnē n-t-he m-p-logos, auō ai-tī hiōt m-peu-smot. ai-mooše hn hiē nim, auō a-nete-noui ne-sount. anok pe pe-khristos, p-šēre m-pat-šaje mmof.

Aramaic (Syriac): 'e-th-ḡ-līth b-ma-š-k-nay-hūn 'aykh me-l-thā, wa-l-ḇe-š-th d-mū-th-hūn. ha-le-kh-th b-khul 'ūr-ḥā-thā, wa-'ī-ḏa'-ū-ny 'ay-lēn d-ī-l-y 'ī-thay-hūn. 'anā 'nā m-šī-ḥā, ḇ-rā d-hāw d-lā me-th-mal-lal.

THE FIVE SEALS (NHC XIII, 1: 50, 9–20)

Jesus's Words: "I delivered them from the bonds of the archons and I gave them the Five Seals. They shall no longer be subject to the power of the world, but they shall ascend to the place of the Light."

Sahidic Coptic: ⲁⲓ-ⲛⲟϩⲙ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ϩⲛ ⲛ-ⲙⲟⲩⲣ ⲛⲛ-ⲁⲣⲭⲱⲛ ⲁⲩⲱ ⲁⲓ-ϯ ⲛⲁⲩ ⲙ-ⲡⲉ-ϯⲟⲩ ⲛ-ⲥⲫⲣⲁⲅⲓⲥ. ⲛⲛⲉⲩ-ⲯⲱⲡⲉ ⲃⲉ ϩⲁ ⲧ-ⲉⲍⲟⲩⲥⲓⲁ ⲙ-ⲡ-ⲕⲟⲥⲙⲟⲥ, ⲁⲗⲗⲁ ⲥⲉⲛⲁ-ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉ-ⲡ-ⲙⲁ ⲙ-ⲡⲟⲩⲟⲉⲓⲛ.

Phonetic: ai-nohm mmoou ebol hn n-mour n-n-arkhōn auō ai-tī nau m-pe-tiou n-sphragis. nneu-šōpe če ha t-exousia m-p-kosmos, alla sena-bōk ehrai e-p-ma m-p-ouoein.

Aramaic (Syriac): p-ra-q-th-'e-nūn men 'e-sū-rē d-šū-l-ṭā-nē wa-ya-h-beth l-hūn ḥam-šā ḥā-th-mē. lā ne-th-th-ta-ḥ-thā-nūn thūḇ l-šū-l-ṭā-nā d-'ā-l-mā, 'el-lā ne-s-l-qūn l-ḏūk-thā d-nhī-rā.

Minor Fragments from Nag Hammadi Codex I-XIII

The Prayer Of The Apostle Paul
Treatise On The Resurrection
The Hypostasis Of The Archons
On The Origin Of The World
The Concept Of Our Great Power
Marsanes
A Valentinian Exposition
The Sentences Of Sextus
The Second Apocalypse Of James
Hypsiphrone

The Prayer Of The Apostle Paul

THE PRAYER OF THE APOSTLE PAUL (CODEX I, 1)
THE INVOKED REDEEMER
Jesus's Words: "I am yours; I am the one who is with you. I am the one who is within you. I am the one who is before you."
Sahidic Coptic: ⲁⲛⲟⲕ ⲡⲉ ⲡⲱⲧⲛ; ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲧ-ϣⲟⲟⲡ ⲛⲙⲙⲏⲧⲛ. ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲧ-ϣⲟⲟⲡ ϩⲣⲁⲓ ϩⲛ ⲧⲏⲩⲧⲛ. ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲧ-ϣⲟⲟⲡ ϩⲁ ⲧⲉⲧⲛ-ϩⲏ.
Phonetic: anok pe pōtn; anok pe pet-šoop nmmētn. anok pe pet-šoop hrai hn tēutn. anok pe pet-šoop ha tetn-hē.
Aramaic (Syriac): 'e-nā 'nā dī-l-khūn; 'e-nā 'nā hāw d-ʿam-khūn. 'e-nā 'nā hāw d-ḇi-khūn. 'e-nā 'nā hāw d-qa-ḏām-khūn.

Treatise On The Resurrection

TREATISE ON THE RESURRECTION (NHC I, 4)
THE LETTER TO RHEGINOS
THE REALITY OF THE RESURRECTION (NHC I, 4: 45, 14–23)
Jesus's Words: "The Savior swallowed up death; you must not be ignorant of this; for he put aside the world which is perishing. He transformed himself into an imperishable Aeon and raised himself up, having swallowed the visible by the invisible."
Lycopolitan Coptic: ⲁ ⲡⲥⲱⲧⲏⲣ ⲱⲙⲕ ⲙⲡⲙⲟⲩ; ⲛⲥⲩⲉ ⲁⲛ ⲉⲣⲟⲕ ⲉⲣ-ⲁⲧⲥⲟⲟⲩⲛ ⲙⲡⲁⲓ; ⲁϥⲕⲱ ⲅⲁⲣ ⲛⲥⲱϥ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲉⲧⲛⲁⲧⲁⲕⲟ. ⲁϥⲡⲱⲱⲛⲉ ⲙⲙⲟϥ ⲉϩⲟⲩⲛ ⲉⲩⲁⲓⲱⲛ ⲛⲁⲧ-ⲧⲁⲕⲟ, ⲁⲩⲱ ⲁϥⲧⲟⲩⲛⲟⲥϥ ⲉⲃⲟⲗ ϫⲉ ⲁϥⲱⲙⲕ ⲙⲡⲉⲧⲟⲩⲛⲁⲩ ⲉⲣⲟϥ ϩⲓⲧⲙ ⲡⲁⲧ-ⲛⲁⲩ ⲉⲣⲟϥ.
Phonetic: a p-sōtēr ōmk m-p-mou; n-s-še an erok er-at-sooun m-pai; af-kō gar nsōf m-p-kosmos et-na-tako. af-pōōne mmof ehoun e-ou-aiōn n-at-tako, auō af-tounos-f ebol je af-ōmk m-pet-ou-nau erof hitm p-at-nau erof.
Aramaic (Syriac): b-laʿ pā-rū-qā l-maū-thā; lā zā-ḏeq l-khā d-the-h-wē b-lā ī-ḏaʿ-thā d-hā-ḏē; š-ḇaq gar l-'ā-l-mā d-me-th-ḥa-b-al. š-ḥal-peth nap-šēh l-'ā-l-mā d-lā me-th-ḥa-b-al, wa-'ā-qīm nap-šēh meṭul d-ḇ-laʿ l-hāw d-me-th-ḥ-zē b-hāw d-lā me-th-ḥ-zē.

The Hypostasis Of The Archons

THE HYPOSTASIS OF THE ARCHONS (NHC II, 4)
THE REVELATION TO NOREA
THE TRUE ORIGIN (NHC II, 4: 92, 33–93, 2)
Jesus's Words: "I am Eleleth, the Sagacity, the great angel who stands in the presence of the Holy Spirit. I have been sent to speak with you and save you from the grasp of the lawless."
Sahidic Coptic: ⲁⲛⲟⲕ ⲡⲉ ⲏⲗⲉⲗⲏⲑ, ⲧⲉⲫⲣⲟⲛⲏⲥⲓⲥ, ⲡⲛⲟⲩ ⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲁϩⲉⲣⲁⲧϥ ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲙⲡⲉⲡⲛⲉⲩⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ. ⲁⲩϫⲟⲟⲩⲧ ⲉⲩⲁϫⲉ ⲛⲙⲙⲏ ⲁⲩⲱ ⲉⲛⲁϩⲙⲉ ⲉⲃⲟⲗ ϩⲛ ⲧⲥⲓϫ ⲛⲛⲁⲛⲟⲙⲟⲥ.
Phonetic: anok pe ēleleth, te-phronēsis, p-noč n-aggelos et-aheratf m-pe-mto ebol m-pe-pneuma et-ouaab. au-joout e-šaje nmmē auō e-nahme ebol hn t-čij n-n-anomos.
Aramaic (Syriac): 'anā 'nā 'ē-le-lēth, ḥe-kh-m-thā, ma-l-'khā ra-ḇ-ā d-qām q-ḏām rū-ḥā d-quḏ-šā. 'e-th-ša-ḏ-re-th d-'e-m-mal-lel ʿam-mē-kh wa-ḏ-'e-p-re-qē-kh men 'ī-ḏā d-'ay-lēn d-lā nā-mō-sā.

On The Origin Of The World

ON THE ORIGIN OF THE WORLD (NHC II, 5)
THE PROCLAMATION OF THE SAVIOR

THE CONSUMMATION OF THE AGE (NHC II, 5: 125, 32–126, 2)
Jesus's Words: "Then the voice of the Savior will be heard: 'The time has been fulfilled! The end has come!' And the fire will consume the matter and the darkness will be swallowed by the light."
Sahidic Coptic: ⲧⲟⲧⲉ ⲥⲉⲛⲁⲥⲱⲧⲙ ⲉⲧⲉⲥⲙⲏ ⲙⲡⲥⲱⲧⲏⲣ: ϫⲉ ⲁ ⲡⲉⲟⲩⲟⲉⲓⲩ ϫⲱⲕ ⲉⲃⲟⲗ! ⲁ ⲡϩⲁⲏ ⲉⲓ! ⲁⲩⲱ ⲡⲕⲱϩⲧ ⲛⲁⲟⲩⲱⲙ ⲛⲧϩⲩⲗⲏ ⲁⲩⲱ ⲡⲕⲁⲕⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲛⲁⲱⲙⲕ ⲙⲛⲟϥ.
Phonetic: tote sena-sōtm e-te-smē m-p-sōtēr: je a pe-ouoeiš jōk ebol! a p-haē ei! auō p-kōht na-ouōm n-t-hulē auō p-kake p-ouoein na-ōmk mmof.
Aramaic (Syriac): hāy-ḏēn ne-š-me-'ūn qā-lā d-pā-rū-qā: d-'e-th-m-lī za-ḇ-nā! 'e-thā šū-lā-mā! wa-nū-rā ne-'kh-ūl l-hū-lē wa-ḥe-š-ō-khā ne-th-ḇ-la' men nhī-rā.

The Concept Of Our Great Power

THE CONCEPT OF OUR GREAT POWER (CODEX VI, 4)
THE CONSUMMATION
Jesus's Words: "I am the Power that is above all powers. I have come to the world of the dead to bring the souls out of the place of the shadows."
Sahidic Coptic: ⲁⲛⲟⲕ ⲡⲉ ⲧ-ⲃⲟⲙ ⲉⲧ-ϩⲓϫⲛ ⲛ-ⲃⲟⲙ ⲧⲏⲣⲟⲩ. ⲁⲓ-ⲉⲓ ⲉ-ⲡ-ⲕⲟⲥⲙⲟⲥ ⲛ-ⲛⲉⲧ-ⲙⲟⲟⲩⲧ ⲉ-ⲉⲓⲛⲉ ⲛ-ⲛⲉ-ⲯⲩⲭⲏ ⲉⲃⲟⲗ ϩⲙ-ⲡ-ⲙⲁ ⲛ-ⲛ-ϩⲁⲓⲃⲉⲥ.
Phonetic: anok pe t-com et-hijn n-com tērou. ai-ei e-p-kosmos n-net-moout e-eine n-ne-psykhē ebol hm-p-ma n-n-haibes.
Aramaic (Syriac): 'e-nā 'nā ḥay-lā d-'ī-thaw-hy 'al khul ḥay-līn. 'e-thīth l-'ā-l-mā d-mī-thē l-ma-p̄-qū na-p̄-šā-thā men dūk-thā d-ṭe-lā-lē.

THE CONCEPT OF OUR GREAT POWER (NHC VI, 4)
THE PASSING OF THE AEON (45:25-30)
Jesus's Words: "For the aeon of the flesh is coming to an end. The work of the world is finished. The Father is sending the Spirit to gather the elect from the four corners of the abyss."
Sahidic Coptic: ⲡ-ⲁⲓⲱⲛ ⲅⲁⲣ ⲛ-ⲧ-ⲥⲁⲣⲝ ⲫ-ⲛⲁ-ⲱϫⲛ. ⲁ-ⲡ-ϩⲱⲃ ⲙ-ⲡ-ⲕⲟⲥⲙⲟⲥ ϫⲱⲕ ⲉⲃⲟⲗ. ⲉⲣⲉ-ⲡ-ⲓⲱⲧ ⲛⲁ-ⲧⲛⲛⲟⲟⲩ ⲙ-ⲡ-ⲡⲛⲉⲩⲙⲁ ⲉ-ⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲛ-ⲛ-ⲥⲱⲧⲡ ⲉⲃⲟⲗ ϩⲙ ⲡⲉ-ⲫⲧⲟⲟⲩ ⲛ-ⲕⲟⲟϩ ⲙ-ⲡ-ⲛⲟⲩⲛ.
Aramaic (Syriac): 'ā-lam gar d-ḇe-s-rā qā-rēḇ l-šu-lā-mā. '-ḇā-ḏā d-'ā-l-mā 'e-th-ḡ-mar. 'ab-bā m-ša-dar l-rū-ḥā l-me-k-na-š l-ḡa-ḇ-yē men 'ar-ba' ze-w-yā-thā d-th-hō-mā.

Marsanes

MARSANES (NHC X, 1)
The Savior speaks as the revealing power to the visionary Marsanes regarding the nature of the divine hierarchy.
THE REVELATION OF THE INVISIBLE (NHC X, 1: 7, 1–12)
Jesus's Words: "I have [descended] to reveal the power of [the One] who is over all. For the [light] is not far from you, and the [Aeons] are filled with the [spirit] of the truth. Know the [invisible] and you shall know [yourself]."
Sahidic Coptic: ⲁⲓ-[ⲉⲓ] ⲉⲡⲉⲥⲏⲧ ⲉⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲧ-ⲃⲟⲙ ⲙ-[ⲡ-ⲟⲩⲁ] ⲉⲧ-ϩⲓ ϫⲛ ϩⲱⲃ ⲛⲓⲙ. ⲡ-[ⲟⲩⲟⲉⲓⲛ] ⲅⲁⲣ ⲟⲩⲏⲛ ⲉⲃⲟⲗ ⲙⲙⲟⲕ ⲁⲛ, ⲁⲩⲱ ⲛ-[ⲁⲓⲱⲛ] ⲥⲉ-ⲙⲟⲩϩ ⲉⲃⲟⲗ ϩⲙ [ⲡⲉⲡⲛⲉⲩⲙⲁ] ⲛⲧⲙⲉ. ⲥⲟⲩⲛ [ⲡ-ⲁⲧ-ⲛⲁⲩ] ⲉⲣⲟⲫ ⲛⲅ-ⲉⲓⲙⲉ ⲉ[ⲣⲟⲕ] ⲙⲙⲓⲛ ⲙⲙⲟⲕ.
Phonetic: ai-[ei] epesēt e-ouōnh ebol n-t-čom m-[p-oua] et-hi jn hōb nim. p-[ouoein] gar ouēn ebol mmok an, auō n-[aiōn] se-mouh ebol hm [pe-pneuma] n-t-me. soun [p-at-nau] erof n-g-eime e-[rok] mmin mmok.
Aramaic (Syriac): ['e-th-ḥe-the-th] d-'e-ḡ-lē ḥay-lā d-[ḥaḏ] d-'ī-thay-hy 'al khul. nhī-rā gar lā ra-ḥ-ḥīq men-kh, wa-'ā-l-mē me-th-m-lēn men [rū-ḥā] d-quš-ṭā. 'ī-ḏa' l-hāw d-[lā me-th-ḥ-zē] wa-th-ḏ-'a-n l-nap-šākh.

A Valentinian Exposition

A VALENTINIAN EXPOSITION (NHC XI, 2)

The Son provides a liturgical summary of the restoration of the Pleroma.

THE GATHERING OF THE SCATTERED (NHC XI, 2: 35, 10–25)

Jesus's Words: "[The Son] has come from the [Father] to gather those who were [scattered]. The [deficiency] which came into being through [ignorance] shall be [filled] by the knowledge of the [Light]. Then the All shall be in [Unity]."

Sahidic Coptic: [п-ϣнрє] ⲁϥ-ει ⲉⲃⲟⲗ ϩⲓⲧⲛ [пеⲓⲱⲧ] ⲉ-ⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲛⲉⲛⲧⲁⲩ-[ϫⲱⲱⲣⲉ] ⲉⲃⲟⲗ. пе-[ϣⲱⲱⲧ] ⲉⲛⲧⲁϥ-ϣⲱпе ⲉⲃⲟⲗ ϩⲓⲧⲛ [ⲟⲩ-ⲛⲙⲧ-ⲁⲧ-ⲉⲓⲙⲉ] ϥⲛⲁ-[ⲙⲟⲩϩ] ⲉⲃⲟⲗ ϩⲓⲧⲛ п-ⲥⲟⲟⲩⲛ м-[пⲟⲩⲟⲉⲓⲛ]. тоτⲉ п-тнрϥ ⲛⲁ-ϣⲱпе ϩⲛ [ⲟⲩ-ⲙⲛⲧ-ⲟⲩⲁ].

Phonetic: [p-šēre] af-ei ebol hitm [p-eiōt] e-sōouh ehoun nent-au-[jōōre] ebol. pe-[šōōt] ent-af-šōpe ebol hitm [ou-mnt-at-eime] fna-[mouh] ebol hitm p-sooun m-[p-ouoein]. tote p-tērf na-šōpe hn [ou-mnt-oua].

Aramaic (Syriac): [b̲-rā] 'e-thīth men l-wa-th [’ab-bā] d-ne-kh-nuš l-’ay-lēn d-[’e-th-ba-d-rū]. [ḥas-yū-thā] d-’e-th-ya-l-ḏath b-’ī-ḏ-y-thā d-[lā me-ḏ-’ā] ne-th-m-lē men ī-ḏa‘-thā d-[nhī-rā]. hāy-ḏēn khul ne-h-wē b-[ḥaḏ-yū-thā].

The Sentences Of Sextus

THE SENTENCES OF SEXTUS (NHC XII, 1)

A collection of wisdom logia adapted for the Gnostic community, emphasizing the internal dwelling of the Father.

THE LIVING TEMPLE (NHC XII, 1: 20, 1–12)

Jesus's Words: "Do not look for the [God] of the light in [temples] made with hands. The [perfect] man is a [living] temple. If you [know] the one who is within you, you have [found] the Father."

Sahidic Coptic: мпр-ϣⲓⲛє ⲛⲥⲁ [п-ⲛⲟⲩтє] мпоуоеин ϩⲛ [ϩєн-р-пнує] н-ⲥⲓϫ. п-ⲣⲱмє [єт-ϫнк] ⲉⲃⲟⲗ ⲟⲩ-р-пе [еϥ-ⲟⲛϩ] пє. ⲉⲕϣⲁⲛ-[соуⲛ] пⲉт-ⲛϩнт-ⲕ, ⲁⲕ-[ϩⲉ] ⲉпⲉⲓⲱт.

Phonetic: mpr-šine nsa [p-noute] m-p-ouoein hn [hen-r-pēue] n-čij. p-rōme [et-jēk] ebol ou-r-pe [ef-onh] pe. ekšan-[soun] pet-nhēt-k, ak-[he] e-p-eiōt.

Aramaic (Syriac): lā the-b̲-’ē l-[’a-lā-hā] d-nhī-rā b-[hay-k-lē] d-’ī-ḏaū-hy. bar-nā-šā [g-mī-rā] hay-k-lā [ḥay-yā] hū. mā d-[’ī-ḏa‘-th] l-hāw d-b̲ākh, [’e-š-ka-ḥ-th] l-’ab-bā.

The Second Apocalypse Of James

THE SECOND APOCALYPSE OF JAMES (CODEX V, 4)

THE RADIANT REVELATION

Jesus's Words: "I am the one who was within me. I have not appeared in a way that is strange, but I have appeared as I am. For I am the light that shines."

Sahidic Coptic: ⲁⲛⲟⲕ пє пⲉⲛⲧ-ⲁϥ-ϣⲱпе ϩⲣⲁⲓ ⲛϩнт. мпⲓ-оуⲱⲛϩ ⲉⲃⲟⲗ ⲛ-ⲟⲩ-ϩє єс-ϣⲙⲙⲟ, ⲁⲗⲗⲁ ⲁⲓ-оуⲱⲛϩ ⲉⲃⲟⲗ ⲕⲁⲧⲁ ⲧⲁ-ϩє. ⲁⲛⲟⲕ ⲅⲁⲣ пє п-ⲟⲩⲟⲉⲓⲛ ⲉⲧ-р-ⲟⲩⲟⲉⲓⲛ.

Phonetic: anok pe pent-af-šōpe hrai nhēt. mpi-ouōnh ebol n-ou-he es-šmmo, alla ai-ouōnh ebol kata ta-he. anok gar pe p-ouoein et-r-ouoein.

Aramaic (Syriac): 'e-nā 'nā hāw d-a-ī-thaw-hy h-wā b-y. lā 'e-th-kha-zī-th b-’es-kē-mā nū-kh-rā-yā, 'el-lā 'e-th-kha-zī-th 'aykh d-’ī-thay. 'e-nā gar 'nā nū-h-rā d-ma-n-har.

Hypsiphrone

HYPSIPHRONE (CODEX XIII, 1)

THE DESCENT FROM LIGHT

Jesus's Words (Fragmentary): "I have descended from the places of light to the places of darkness... to tell you of the things that are to come."
Sahidic Coptic: ⲁⲓ-ⲉⲓ ⲉ-ⲡⲉ-ⲥⲏⲧ ⲉⲃⲟⲗ ϩⲛ-ⲛ-ⲙⲁ ⲙ-ⲡ-ⲟⲩⲟⲉⲓⲛ ⲉ-ⲛ-ⲙⲁ ⲙ-ⲡ-ⲕⲁⲕⲉ... ⲉ-ϫⲱ ⲛⲏⲧⲛ ⲛ-ⲛⲉⲧ-ⲛⲁ-ⲯⲱⲡⲉ.
Phonetic: ai-ei e-pe-sēt ebol hn-n-ma m-p-ouoein e-n-ma m-p-kake... e-jō nētn n-net-na-šōpe.
Aramaic (Syriac): 'e-th-kha-th-thēth men dū-kyā-thā d-nū-h-rā l-ḏū-kyā-thā d-ḥe-šū-khā... l-mē-mar l-khūn me-ḏe-m d-'ā-ṯē.

CHAPTER V: VOX APOCRYPHA c. 150-400 CE

Chapter Preface: The Hidden Voice

Chronological Scope: c. 150 CE – 400 CE
Primary Languages: Koine Greek, Latin, Sahidic Coptic, and Ge'ez
Geographic Origins: Egypt, Syria, Palestine, and Ethiopia
Historical Context and Process
The **Vox Apocrypha** (The Hidden Voice) captures a second major layer of the early Christian literary imagination. These texts, while not included in the final canonical lists of the 4th century, were widely read and influential in shaping early Christian piety, devotion, and folk tradition. The voice of Jesus in this chapter often addresses the gaps left by the canonical narratives, providing detailed accounts of his childhood, his descent into the underworld, and extended post-resurrection discourses.

The process for this chapter involved working with the **Apocryphal New Testament** collections, primarily the landmark assembly by **M.R. James (1924)**. Unlike the Gnostic works which lean toward the philosophical, these apocryphal logia often focus on the miraculous, the prophetic, and the dramatic. We have utilized the earliest attainable manuscript witnesses, including the **Washington Manuscript (Freer Logion)** and Ethiopic parchment fragments, to ensure the "Triple-Stack" continuity of English, Phonetic, and Aramaic/Syriac layers.
Discovery and Provenance
These voices have surfaced through a variety of paths; some remained in continuous use in regional traditions (such as the Ethiopic Church), while others were rediscovered in monastic libraries or as archaeological finds. The **Gospel of Judas**, for instance, was famously recovered from the **Tshacos Codex** in the late 20th century, providing a radical alternative to the traditional passion narrative. These texts demonstrate the vibrant and diverse ways the "Voice" was interpreted by different communities throughout late antiquity.

Sub-Chapters

The Gospel of Judas
The Questions of Bartholomew
The Gospel of Nicodemus
The Infancy Traditions
The Epistolary Layer & Prophetic Fragments
The Secret Gospel of Peter
The Pistis Sophia
The Books of Jeu
Ethiopic Fragments

The Gospel of Judas

THE INITIAL CONFRONTATION & THE LAUGHTER

THE LAUGHTER AT THE EUCHARIST (Page 34)

Jesus's words: "Why are you laughing? I am not laughing at you, but at the fact that you are doing this through your god. For it is through this that your god will be praised."

Sahidic Coptic: ⲁϩⲣⲱⲧⲛ ⲉⲧⲉⲧⲛ-ⲥⲱⲃⲉ? ⲛ-ⲉⲓ-ⲥⲱⲃⲉ ⲁⲛ ⲛⲥⲱⲧⲛ, ⲁⲗⲗⲁ ⲉϫⲙ-ⲡⲉⲓ-ϩⲱⲃ ϫⲉ ⲉⲧⲉⲧⲛ-ⲉⲓⲣⲉ ⲙⲙⲟϥ ϩⲓⲧⲙ-ⲡⲉⲧⲛ-ⲛⲟⲩⲧⲉ. ϩⲣⲁⲓ ⲅⲁⲣ ϩⲙ-ⲡⲁⲓ ⲡⲉⲧⲛ-ⲛⲟⲩⲧⲉ ⲛⲁ-ϫⲓ-ⲉⲟⲟⲩ.

Phonetic: ahrōtn etetn-sōbe? n-ei-sōbe an nsōtn, alla ejm-pei-hōb je etetn-eire mmof hitm-petn-noute. hrai gar hm-pai petn-noute na-ji-eoou.

Aramaic (Syriac): ܒܢܝ̈ ܡܢ .ܐܘܼܡܟܝܢ ܐܲܠܵܗ ܙܝ̈ܥܒ̈ܝ ܠܟ̈ ܠܵܐ .ܐ̈ ܠܵܟ̈ ܟܫܼ ܒܟ̈ ܐܘܼܟܝܢ ܐ̈ܘ̈ܬ ܠܟ̈ ?ܐܲܠܵܗ ܒܫ̈ܡܝ ܐ̈ܝ̈ܬ ܐܘܼܟܝܢ ܐ̈ܠ̈ܗ̈ܐ.

Phonetic: mōnā gāḥkīn 'ntūn? lā hwā ‘laykūn gāḥeḵ 'nā; ellā ‘al hāḏē d-‘āḇdīn 'ntūn b-alāhkūn. b-āh gēr meštabbaḥ alāhkūn.

THE QUESTION OF IDENTITY (Page 34-35)

Jesus's words: "How do you know me? Truly I say to you, no generation of the people that are among you will know me."

Sahidic Coptic: ⲛ-ⲁⲯ ⲛ-ϩⲉ ⲧⲉⲧⲛ-ⲥⲟⲟⲩⲛ ⲙⲙⲟⲓ? ϩⲁⲙⲏⲛ ϯ-ϫⲱ ⲙⲙⲟⲥ ⲛⲏⲧⲛ ϫⲉ ⲙⲛ-ⲗⲁⲁⲩ ⲛ-ⲅⲉⲛⲉⲁ ϩⲛ-ⲛ-ⲣⲱⲙⲉ ⲉⲧ-ϩⲛ-ⲧⲏⲩⲧⲛ ⲛⲁ-ⲥⲟⲩⲱⲛⲧ.

Phonetic: n-aš n-he tetn-sooun mmoi? hamēn ti-jō mmos nētn je mn-laau n-genea hn-n-rōme et-hn-tēutn na-souōnt.

Aramaic (Syriac): ܙܟ̈ .. ܐ̈ܘ̈ ܟ̈ ܠܵܐ ܐ̈ ܐ̈ ?ܐ̈ ܟ̈ ܐܲܠܵܗ ܒ̈ ܕ̈ ܐ̈ ܐ̈ ܐ

Phonetic: prōš lāk men ḥrēnē w-emar lāk rāzē d-malkūṯā. meškḥat l-memṭā lāh; ellā saggī teṯ-abal. ḥrēnā gēr nissaḇ dukṯāḵ; d-neštalmūn treʻsar malpānē tuḇ ʻam alāhhōn.

THE TROUBLE IN THE HEART (Page 37)

Jesus's words: "Why are you troubled in your hearts? No generation of the people among you will know me."

Sahidic Coptic: ⲁϩⲣⲱⲧⲛ ⲉⲧⲉⲧⲛ-ϣⲧⲟⲣⲧⲣ ϩⲛ-ⲛⲉⲧⲛ-ϩⲏⲧ? ⲙⲛ-ⲗⲁⲁⲩ ⲛ-ⲅⲉⲛⲉⲁ ϩⲛ-ⲛ-ⲣⲱⲙⲉ ⲉⲧ-ϩⲛ-ⲧⲏⲩⲧⲛ ⲛⲁ-ⲥⲟⲩⲱⲛⲧ.

Phonetic: ahrōtn etetn-štortr hn-netn-hēt? mn-laau n-genea hn-n-rōme et-hn-tēutn na-souōnt.

Aramaic (Syriac): ?ܟ ̈ܡܐ ܚܟܟ̈ܐ ܠ̈ܐ ܗܘ̈ܐ ܫܪܒ̈ܬ ̈ܐ ܒ̈ܢ̈ܝ̈ܢ ̈ܐ ̈ܒ̈ܠܒ̈ܟ ̈ܐ ̈ܒ̈ܐ ̈ܕ ̈ܟ̈ܝ̈ܢ ̈ܐ ̈ܒ̈ܐ.

Phonetic: mōnā šḡīšīn 'ntūn b-lebbawāṯkūn? lā hwā šarbtā men bnaynāšā d-aḇīnāṯkūn d-teḏʻanī.

INTERPRETATION OF THE TEMPLE VISION (Page 39-40)

Jesus's words: "Stop sacrificing [which you have done over the altar]. Those [priests] whom you have seen receiving the offerings at the altar; that is who you are. That is the god you serve, and you are those twelve men you have seen. The cattle you saw brought for sacrifice are the many people you lead astray before that altar. Your minister will stand and make use of my name in this way, and generations of the pious will remain loyal to him. After him, another person will present those who sleep with women, and another those who murder children, and another those who sleep with men, and those who fast, and the rest of impurity and crime and error. And those who say, 'We are equal to the angels'; they are the stars that finish everything."

Sahidic Coptic: ⲗⲟ ⲉⲧⲉⲧⲛ-ϣⲱⲱⲧ ⲛⲧⲁⲧⲉⲧⲛⲁⲁϥ ϩⲓϫⲙⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ. ⲛⲉⲛⲧ-ⲁⲧⲉⲧⲛ-ⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲉⲩ-ϫⲓ ⲛ-ⲛ-ⲡⲣⲟⲥⲫⲟⲣⲁ ϩⲓϫⲙ-ⲡⲉ-ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ; ⲛⲧⲱⲧⲛ ⲡⲉ. ⲡⲁⲓ ⲡⲉ ⲡ-ⲛⲟⲩⲧⲉ ⲉⲧⲉⲧⲛ-ⲣ-ϩⲙϩⲁⲗ ⲛⲁϥ... ⲁⲩⲱ ⲛ-ⲉϩⲟⲟⲩ ⲉⲧ-ⲁⲧⲉⲧⲛ-ⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲉⲩ-ⲉⲓⲛⲉ ⲙⲙⲟⲟⲩ ⲉ-ⲡ-ϣⲱⲱⲧ ⲛⲉ-ⲙⲛⲛϣⲉ ⲛ-ⲣⲱⲙⲉ ⲡⲉ ⲉⲧⲉⲧⲛ-ⲡⲗⲁⲛⲁ ⲙⲙⲟⲟⲩ ⲙ-ⲡⲉ-ⲙⲧⲟ ⲉⲃⲟⲗ ⲙ-ⲡⲉ-ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲙⲙⲁⲩ. ⲡⲉⲧⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲛⲁⲁϩⲉⲣⲁⲧϥ ⲛϥⲣϫⲣⲁϩⲁⲓ ⲙⲡⲁⲣⲁⲛ ϩⲓⲛⲁⲓ.

Phonetic: lo etetn-šōōt ntatetnaaf hijmpethysiastērion. nent-atetn-nau eroou eu-ji n-n-prosphora hijm-pe-thysiastērion; ntōtn pe. pai pe p-noute etetn-r-hmhal naf... auō n-ehoou et-atetn-nau eroou eu-eine mmoou e-p-šōōt ne-mēēše n-rōme pe etetn-plana mmoou m-pe-mto ebol m-pe-thysiastērion etmmau. petnlitourgos naaheratf nf rkhramai mparan hinai.

Aramaic (Syriac): .ܠ̈ܐ ܗ̈ܐ ܠ̈ܐ ܒ̈ܝ̈ܬ ̈ܐ ̈ܒ̈ܕ̈ܝ̈ܬ ̈ܐ ̈ܒ̈ܐ ̈ܕ ̈ܝ̈ܫ̈ܐ ̈ܗ

THE FOUNTAIN & THE WELL (Page 43)

Jesus's words: "It is not possible [to cleanse you], nor can a fountain quench the fire of the entire inhabited world. Nor can a city's well satisfy all the generations, except the great, stable one."

Sahidic Coptic: ⲙⲛ-ϭⲟⲙ... ⲟⲩⲇⲉ ⲙⲛ-ⲟⲩ-ⲡⲩⲅⲏ ⲛⲁ-ⲱⲯⲙ ⲙ-ⲡ-ⲕⲱϩⲧ ⲙ-ⲡ-ⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣϥ. ⲟⲩⲇⲉ ⲟⲩ-ⲯⲱⲧⲉ ⲛ-ⲡⲟⲗⲓⲥ ⲛⲁ-ⲣ-ϩⲱϥ ⲛ-ⲛ-ⲅⲉⲛⲉⲁ ⲧⲏⲩⲧⲛ, ⲉⲓⲙⲏⲧⲓ ⲧ-ⲛⲟⲟⲩ ⲉⲧ-ⲧⲁϫⲣⲏⲩ.

Phonetic: mn-com... oude mn-ou-pygē na-ōšm m-p-kōht m-p-oikoumenē tērf. oude ou-šōte n-polis na-r-hōf n-n-genea tēutn, eimēti t-noc et-tajrēu.

Aramaic (Syriac): ..ܒܬܬ ܡܘܗܕܪ ܡܦܗ ܕܒܬ ܒܗܬ ܟܠ ܗ. ܡܝ ܕܒܟܬ ܕܒܗ ܕܒ ܒܒ ...ܠܐ ܟ ܒܬ ܒܗ ܟ ܒ ܒ ܟ ܒ ܒ ܟ ܒ ܒ

Jesus's words: "A great and boundless aeon appeared, whose extent no generation of angels has seen... And a luminous cloud appeared there. He said, 'Let an angel come into being as my attendant.' A great angel, the enlightened divine Self-Generated (Autogenes), emerged from the cloud... and he said, 'Let there be seventy-two luminaries,' and it happened. And he said, 'Let there be three hundred and sixty luminaries,' and it happened."
Sahidic Coptic: ⲁ-ⲟⲩ-ⲛⲟⲩ ⲛ-ⲁⲓⲱⲛ ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲉ-ⲙⲛ-ⲧⲟⲩ ⲙⲙⲟϥ... ⲁⲩⲱ ⲁ-ⲟⲩ-ⲥⲟⲗⲉ ⲛ-ⲟⲩⲟⲉⲓⲛ ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲙ-ⲡⲉⲓ-ⲙⲁ. ⲁϥ-ϫⲟⲟⲥ ϫⲉ ⲙⲁⲣⲉ-ⲟⲩ-ⲁⲅⲅⲉⲗⲟⲥ ⲩⲱⲡⲉ ⲛ-ⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲛⲁⲓ... ⲁⲩⲱ ⲁϥ-ϫⲟⲟⲥ ϫⲉ ⲙⲁⲣⲉ-ⲩⲱⲡⲉ ⲛ-ⲥⲉ-ⲙⲛⲧ-ⲥⲛⲟⲟⲩⲥ ⲛ-ⲫⲱⲥⲧⲏⲣ, ⲁⲩⲱ ⲁⲥ-ⲩⲱⲡⲉ.
Phonetic: a-ou-noc n-aiōn ouōnh ebol e-mn-toš mmof... auō a-ou-cole n-ouoein ouōnh ebol m-pei-ma. af-joos je mare-ou-aggelos šōpe n-litourgos nai... auō af-joos je mare-šōpe n-se-mnt-snoous n-phōstēr, auō as-šōpe.
Aramaic (Syriac): ...ܟ̈ ܠܥܠܡܐ ܪܒܐ ܘܠܐ ܡܬܚܫܒ ܕܝܠܗ ܘܠܐ ܡܬܡܫܟ ܒܗ ... ܘܐܡܪ ܢܗܘܐ ܡܠܐܟܐ ܫܘܠܡܢܐ ܕܢܘܪܐ ܬܡܝܢ. ܘܐܡܪ; ܢܗܘܢ ܫܒ‘ܝܢ ܘ-ܐܬܪ̈ܝܢ ܢܗܝܪ̈ܐ; ܘ-ܗܘܐ ܗܟܢܐ.
Phonetic: eṯḥzī ‘ālmā rabbā w-aḏlā tḥūmā... w-eṯḥzī ‘nānā d-nūhrā tammān. w-emar; nehwē mal-akā mšalmānā lī... w-emar; nehwūn šaḇ‘īn w-aṯrēn nahīrē; w-hwā hākannā.

THE JUDGMENT OF THE RULERS

THE ERROR OF SAKLAS (Page 52)
Jesus's words: "The twelve luminaries... each of them said to Saklas, 'Let twelve angels come into being to rule over the underworld.' And look, from the cloud emerged an angel whose face flashed with fire and whose appearance was defiled with blood. His name was Nebro, which means rebel; others call him Yaldabaoth. Saklas said to his angels, 'Let us create a human being after the likeness and after the image.'"
Sahidic Coptic: ⲡ-ⲙⲛⲧ-ⲥⲛⲟⲟⲩⲥ ⲛ-ⲫⲱⲥⲧⲏⲣ... ⲁⲩ-ϫⲟⲟⲥ ⲙ-ⲥⲁⲕⲗⲁ ϫⲉ ⲙⲁⲣⲉ-ⲙⲛⲧ-ⲥⲛⲟⲟⲩⲥ ⲛ-ⲁⲅⲅⲉⲗⲟⲥ ⲩⲱⲡⲉ ⲉ-ⲣ-ϫⲟⲉⲓⲥ ⲉϫⲛ-ⲁⲙⲛⲧⲉ. ⲁⲩⲱ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁ-ⲟⲩ-ⲁⲅⲅⲉⲗⲟⲥ ⲉⲓ ⲉⲃⲟⲗ ϩⲛ-ⲧ-ⲥⲟⲗⲉ... ⲡⲉϥ-ⲣⲁⲛ ⲡⲉ ⲛⲉⲃⲣⲟ... ⲁ-ⲥⲁⲕⲗⲁ ϫⲟⲟⲥ ⲛ-ⲛⲉϥ-ⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲙⲁⲣⲉⲛ-ⲧⲁⲙⲓⲟ ⲛ-ⲟⲩ-ⲣⲱⲙⲉ ⲕⲁⲧⲁ-ⲡ-ⲥⲙⲟⲧ ⲁⲩⲱ ⲕⲁⲧⲁ-ⲑ-ⲓⲕⲱⲛ.
Phonetic: p-mnt-snoous n-phōstēr... au-joos m-sakla je mare-mnt-snoous n-aggelos šōpe e-r-joeis ejn-amnte. auō eis hēēte a-ou-aggelos ei ebol hn-t-cole... pef-ran pe nebro... a-sakla joos n-nef-aggelos je maren-tamio n-ou-rōme kata-p-smot auō kata-th-ikōn.
Aramaic (Syriac): ...ܢܚܙܝ ܗܘ ܕܐܬܪ ܒܗ ܟܠ ܚܕ ܡܢ ܗܢܘܢ ܐܡܪ ܠܣܩܠܛ; ܢܗܘܢ ܥܣܪ̈ ܡܠܐܟ̈ܐ ܕܢܗܘܘܢ ... ܘܗܐ ܡܢ ܥܢܢܐ ܢܘܪܐ ... ܘܐܡܪ ܠܗ ... ܘܐܡܪ ... ܘܗܘ ... ܠܡܠܟ ... ܘܐܡܪ ... ܠܗ ... ܘܐܡܪ ... ܘܐܡܪ ... ܘܐܡܪ

cursed by the other generations; and you will come to rule over them. In the last days they will curse your ascent to the holy generation."
Sahidic Coptic: ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲓ-ⲃⲱⲗ ⲛⲏⲕ ⲉⲃⲟⲗ ⲛ-ϩⲱⲃ ⲛⲓⲙ. ⲫⲓ ⲛ-ⲛⲉⲕ-ⲃⲁⲗ ⲉ-ϩⲣⲁⲓ... ⲡ-ⲥⲓⲟⲩ ⲉⲧ-ϩⲏ ⲡⲉ ⲡⲉⲕ-ⲥⲓⲟⲩ... ⲕⲛⲁ-ⲯⲱⲡⲉ ⲙ-ⲡ-ⲙⲉϩ-ⲙⲛⲧ-ⲯⲟⲙⲧⲉ, ⲁⲩⲱ ⲥⲉⲛⲁ-ⲥⲁϩⲟⲩⲕ... ⲁⲩⲱ ⲕⲛⲁ-ⲉⲓ ⲉ-ⲣ-ϫⲟⲉⲓⲥ ⲉⲣⲟⲟⲩ.
Phonetic: eis hēēte ai-bōl nēk ebol n-hōb nim. fi n-nek-bal e-hrai... p-siou et-hē pe pek-siou... kna-šōpe m-p-meh-mnt-šomte, auō sena-sahouk... auō kna-ei e-r-joeis eroou.
Aramaic (Syriac): ..ܗܵܐ ܦܲܫܩܶܬ ܠܵܟ ܟܽܠ ܡܶܕܕܶܡ. ܐܲܪܺܝܡ ...ܟܰܘܟܶܒܵܐ ܕ-ܩܲܕܕܺܝܡ ܗܽܘܝܽܘ ...ܟܰܘܟܶܒܵܟ ܬܶܗܘ ܕܹܝܢ ܕ-ܐܬܠܵܬܥܲܪ ..ܘ-ܬܺܝܬܹܐ ܕ-ܬܶܫܬܲܠܲܚ ܥܲܠ ܟܽܠܗܽܘܢ.
Phonetic: hā pašqeṯ lāk kul meddem. arīm ʻaynayḵ... kawkeḇā d-qaddīm hūyū kawkeḇāḵ... tehwe dēn d-aṯlāṯʻsar; w-teṯlāṭ... w-tīṯē d-teštallaṭ ʻlayhēn.

THE SACRIFICE OF THE BODY (Page 56)
Jesus's words: "But you will exceed all of them. For you will sacrifice the man that clothes me."
Sahidic Coptic: ⲛⲧⲟⲕ ⲇⲉ ⲕⲛⲁ-ⲣ-ϩⲟⲩⲟ ⲉⲣⲟⲟⲩ ⲑⲏⲣⲟⲩ. ⲕⲛⲁ-ⲯⲱⲱⲧ ⲅⲁⲣ ⲙ-ⲡ-ⲣⲱⲙⲉ ⲉⲧ-ⲫⲟⲣⲉⲓ ⲙⲙⲟⲓ.
Phonetic: ntok de kna-r-houo eroou tērou. kna-šōōt gar m-p-rōme et-phorei mmoi.
Aramaic (Syriac): ..ܠܵܟ ܕܺܝܢ ܕ-ܬܝܵܬܬܲܪ ܥܲܠ ܟܽܠܗܽܘܢ. ܬܶܒܒܲܚ ܓܹܝܪ ܠܒܲܪܢܵܫܵܐ ܕ-ܥܡܠܲܒܒܲܫ ܠܺܝ.
Phonetic: ant dēn tyattar ʻal kulhōn. teḏbaḥ gēr l-barnāšā d-amlabbaš līʻ.

The Questions of Bartholomew

THE MYSTERIES OF THE HEAVENS

THE WARNING OF THE ASCENT
Jesus's words: "It is better for you that I do not reveal these things to you, for if I tell you, the heavens will be shaken."
Koine Greek: συμφέρει ὑμῖν ἵνα μὴ ἀποκαλύψω ὑμῖν ταῦτα· ἐὰν γὰρ εἴπω ὑμῖν, ὁ οὐρανὸς σαλευθήσεται.
Phonetic: sympherei hymin hina mē apokalypsō hymin tauta; ean gar eipō hymin, ho ouranos saleuthēsetai.
Aramaic (Syriac): pā-qaḏ l-ḵūn d-lā ’eg-lē l-ḵūn hā-lēn; ’en gēr ’ā-mar ’nā l-ḵūn, š-ma-yā net-zi-‘ūn.

THE SEVEN HEAVENS
Jesus's words: "When I was with you, I was also with the Father, for I am the Word of the Father. I have come from the height to the deep, and I have ascended from the deep to the height."
Koine Greek: Ὅτε ἤμην μεθ' ὑμῶν, καὶ μετὰ τοῦ πατρός μου ἤμην· ἐγὼ γάρ εἰμι ὁ λόγος τοῦ πατρός. ἦλθον ἀπὸ τοῦ ὕψους εἰς τὸ βάθος, καὶ ἀνέβην ἀπὸ τοῦ βάθους εἰς τὸ ὕψος.
Phonetic: Hote ēmēn meth' hymōn, kai meta tou patros mou ēmēn; egō gar eimi ho logos tou patros. ēlthon apo tou hypsous eis to bathos, kai anebēn apo tou bathous eis to hypsos.
Aramaic (Syriac): ḵaḏ ’ī-thay-hy h-wīṯ ‘am-m-ḵūn, ’ā-p̄ ‘am ’ā-ḇā ’ī-thay-hy h-wīṯ; ’e-nā gar ’ī-thay-hy mel-ṯēh d-’ā-ḇā. ’e-ṯīṯ men raw-mā l-‘um-qā, wa-s-lē-qṯ men ‘um-qā l-raw-mā.

THE HARROWING OF THE ABYSS

THE DESCENT TO HADES
Jesus's words: "When I went down to the cross, I went down into Hades that I might bring up Adam and all those who were with him."
Koine Greek: Ὅτε κατῆλθον ἐν τῷ σταυρῷ, κατῆλθον εἰς τὸν ᾅδην, ἵνα ἀναγάγω τὸν Ἀδὰμ καὶ πάντας τοὺς μετ' αὐτοῦ.
Phonetic: Hote katēlthon en tō staurō, katēlthon eis ton hadēn, hina anagagō ton Adam kai pantas tous met' autou.
Aramaic (Syriac): ḵaḏ n-ḥe-ṯēṯ b-za-qī-p̄ā, n-ḥe-ṯēṯ l-šyūl, d-’as-seq l-’ā-ḏām wa-l-ḵul-hōn ’ay-lēn d-‘am-mēh.

THE TEARING OF THE VEIL
Jesus's words: "I have commanded the gates of the abyss to be broken and the bars of iron to be burst asunder."
Koine Greek: Ἐκέλευσα τὰς πύλας τῆς ἀβύσσου συντριβῆναι καὶ τοὺς μοχλοὺς τοὺς σιδηροῦς συνθλασθῆναι.
Phonetic: Ekeleusa tas pylas tēs abyssou syntribēnai kai tous mochlous tous sidērous synthlasthēnai.
Aramaic (Syriac): p-qa-ḏēṯ d-thar-‘ē d-th-hō-mā net-tab-rūn, wa-m-u-ḵ-lē d-p̄ar-z-lā neṯ-pa-š-ḥūn.

THE NATURE OF THE SOUL

THE EXIT OF THE SOUL
Jesus's words: "When a soul departs from the body, it is brought before the Father, and the angels sing hymns before it until the Father gives the command."
Koine Greek: Ὅταν ψυχὴ ἐξέλθῃ ἀπὸ τοῦ σώματος, προσάγεται τῷ πατρί, καὶ οἱ ἄγγελοι ὑμνοῦσιν ἔμπροσθεν αὐτῆς ἕως οὗ ὁ πατὴρ κελεύσει.
Phonetic: Hotan psychē exelthē apo tou sōmatos, prosagetai tō patri, kai hoi aggeloi hymnousin emprosthen autēs heōs hou ho patēr keleusei.
Aramaic (Syriac): mā d-nā-p̄-qā naṗ-šā men p̄aḡ-rā, meṯ-qar-bā l-’ā-ḇā, wa-m-lak-ḵē m-šab-ḥīn q-ḏā-mē-h ‘aḏ d-’ā-ḇā n-p̄aq-qeḏ.

THE APOSTOLIC COMMISSIONS

THE COMMAND TO PREACH

Jesus's words: "Go and preach to all the world the Gospel of the Kingdom, and whoever believes shall be saved."
Koine Greek: πορευθέντες κηρύξατε εἰς ὅλον τὸν κόσμον τὸ εὐαγγέλιον τῆς βασιλείας, καὶ ὁ πιστεύσας σωθήσεται.
Phonetic: poreuthentes kēryxate eis holon ton kosmon to euaggelion tēs basileias, kai ho pisteusas sōthēsetai.
Aramaic (Syriac): ze-lūn wa-k-re-zūn b-ḵul-lēh ʻā-l-mā seb-r-thā d-mal-ḵū-ṯā; wa-man d-nay-men ne-ḥē.
THE REVELATION OF THE ABYSS (THE NAME)
Jesus's words: "Do not ask me the name of the one who was the first created, for he is called Beliar. But he was first called Satanael."
Koine Greek: μὴ ἐρωτήσῃς με τὸ ὄνομα τοῦ πρωτοπλάστου, ὅτι καλεῖται Βελιάρ· πρῶτον δὲ ἐκαλεῖτο Σαταναήλ.
Phonetic: mē erōtēsēs me to onoma tou prōtoplastou, hoti kaleitai Beliar; prōton de ekaleito Satanaēl.
Aramaic (Syriac): lā th-ša-ʾel-ly š-mā d-haw d-man-ḏ-rā-yā, me-ṯ-q-rē gar b-lī-ʾār; b-qad-mā-yā dēn me-ṯ-q-rē h-wā sā-ṭā-nā-ʾēl.

THE FINAL MYSTERIES

THE BREAD AND THE CUP
Jesus's words: "I have given you my body and my blood, that you may have life in yourselves."
Koine Greek: ἔδωκα ὑμῖν τὸ σῶμά μου καὶ τὸ αἷμά μου, ἵνα ἔχητε ζωὴν ἐν ἑαυτοῖς.
Phonetic: edōka hymin to sōma mou kai to haima mou, hina echēte zōēn en heautois.
Aramaic (Syriac): ye-h-bēṯ l-ḵūn p̄aḡ-ry wa-ḏ-my, d-ne-h-wūn l-ḵūn ḥa-yē b-naṗ-š-ḵūn.

THE PROMISE OF THE PARACLETE
Jesus's words: "I will send to you the Spirit of Truth, who will lead you into all truth."
Koine Greek: πέμψω ὑμῖν τὸ πνεῦμα τῆς ἀληθείας, ὅστις ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν.
Phonetic: pempsō hymin to pneuma tēs alētheias, hostis hodēgēsei hymas eis pasan tēn alētheian.
Aramaic (Syriac): ʾe-šad-dar l-ḵūn rū-ḥā d-š-rā-rā, haw d-ne-ḏ-bar-ḵūn l-ḵul-lēh š-rā-rā.

CONCLUDING LOGION (The Ascension)

THE RETURN TO THE FATHER
Jesus's words: "I ascend to my Father and your Father, to my God and your God."
Koine Greek: ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ θεόν μου καὶ θεὸν ὑμῶν.
Phonetic: anabainō pros ton patera mou kai patera hymōn, kai theon mou kai theon hymōn.
Aramaic (Syriac): sā-leq ʾnā l-wāṯ ʾā-ḇy wa-ʾā-ḇū-ḵūn, wa-l-wāṯ ʾa-lā-hy wa-ʾa-lā-ha-ḵūn.

THE PREPARATORY DIALOGUE

THE RESPONSE TO THE DISCIPLES' FEAR
Jesus's words: "Ask me what you will that I should teach you, and I will show it to you. For yet seven days, and I ascend to my Father."
Koine Greek: Ἐρωτήσατέ με ὃ θέλετε ἵνα διδάξω ὑμᾶς, καὶ δείξω ὑμῖν· ἔτι γὰρ ἑπτὰ ἡμέραι, καὶ ἀναβαίνω πρὸς τὸν πατέρα μου.
Phonetic: Erōtēsate me ho thelete hina didaxō hymas, kai deixō hymin; eti gar hepta hēmerai, kai anabainō pros ton patera mou.
Aramaic (Syriac): š-ʾe-lū-ny mā d-ṣā-ḇēn ʾan-tūn d-ʾal-leṗ-ḵūn, wa-m-ḥā-we ʾnā l-ḵūn; ṯūḇ gēr šab-ʻā yaw-mīn, wa-sā-leq ʾnā l-wāṯ ʾā-ḇy.

THE COMMAND TO MARY
Jesus's words: "Tell them that they may ask, for I will reveal to them everything they seek."

Koine Greek: Εἰπὲ αὐτοῖς ἵνα ἐρωτήσωσιν, ἐγὼ γὰρ ἀποκαλύψω αὐτοῖς πάντα ὅσα ζητοῦσιν.
Phonetic: Eipe autois hina erōtēsōsin, egō gar apokalypsō autois panta hosa zētousin.
Aramaic (Syriac): ʾe-mar l-hōn d-neš-ʾe-lūn, ʾe-nā gar ʾeg-lē l-hōn ḵul-lēh mā d-ḇā-ʿēn.

THE MYSTERIES OF THE HEAVENS

THE WARNING OF THE ASCENT
Jesus's words: "It is better for you that I do not reveal these things to you, for if I tell you, the heavens will be shaken."
Koine Greek: συμφέρει ὑμῖν ἵνα μὴ ἀποκαλύψω ὑμῖν ταῦτα· ἐὰν γὰρ εἴπω ὑμῖν, ὁ οὐρανὸς σαλευθήσεται.
Phonetic: sympherei hymin hina mē apokalypsō hymin tauta; ean gar eipō hymin, ho ouranos saleuthēsetai.
Aramaic (Syriac): pā-qaḏ l-ḵūn d-lā ʾeg-lē l-ḵūn hā-lēn; ʾen gēr ʾā-mar ʾnā l-ḵūn, š-ma-yā net-zi-ʿūn.

THE SEVEN HEAVENS
Jesus's words: "When I was with you, I was also with the Father, for I am the Word of the Father. I have come from the height to the deep, and I have ascended from the deep to the height."
Koine Greek: Ὅτε ἤμην μεθ' ὑμῶν, καὶ μετὰ τοῦ πατρός μου ἤμην· ἐγὼ γάρ εἰμι ὁ λόος τοῦ πατρός. ἦλθον ἀπὸ τοῦ ὕψους εἰς τὸ βάθος, καὶ ἀνέβην ἀπὸ τοῦ βάθους εἰς τὸ ὕψος.
Phonetic: Hote ēmēn meth' hymōn, kai meta tou patros mou ēmēn; egō gar eimi ho logos tou patros. ēlthon apo tou hypsous eis to bathos, kai anebēn apo tou bathous eis to hypsos.
Aramaic (Syriac): ḵaḏ ʾī-thay-hy h-wīṯ ʿam-m-ḵūn, ʾā-p̄ ʿam ʾā-ḇā ʾī-thay-hy h-wīṯ; ʾe-nā gar ʾī-thay-hy mel-ṯēh d-ʾā-ḇā. ʾe-ṯīṯ men raw-mā l-ʿum-qā, wa-s-lē-qṯ men ʿum-qā l-raw-mā.

THE HARROWING OF THE ABYSS

THE DESCENT TO HADES
Jesus's words: "When I went down to the cross, I went down into Hades that I might bring up Adam and all those who were with him."
Koine Greek: Ὅτε κατῆλθον ἐν τῷ σταυρῷ, κατῆλθον εἰς τὸν ᾅδην, ἵνα ἀναγάγω τὸν Ἀδὰμ καὶ πάντας τοὺς μετ' αὐτοῦ.
Phonetic: Hote katēlthon en tō staurō, katēlthon eis ton hadēn, hina anagagō ton Adam kai pantas tous met' autou.
Aramaic (Syriac): ḵaḏ n-ḥe-ṯēṯ b-za-qī-p̄ā, n-ḥe-ṯēṯ l-šyūl, d-ʾas-seq l-ʾā-ḏām wa-l-ḵul-hōn ʾay-lēn d-ʿam-mēh.

THE TEARING OF THE VEIL
Jesus's words: "I have commanded the gates of the abyss to be broken and the bars of iron to be burst asunder."
Koine Greek: Ἐκέλευσα τὰς πύλας τῆς ἀβύσσου συντριβῆναι καὶ τοὺς μοχλοὺς τοὺς σιδηροῦς συνθλασθῆναι.
Phonetic: Ekeleusa tas pylas tēs abyssou syntribēnai kai tous mochlous tous sidērous synthlasthēnai.
Aramaic (Syriac): p-qa-ḏēṯ d-thar-ʿē d-th-hō-mā net-tab-rūn, wa-m-u-ḵ-lē d-p̄ar-z-lā neṯ-pa-š-ḥūn.

THE WARNING TO BARTHOLOMEW
Jesus's words: "Bartholomew, do not seek to see that which is not profitable for you to see."
Koine Greek: Βαρθολομαῖε, μὴ ζήτει ἰδεῖν ὃ οὐ συμφέρει σοι ἰδεῖν.
Phonetic: Bartholomaie, mē zētei idein ho ou sympherei soi idein.
Aramaic (Syriac): bar-ṯūl-may, lā te-ḇ-ʾē l-me-ḥ-zā mā d-lā pā-qaḏ l-ḵ l-me-ḥ-zā.

THE NATURE OF THE SOUL & THE WORLD

THE EXIT OF THE SOUL
Jesus's words: "When a soul departs from the body, it is brought before the Father, and the angels sing hymns before it until the Father gives the command."

Koine Greek: Ὅταν ψυχὴ ἐξέλθῃ ἀπὸ τοῦ σώματος, προσάγεται τῷ πατρί, καὶ οἱ ἄγγελοι ὑμνοῦσιν ἔμπροσθεν αὐτῆς ἕως οὗ ὁ πατὴρ κελεύσει.
Phonetic: Hotan psychē exelthē apo tou sōmatos, prosagetai tō patri, kai hoi aggeloi hymnousin emprosthen autēs heōs hou ho patēr keleusei.
Aramaic (Syriac): mā d-nā-p̄-qā nap̄-šā men p̄aḡ-rā, meṯ-qar-bā l-’ā-ḇā, wa-m-lak-ḵē m-šab-ḥīn q-ḏā-mē-h ‘aḏ d-’ā-ḇā n-p̄aq-qeḏ.

THE REVELATION OF THE ADVERSARY
Jesus's words: "Do not ask me the name of the one who was the first created, for he is called Beliar. But he was first called Satanael."
Koine Greek: μὴ ἐρωτήσῃς με τὸ ὄνομα τοῦ πρωτοπλάστου, ὅτι καλεῖται Βελιάρ· πρῶτον δὲ ἐκαλεῖτο Σαταναήλ.
Phonetic: mē erōtēsēs me to onoma tou prōtoplastou, hoti kaleitai Beliar; prōton de ekaleito Satanaēl.
Aramaic (Syriac): lā th-ša-’el-ly š-mā d-haw d-man-ḏ-rā-yā, me-ṯ-q-rē gar b-lī-’ār; b-qad-mā-yā dēn me-ṯ-q-rē h-wā sā-ṭā-nā-’ēl.

V. THE FINAL COMMISSIONS & LITURGY

THE MYSTERY OF THE COVENANT
Jesus's words: "This is my body, and the blood of the covenant, which is shed for the world."
Koine Greek: Τοῦτό ἐστι τὸ σῶμά μου, καὶ τὸ αἷμα τῆς διαθήκης, τὸ ὑπὲρ τοῦ κόσμου ἐκχυνόμενον.
Phonetic: Touto esti to sōma mou, kai to haima tēs diathēkēs, to hyper tou kosmou ekchynomenon.
Aramaic (Syriac): hā-nā ’ī-thay-hy p̄aḡ-ry, wa-ḏ-mā d-ḏyā-ṯī-qī, haw d-ḥ-lap̄ ‘ā-l-mā meṯ-’e-šeḏ.

THE UNIVERSAL PREACHING
Jesus's words: "Go and preach to all the world the Gospel of the Kingdom, and whoever believes shall be saved."
Koine Greek: πορευθέντες κηρύξατε εἰς ὅλον τὸν κόσμον τὸ εὐαγγέλιον τῆς βασιλείας, καὶ ὁ πιστεύσας σωθήσεται.
Phonetic: poreuthentes kēryxate eis holon ton kosmon to euaggelion tēs basileias, kai ho pisteusas sōthēsetai.
Aramaic (Syriac): ze-lūn wa-k-re-zūn b-ḵul-lēh ‘ā-l-mā seb-r-thā d-mal-ḵū-ṯā; wa-man d-nay-men ne-ḥē.

THE PROMISE OF THE PARACLETE
Jesus's words: "I will send to you the Spirit of Truth, who will lead you into all truth."
Koine Greek: πέμψω ὑμῖν τὸ πνεῦμα τῆς ἀληθείας, ὅστις ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν.
Phonetic: pempsō hymin to pneuma tēs alētheias, hostis hodēgēsei hymas eis pasan tēn alētheian.
Aramaic (Syriac): ’e-šad-dar l-ḵūn rū-ḥā d-š-rā-rā, haw d-ne-ḏ-bar-ḵūn l-ḵul-lēh š-rā-rā.

THE ASCENSION TO THE FATHER
Jesus's words: "I ascend to my Father and your Father, to my God and your God."
Koine Greek: ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ θεόν μου καὶ θεὸν ὑμῶν.
Phonetic: anabainō pros ton patera mou kai patera hymōn, kai theon mou kai theon hymōn.
Aramaic (Syriac): sā-leq ’nā l-wāṯ ’ā-ḇy wa-’ā-ḇū-ḵūn, wa-l-wāṯ ’a-lā-hy wa-’a-lā-ha-ḵūn.

The Gospel of Nicodemus

THE DIALOGUE WITH PILATE

THE TESTIMONY OF THE KINGDOM
Jesus answers Pilate regarding his authority.
Jesus's words: "My kingdom is not of this world; if my kingdom were of this world, my servants would fight."
Koine Greek: Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου. εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο ἄν.
Phonetic: Hē basileia hē emē ouk estin ek tou kosmou toutou. ei ek tou kosmou toutou ēn hē basileia hē emē, hoi hypēretai hoi emoi hēgōnizonto an.
Aramaic (Syriac): mal-ḵū-ṯy lā h-wāṯ men hā-nā ʿā-l-mā; ʾel-lū men hā-nā ʿā-l-mā h-wāṯ mal-ḵū-ṯy, m-šam-šā-ny m-ʾag-g-nīn h-waw.

THE PURPOSE OF BIRTH
On the nature of Truth.
Jesus's words: "For this I was born, and for this I have come into the world, that I should bear witness to the truth."
Koine Greek: Ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ.
Phonetic: Egō eis touto gegennēmai kai eis touto elēlytha eis ton kosmon, hina martyrēsō tē alētheia.
Aramaic (Syriac): ʾe-nā l-hā-ḏē ye-lī-ḏēṯ wa-l-hā-ḏē ʾe-ṯīṯ l-ʿā-l-mā, d-ʾas-heḏ ʿal š-rā-rā.

THE DEFINITION OF TRUTH
Jesus defines where truth is found.
Jesus's words: "Truth is from heaven."
Koine Greek: Ἡ ἀλήθεια ἐκ τῶν οὐρανῶν ἐστιν.
Phonetic: Hē alētheia ek tōn ouranōn estin.
Aramaic (Syriac): š-rā-rā men š-ma-yā ʾī-thay-hy.

THE JUDGMENT OF THE EARTHLY
Jesus speaks on those who judge on earth.
Jesus's words: "See how those who speak the truth are judged by those who have earthly power."
Koine Greek: Ἴδε πῶς οἱ τὴν ἀλήθειαν λέγοντες κρίνονται ὑπὸ τῶν τὴν ἐπίγειον ἐξουσίαν ἐχόντων.
Phonetic: Ide pōs hoi tēn alētheian legontes krinontai hypo tōn tēn epigeion exousian echontōn.
Aramaic (Syriac): ḥ-zī ʾay-kan ʾay-lēn d-maml-līn š-rā-rā meṯ-dan-yīn men ʾay-lēn d-ʾīṯ l-hōn šūl-ṭā-nā d-ʾar-ʿā.

THE WORDS TO THE ACCUSERS

THE RESPONSE TO THE TWELVE PIOUS MEN
Jesus addresses those defending his birth.
Jesus's words: "You have said that I was not born of fornication."
Koine Greek: [Ὑμεῖς εἴπατε ὅτι οὐκ ἐγεννήθην ἐκ πορνείας].
Phonetic: [Hymeis eipate hoti ouk egennēthēn ek porneias].
Aramaic (Syriac): ʾan-tūn ʾe-mar-tūn d-lā h-wā men za-nyū-ṯā ʾe-ṯī-l-ḏēṯ.

THE WARNING TO THE JEWS
A response to the accusations in the Praetorium.
Jesus's words: "Do not do that which is not lawful for you to do."
Koine Greek: Μὴ ποιεῖτε ὃ οὐκ ἔξεστιν ὑμῖν ποιεῖν.
Phonetic: Mē poieite ho ouk exestin hymin poiein.
Aramaic (Syriac): lā te-ʿ-b-ḏūn mā d-lā š-lī-ṭ l-ḵūn l-me-ʿ-baḏ.

THE COMMAND TO THE GATES
The "Vox" heard as Jesus arrives at the gates of Hades.
Jesus's words: "Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors, and the King of Glory shall come in."
Koine Greek: Ἄρατε πύλας οἱ ἄρχοντες ὑμῶν, καὶ ἐπάρθητε πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης.
Phonetic: Arate pylas hoi archontes hymōn, kai eparthēte pylai aiōnioi, kai eiseleusetai ho basileus tēs doxēs.
Aramaic (Syriac): ʾa-rī-mū thar-ʿē ʾar-ḵū-nē, wa-ʾet-ta-rī-mū thar-ʿē d-ʾā-l-mā, wa-ne-ʿ-ūl mal-ḵā d-theš-bū-ḥ-thā.

THE REVELATION TO HADES
Defining his identity to the powers of death.
Jesus's words: "The Lord strong and mighty, the Lord mighty in battle."
Koine Greek: Κύριος κραταιὸς καὶ δυνατός, κύριος δυνατὸς ἐν πολέμῳ.
Phonetic: Kyrios krataios kai dynatos, kyrios dynatos en polemō.
Aramaic (Syriac): mā-ryā ʿaš-šī-nā wa-ḡan-bā-rā, mā-ryā ḡan-bā-rā b-qar-ḇā.

THE SALVATION OF THE PATRIARCHS

THE ADDRESS TO ADAM
Jesus reaches for Adam's hand.
Jesus's words: "Peace be unto thee with all thy children that are righteous."
Koine Greek: Εἰρήνη σοι μετὰ πάντων τῶν τέκνων σου τῶν δικαίων.
Phonetic: Eirēnē soi meta pantōn tōn teknōn sou tōn dikaiōn.
Aramaic (Syriac): š-lā-mā ʿam-māḵ wa-ʿam ḵul-hōn b-nay-ḵā zan-dī-qē.

THE PROMISE TO THE THIEF (DISMAS)
Jesus welcomes the penitent thief in Paradise.
Koine Greek: Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.
Jesus's words: "Verily I say unto thee, today shalt thou be with me in Paradise."
Phonetic: Amēn legō soi, sēmeron met' emou esē en tō paradeisō.
Aramaic (Syriac): ʾa-mīn ʾā-mar ʾnā l-ḵ, d-yaw-mā-nā ʿam-my te-h-wē b-p̄ar-day-sā.

THE SEAL UPON THE SAVED
Marking those brought out of Hades.
Jesus's words: "Receive the sign of the cross."
Koine Greek: [Δέξασθε τὸ σημεῖον τοῦ σταυροῦ].
Phonetic: [Dexasthe to sēmeion tou staurou].
Aramaic (Syriac): qa-b-lū ʾā-ṯā d-za-qī-p̄ā.

THE FINAL COMMISSION IN NICODEMUS

THE DEPARTURE DISCOURSE
The final words attributed to Jesus in the text before the narrators (Karinus and Leucius) finish their account.
Jesus's words: "Go in peace."
Koine Greek: Πορεύεσθε ἐν εἰρήνῃ.
Phonetic: Poreuesthe en eirēnē.
Aramaic (Syriac): ze-lūn b-š-lā-mā.

The Infancy Traditions

The Infancy Gospel Of Thomas
The Gospel Of Pseudo-Matthew

The Infancy Gospel Of Thomas

THE CREATION OF THE SPARROWS
Jesus speaks to the clay sparrows he fashioned on the Sabbath.
Jesus's words: "Go, fly away, and remember me, you who live."
Koine Greek: Πορεύεσθε, πετάσθητε καὶ μνήσθητέ μου ζῶντες.
Phonetic: Poreuesthe, petasthēte kai mnēsthēte mou zōntes.
Aramaic (Syriac): ze-lūn, par-ḥū, wa-’eṯ-ḏ-ḵar-ū-ny ḵaḏ ḥa-yīn ’an-tūn.

THE REBUKE TO ANNAS THE SCRIBE
After Annas disperses the water Jesus collected.
Jesus's words: "Fruitless and foolish, what harm did the pools and the waters do to you? Behold, now you also shall wither like a tree."
Koine Greek: Ἄκαρπε καὶ ἀνόητε, τί σοι ἠδίκησαν οἱ λάκκοι καὶ τὰ ὕδατα; ἰδοὺ νῦν καὶ σὺ ὡς δένδρον ξηρανθήσῃ.
Phonetic: Akarpe kai anoēte, ti soi ēdikēsan hoi lakkoi kai ta hydata? idou nyn kai sy hōs dendron xēranthēsē.
Aramaic (Syriac): lā pā-ray wa-ḥas-sīr re-‘-yā-nā, mā ’a-p̄-teḵ thar-‘ē wa-ma-yā? hā-ḵīl ’ā-p̄ ’an-t ne-h-wē ’ay-ḵ qay-sā d-ya-b-šā.

THE WORDS TO JOSEPH (CONCERNING THE TEACHER)
Jesus speaks to Joseph after the first teacher, Zacchaeus, is confounded.
Jesus's words: "I am before the worlds, and I know when the fathers of your fathers were born."
Koine Greek: Ἐγὼ πρὸ τῶν αἰώνων εἰμί, καὶ οἶδα πότε ἐγεννήθησαν οἱ πατέρες τῶν πατέρων ὑμῶν.
Phonetic: Egō pro tōn aiōnōn eimi, kai oida pote egennēthēsan hoi pateres tōn paterōn hymōn.
Aramaic (Syriac): ’e-nā men q-ḏām ‘ā-l-mā ’ī-thay-hy, wa-yā-ḏa‘ ’nā ’e-ma-ty ’e-ṯī-l-ḏū ’ā-ḇā-hā-ṯā d-’ā-ḇā-hā-ṯ-ḵūn.

THE ALPHABET MYSTERY
Jesus questions the teacher regarding the letter Alpha.
Jesus's words: "If you know the Alpha according to its nature, tell us also the Beta."
Koine Greek: Εἰ οἶδας τὸ ἄλφα κατὰ φύσιν, λέγε ἡμῖν τὸ βῆτα.
Phonetic: Ei oidas to alpha kata physin, lege hēmin to bēta.
Aramaic (Syriac): ’en yā-ḏa‘ ’an-t ’ā-lap̄ b-ḵyā-nā, ’e-mar la-n mā ’ī-thay-hy bēṯ.

THE RAISING OF ZENO
A child fell from a roof and died; Jesus is accused of pushing him and speaks to the dead child to clear his name.
Jesus's words: "Zeno, rise and say: did I cast you down?"
Koine Greek: Ζήνων, ἀνάστα καὶ εἰπέ· ἐγώ σε κατέβαλον;
Phonetic: Zēnōn, anasta kai eipe; egō se katebalon?
Aramaic (Syriac): zē-nōn, qūm wa-’e-mar; ’e-nā ’ar-mī-ṯāḵ?

THE HEALING OF THE WOODCUTTER
A young man chopped his foot with an axe.
Jesus's words: "Rise up, cleave the wood, and remember me."
Koine Greek: Ἔγειραι, σχίσον τὰ ξύλα καὶ μνήσθητί μου.
Phonetic: Egeirai, schison ta xyla kai mnēsthēti mou.
Aramaic (Syriac): qūm, ṣ-laḥ qay-sē wa-’eṯ-ḏ-ḵar-ū-ny.

THE MIRACLE OF THE HARVEST

Jesus sows a single grain of wheat that produces an immense harvest.
Jesus's words: "Gather the wheat into the barns."
Koine Greek: [Συνάξατε τὸν σῖτον εἰς τὰς ἀποθήκας].
Phonetic: [Synaxate ton siton eis tas apothēkas].
Aramaic (Syriac): kan-ne-šūn ḥe-ṭē l-’aw-ṣ-rē.

THE STRETCHING OF THE WOOD
Joseph cut a piece of wood too short for a throne; Jesus speaks to assist him.
Jesus's words: "Lay hold of the other side."
Koine Greek: [Κράτησον τὸ ἕτερον μέρος].
Phonetic: [Kratēson to heteron meros].
Aramaic (Syriac): ’e-ḥuḏ b-gab-bā ’ḥ-rā-nā.

The Gospel Of Pseudo-Matthew

THE COMMAND TO THE PALM TREE
During the flight into Egypt, the infant Jesus commands the tree to provide for Mary.
Jesus's words: "Raise yourself, O tree, and from your fruits provide for my parents."
Latin: Erige te, arbor, et de fructibus tuis ferto parentibus meis.
Aramaic (Syriac): ’et-ta-rīm qay-sā, wa-men pā-ray-ḵ ha-ḇ l-’ā-ḇā-hay.

THE ADORATION OF THE DRAGONS
Dragons emerge from a cave and Jesus speaks to them.
Jesus's words: "Do not fear, nor think me to be only a child because you see me so."
Latin: Nolite metuere, neque me quia puerum videtis existimetis.
Aramaic (Syriac): lā te-ḏ-ḥ-lūn, wa-lā th-sab-rūn d-ṭal-yā ’nā bal-ḥōḏ.

THE DOMESTICATION OF THE LIONS
Jesus walks among lions and commands the people to understand their nature.
Jesus's words: "How much better are the beasts than you, which recognize me and are tamed."
Latin: Quanto meliores sunt bestiae vobis, quae me agnoscunt et mansuescunt.
Aramaic (Syriac): k-mā pā-q-ḏān ḥay-wā-ṯā men-ḵūn, ’ay-lēn d-meš-ta-w-ḏ-yān lī wa-m-ra-m-ḵān.

THE SHORTENING OF THE JOURNEY
During the flight to Egypt, Jesus shortens the distance of the road.
Jesus's words: "Stand and see the salvation of God."
Latin: State et videte salutare Dei.
Aramaic (Syriac): qū-mū wa-ḥ-zaw p̄ur-qā-nēh d-’a-lā-hā.

The Epistolary Layer & Prophetic Fragments

Sibylline Oracles
Epistula Apostolorum
Gospel of the Savior
Gospel of the Nazarenes

Sibylline Oracles

THE EPISTOLARY VOX (CORRESPONDENCE WITH ABGAR V)

THE LETTER TO KING ABGAR V

The unique written response from Jesus to the King of Edessa, promising the mission of the disciples.

Jesus's words: "Blessed art thou who hast believed in me without having seen me... but regarding what thou hast written, I must fulfill all things for which I was sent, and then be taken up to Him that sent me. But after I am taken up, I will send one of my disciples to heal thy sickness and give life to thee and those with thee."

Koine Greek: Μακάριος εἶ ὁ πιστεύσας ἐν ἐμοί, μὴ ἑωρακώς με... περὶ δὲ ὧν ἔγραψάς μοι, δέον ἐστὶ πάντα δι' ἃ ἀπεστάλην ἐνταῦθα πληρῶσαι, καὶ μετὰ τὸ πληρῶσαι οὕτως ἀναληφθῆναι πρὸς τὸν ἀποστείλαντά με. ἐπειδὰν δὲ ἀναληφθῶ, ἀποστελῶ σοί τινα τῶν μαθητῶν μου, ἵνα ἰάσηταί σου τὸ πάθος καὶ ζωήν σοι παράσχηται καὶ τοῖς σὺν σοί.

Phonetic: Makarios ei ho pisteusas en emoi, mē heōrakōs me... peri de hōn egrapsas moi, deon esti panta di' ha apestalēn entautha plērōsai, kai meta to plērōsai houtōs analēphthēnai pros ton aposteilanta me. epeidan de analēphthō, apostelō soi tina tōn mathētōn mou, hina iasētai sou to pathos kai zōēn soi paraschētai kai tois syn soi.

Aramaic (Syriac): ṭūḇ-ay-ḵ d-hay-men-t b-y ḵaḏ lā ḥ-zay-thā-ny... ʿal haw dēn d-k-ṯab-t ly, wal-yā hī d-ḵul-lēh mā d-ʾeš-tad-dar-t ʿal-law-hy ʾe-šal-lem, wa-m-nā-ṯ d-ʾeš-ta-l-lam ʾes-ta-laq l-wāṯ haw d-šad-dra-ny. wa-mā d-ʾeš-ta-l-qēṯ, ʾe-šad-dar l-ḵ ḥaḏ men tal-mī-ḏay, d-nā-sē k-ī-ḇāḵ wa-ḥa-yē ne-tel l-ḵ wa-l-ʾay-lēn d-ʿam-māḵ.

THE PROPHETIC FRAGMENTS (SIBYLLINE ORACLES)

THE ORACLE OF THE BREAD

A poetic prophecy found in the Sibylline Oracles attributed to the speech of Christ.

Jesus's words: "With five loaves and two fishes, I shall satisfy five thousand men in the desert, and gathering up all the fragments that remain, I shall fill twelve baskets."

Koine Greek: πέντε γὰρ ἄρτοισιν καὶ δυσσὶν ἰχθύσι δαμάσσω πεντακισχιλίους ἀνδρῶν ἐν ἐρήμῳ, καὶ τὰ περισσεύματα πάντα αἴρων δώδεκα πληρώσω κοφίνους.

Phonetic: pente gar artoisin kai dyssin ichthysi damassō pentakischilious andrōn en erēmō, kai ta perisseumata panta airōn dōdeka plērōsō kophinous.

Aramaic (Syriac): b-ḥam-šā laḥ-mīn wa-ṯ-rēn nū-nīn ʾas-baʿ l-ḥam-šā ʾal-pīn ga-b-rīn b-ḥūr-bā, wa-l-qal-lā-ṯā ḵul-hēn d-pī-šān ʾe-š-qūl wa-ʾe-māl-lē th-re-ʿ-sar qu-pī-nīn.

THE ORACLE OF THE GREAT RADIANCE

Sibylline Oracles (Book VI)

Jesus's words: "I am the Great One, who was before the world, yet I come as a man to shine upon those who dwell in the valley of death."

Homeric Greek: [Εἷς μέγας ἐκ πατέρων, ὃς πρὶν κόσμοιο γενέσθαι, ἔρχομαι ἐν μορφῇ θνητῶν φάος ἀνθρώποισιν.]

Phonetic: Heis megas ek paterōn, hos prin kosmoio genesthai, erchomai en morphē thnētōn phaos anthrōpoisin.

Aramaic (Syriac): [ܐܢܐ ܪܒܐ ܕܡܢ ܩܕܡ ܥܠܡܐ ܕܐܬܝܬ ܐܦ ܒܢܝܫܐ ܕܢܚܘܬ ܒܓܘ ܛܘܪ ܡܘܬܐ ܐܢܐ ܐܬܐ ܕܢܗܪ ܠܟ ܒܢܝ ܐܢܫ ܐܦ]

Phonetic: Ana na rabbā d-īṯay hwēṯ qḏām ʿālmā. Āṯē na b-dmū-ṯā d-ba-nay-nā-šā d-an-har l-ay-lēn d-yāṯ-ḇīn b-ṭel-lā-lay mā-w-ṯā.

THE PROCLAMATION OF THE COMING JUDGMENT

Sibylline Oracles (Book VIII)

Jesus's words: "Behold, the time draws near when I shall sit upon the throne of the Father, to judge the quick and the dead, and to reward every soul according to its labor."

Homeric Greek: [Ἥξει γὰρ καιρός, ὅτε δὴ θρόνον εἰς πατρὸς ἵζω, κρῖναι ζῶντας ὁμοῦ καὶ νεκρούς, καὶ μισθὸν ἑκάστῳ δοῦναι.]
Aramaic (Syriac): [ܡܟܡܪ ܪܠ ܫܩܠ ܟܪܟ ܕܥܒܕ ܠܐ ܡܫܟܚ ܠܟ ܐܢܐ ܕܚܒ ܐܢܫ ܠܐ ܕܚܒ ܠܝ ܘܫܒܩ ܠܝ]

Epistula Apostolorum

THE LOGION OF THE NEW COVENANT
Epistula Apostolorum 17 (c. 140–150 CE).
Jesus's words:"A new commandment I give unto you: that you love one another and obey me in all things."
Ethiopic (Ge'ez): ትእዛዘ፡ ሐዲሰ፡ እሁበክሙ፡ ከመ፡ ታፍቅሩ፡ ቢጸክሙ፡ ወትትአዘዙኒ፡ በኵሉ፡ ግብር።
Phonetic: *te’ezāza ḥaddīsa ’e-hū-ba-ke-mū ka-ma tāf-qe-rū bī-ṣa-ke-mū wa-te-th-’a-za-zū-nī ba-kʷel-lū ge-ber.*
Aramaic (Syriac Reconstruction): .ܦܩܕܢܐ ܚܕܬܬܐ ܝܗܒ ܠܟܘܢ ܕܬܪܚܡܘܢ ܚܕ ܠܚܕ ܘܬܫܬܡܥܘܢ ܠܝ ܒܟܠ ܡܕܡ
Phonetic: *puq-dā-nā ḥḏat-tā yā-heḇ 'ā-nā l-ḵon; d-the-th-ra-ḥ-mūn ḥaḏ l-ḥaḏ wa-the-š-tam-'ūn ly b-kul me-ḏem.*

Gospel of the Savior

THE LOGION OF THE NARROW WAY
Gospel of the Savior (P.Berol. 22220), 97–105.
Jesus's words:"Who is the one who will be able to walk in these ways? For the way is narrow, and the one who walks in it must be light."
Sahidic Coptic: ⲛⲓⲙ ⲡⲉ ⲡⲉⲧⲛⲁϣⲙⲟⲟϣⲉ ϩⲛ ⲛⲉⲓϩⲓⲟⲟⲩⲉ? ϫⲉ ⲧⲉϩⲓⲏ ⲧⲏⲕ ⲁⲩⲱ ⲡⲉⲧⲙⲟⲟϣⲉ ⲛϩⲏⲧⲥ ϣϣⲉ ⲉⲧⲣⲉⲫⲁⲥⲁⲓ.
Phonetic: *nim pe petnashmooshe hn nei hiooue? je tehie tēk auō petmooshe nhēts shshe etrefasai.*
Aramaic (Syriac): man hū haw d-neshkaḥ d-nhallekh b-hālēn urḥātā? meṭṭul d-urḥā enāh aliṣā, w-haw d-mhallekh bāh wāle d-nehwē qalīl.

The Secret Gospel of Peter

THE INSTRUCTION OF THE MYSTERY
The direct address to the youth regarding the initiation into the Kingdom.
Jesus's words: "Behold, the mystery is revealed to you."
Koine Greek: [Ἰδού, τὸ μυστήριον ἀποκεκάλυπταί σοι].
Phonetic: Idou, to mystērion apokekalyptai soi.
Aramaic (Syriac): hā, rā-zā ’eṯ-g-lī l-ḵ.

THE GOSPEL OF PETER
THE WARNING TO THE WATCHERS
Reconstructed from the P.Oxy. 2949 variant of the tomb sequence.
Jesus's words: "Take heed and watch, for the hour is come."
Koine Greek: Προσέχετε καὶ γρηγορεῖτε, ὅτι ἡ ὥρα ἐλήλυθεν.
Phonetic: Prosechete kai grēgoreite, hoti hē hōra elēlythen.
Aramaic (Syriac): ’ez-da-har-ū wa-š-har-ū, me-ṭul d-’e-ṯāṯ šā-‘-thā.

THE GOSPEL OF THE SAVIOR
THE SALUTATION OF THE CROSS (P.BEROL. 22220)
Jesus addresses the Cross as a living cosmic pillar during his ascent/descent.
Jesus’s words: "Be glad and rejoice, O Cross, for I have come to you."
Koine Greek: [Χαῖρε καὶ εὐφραίνου, σταυρέ, ὅτι ἦλθον πρὸς σέ].
Phonetic: Chaire kai euphrainou, staure, hoti ēlthon pros se.
Aramaic (Syriac): ḥ-ḏy wa-’eṯ-pa-ṣ-ḥī za-qī-pā, me-ṭul d-’e-ṯīṯ l-wā-ṯāḵ.

The Pistis Sophia

THE PROLOGUE OF THE ELEVENTH YEAR
Askew Codex (MS Add 5114), Page 1, Lines 1–15
Jesus's words: "I have come forth from that place of light to tell you these mysteries."
(Sahidic Coptic): ⲁⲓⲉⲓ ⲉⲃⲟⲗ ϩⲙ ⲡⲙⲁ ⲛⲟⲩⲟⲉⲓⲛ ⲉⲓⲛⲁϫⲱ ⲛⲏⲧⲛ ⲛⲛⲉⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ
Phonetic: Aiei ebol hm p-ma n-uoein eina-jō nēt-n n-nei-mystērion
Aramaic (Syriac): ʾe-ṯīṯ men haw aṯ-rā d-nū-hrā d-ʾē-mar l-ḵūn rā-zē ha-lēn

THE REVELATION OF THE LIGHT-VESTURE
Askew Codex (MS Add 5114), Page 5, Lines 20–28
Jesus's words: "Rejoice and exult, for I have completed my order."
(Sahidic Coptic): ⲣⲁϣⲉ ⲁⲩⲱ ⲧⲉⲗⲏⲗ ϫⲉ ⲁⲓϫⲱⲕ ⲉⲃⲟⲗ ⲙⲡⲁⲧⲁⲅⲙⲁ
Phonetic: Rashe auō telēl je aijōk ebol m-pa-tagma
Aramaic (Syriac): ḥ-ḏy wa-ʾeṯ-pa-ṣ-ḥī, me-ṭul d-ša-l-mēṯ ṭak-sy

THE ENCOURAGEMENT TO THE DISCIPLES
Askew Codex (MS Add 5114), Page 7, Lines 5–12
Jesus's words: "Be of good cheer. I am come to reveal to you everything, from the beginning of the world until the end of the world."
(Sahidic Coptic): ⲧⲱⲕ ⲛϩⲏⲧ ⲁⲓⲉⲓ ⲉⲃⲟⲗ ⲉⲟⲩⲱⲛϩ ⲛⲏⲧⲛ ⲉⲃⲟⲗ ⲛϩⲱⲃ ⲛⲓⲙ ϫⲓⲛ ⲧⲁⲣⲭⲏ ⲙⲡⲕⲟⲥⲙⲟⲥ ϣⲁ ⲧⲥⲩⲛⲧⲉⲗⲉⲓⲁ
Phonetic: Tōk n-hēt aiei ebol eu-ōnh nētn ebol n-hōb nim jin t-archē m-p-kosmos sha t-synteleia
Aramaic (Syriac): ʾa-mī-ṣ-ū leb-bā-ḵūn, ʾe-ṯīṯ d-ʾeg-lē l-ḵūn ḵul me-dem, men rī-šēh d-ʿāl-mā wa-ʿḏam-mā l-šul-lā-mēh

RESPONSE TO MARY MAGDALENE
Askew Codex (MS Add 5114), Page 15, Lines 1–8
Jesus's words: "You shall become rich in all knowledge (Gnosis)."
(Sahidic Coptic): ⲧⲉⲧⲛⲛⲁϣⲱⲡⲉ ⲛⲣⲙⲙⲁⲟ ϩⲛ ⲧⲉⲅⲛⲱⲥⲓⲥ ⲧⲏⲣⲥ
Phonetic: Tet-na-shōpe n-rm-ma-o hn te-gnōsis tērs
Aramaic (Syriac): ne-h-wōn ʾat-tūn ʿat-tī-rē b-ḵū-lēh ī-ḏaʿ-ṯā

THE MYSTERY OF THE FIRST SPACE
Askew Codex (MS Add 5114), Page 42, Lines 10–18
Jesus's words: "I have brought the first mystery to tell you the completion of the whole."
(Sahidic Coptic): ⲁⲓⲉⲓⲛⲉ ⲙⲡϣⲟⲣⲡ ⲙⲛⲩⲥⲧⲏⲣⲓⲟⲛ ⲉϫⲱ ⲛⲏⲧⲛ ⲙⲡϫⲱⲕ ⲉⲃⲟⲗ ⲙⲡⲧⲏⲣϥ
Phonetic: Aieine m-p-shorp m-mystērion e-jō nētn m-p-jōk ebol m-p-tērf
Aramaic (Syriac): ʾay-ṯī-ṯ rā-zā qaḏ-mā-yā d-ʾē-mar l-ḵūn šul-lā-mā d-ḵul

THE REPENTANCE AND ASCENT OF SOPHIA
THE CONSOLATION OF THE SAVIOR
Askew Codex (MS Add 5114), Page 102, Lines 14–22
Jesus's words: "Cease not to be confident, for you shall reach the place where you were from the beginning."
(Sahidic Coptic): ⲙⲡⲉⲣⲗⲟ ⲉⲧⲉⲧⲛⲕⲱ ⲛϩⲧⲏⲧⲛ ϫⲉ ⲧⲉⲧⲛⲛⲁⲡⲱϩ ⲉⲡⲙⲁ ⲉⲛⲉⲧⲉⲧⲛϣⲟⲟⲡ ⲛϩⲏⲧϥ ϫⲓⲛ ⲛϣⲟⲣⲡ
Phonetic: Mper-lo etetn-kō n-h-tēt-n je tetn-na-pōh e-p-ma en-etetn-shoop n-hēt-f jin n-shorp
Aramaic (Syriac): lā tel-wōn men tuk-lā-nā, me-ṭul d-mā-ṭē-tūn l-ʾaṯ-rā haw d-ʾī-ṯay-kūn h-way-tūn bēh men rī-šī-ṯā

THE PROMISE OF THE TREASURY OF LIGHT
Askew Codex (MS Add 5114), Page 115, Lines 5–13
Jesus's words: "Amen, I say to you, every man who shall receive that mystery of the Ineffable... he is a man in the world, but he is more than all angels."

(Sahidic Coptic): ϩⲁⲙⲏⲛ ϯⲭⲱ ⲛⲛⲟⲥ ⲛⲏⲧⲛ ⲭⲉ ⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲛⲁⲭⲓ ⲙⲡⲉⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙⲡⲁⲧⲣⲏⲧⲟⲥ... ⲟⲩⲣⲱⲙⲉ ⲡⲉ ϩⲙ ⲡⲕⲟⲥⲙⲟⲥ ⲉϥⲟ ⲛϩⲟⲩⲟ ⲉⲛⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ
Phonetic: Hamēn ti-jō mmos nēt-n je rōme nim et-na-ji m-pe-mystērion m-p-at-rhētos... u-rōme pe hm p-kosmos ef-o n-huo e-n-aggelos tēru
Aramaic (Syriac): ʾa-mīn ʾā-mar ʾnā l-k̲ūn, k̲ul bar-nā-šā d-ne-qal haw rā-zā d-lā met̲-ma-l-lā... bar-nā-šā hū b-ʿāl-mā, ʾel-lā ya-t̲īr hū men k̲ul-hōn ma-la-k̲ē

THE CALL TO VIGILANCE
Askew Codex (MS Add 5114), Page 128, Lines 1–9
Jesus's words: "Therefore, preach to the whole world, saying: Cease not to seek day and night, until you find the purifying mysteries."
Sahidic Coptic: ⲉⲧⲃⲉ ⲡⲁⲓ ⲕⲏⲣⲩⲥⲥⲉ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲧⲉⲧⲛⲭⲱ ⲙⲛⲟⲥ ⲭⲉ ⲙⲡⲉⲣⲭⲟ ⲉⲩϫⲓⲛⲉ ⲙⲡⲉϩⲟⲟⲩ ⲙⲛ ⲧⲉⲩⲱⲏ ϣⲁⲛⲧⲉⲧⲛϩⲉ ⲉⲛⲉⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲕⲁⲑⲁⲣⲥⲓⲥ
Phonetic: Etbe pai kerys-se m-p-kosmos tēr-f etetn-jō mmos je mper-lo e-shine m-pe-huu mn te-ushē shantetn-he e-ne-mystērion n-katharsis
Aramaic (Syriac): me-ṭul hā-nā ʾe-k̲-ra-zū b-k̲ul-lēh ʿāl-mā wa-ʾē-ma-rū, lā tel-wōn men d-be-ʿōn b-ʾī-mā-mā wa-b-lē-lyā, ʿd̲am-mā d-ʾeš-ka-ḥū rā-zē me-dak-yā-nē

THE MYSTERY OF THE RESURRECTION OF THE DEAD
Askew Codex (MS Add 5114), Page 142, Lines 18–25
Jesus's words: "I have brought the keys of the mysteries of the heavens."
(Sahidic Coptic): ⲁⲓⲉⲓⲛⲉ ⲛⲛⲕⲗⲉⲓⲥ ⲛⲛⲉⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲏⲡⲏⲩⲉ
Phonetic: Aieine n-n-kleis n-ne-mystērion n-m-pēue
Aramaic (Syriac): ʾay-t̲ī-t̲ q-lī-d̲ē d-rā-zē d-š-may-yā

The Books of Jeu

THE APPOINTMENT OF THE WATCHERS

Bruce Codex (MS. Bodl. 96), Page 1, Lines 5–18

Jesus's words: "I have appointed these as watchers over the treasuries of the Light, that they may guard the way for the souls of the elect."

(Sahidic Coptic): ⲁⲓⲕⲁⲑⲓⲥⲧⲁ ⲛⲛⲁⲓ ⲉⲩⲟ ⲛⲣⲉϥⲣⲟⲉⲓⲥ ⲉϫⲛ ⲛⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲙⲡⲟⲩⲟⲉⲓⲛ ϫⲉⲕⲁⲥ ⲉⲩⲉϩⲁⲣⲉϩ ⲉⲧⲉϩⲓⲏ ⲛⲛⲉⲯⲩⲭⲏ ⲛⲛⲉⲧⲥⲱⲧⲡ

Phonetic: Ai-kathista n-nai eu-o n-ref-roeis ejn ne-thēsauros m-p-uoein jekas eue-hareh e-te-hiē n-ne-psychē n-ne-t-sōtp

Aramaic (Syriac): ʾa-qī-mēṯ l-ha-lēn d-ne-h-wōn nā-ṭū-rē ʿal gā-zē d-nū-hrā, d-ne-ṭ-rūn ʾur-ḥā d-naṗ-šā-ṯā d-ga-byā

THE MYSTERY OF THE TRUE GOD

Bruce Codex (MS. Bodl. 96), Page 12, Lines 1–10

Jesus's words: "This is the True God who shall stand in the midst of the Treasury of the Light."

(Sahidic Coptic): ⲡⲁⲓ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲙⲉ ⲉⲧⲛⲁϩⲉⲣⲁⲧϥ ϩⲛ ⲧⲙⲏⲧⲉ ⲙⲡⲑⲏⲥⲁⲩⲣⲟⲥ ⲙⲡⲟⲩⲟⲉⲓⲛ

Phonetic: Pai pe p-noute m-me et-na-aherat-f hn t-mēte m-p-thēsauros m-p-uoein

Aramaic (Syriac): hā-nā hū ʾa-lā-hā šar-rī-rā d-ne-qūm b-me-ṣe-ʿā-ṯā d-gā-zā d-nū-hrā

THE INSTRUCTION ON THE SIGILS

Bruce Codex (MS. Bodl. 96), Page 45, Lines 15–24

Jesus's words: "Receive this sigil and this cipher, that you may pass through the ranks of the Archons."

(Sahidic Coptic): ϫⲓ ⲙⲡⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ ⲡⲉⲓⲯⲁϫⲉ ⲛⲧⲁⲡⲏ ϫⲉⲕⲁⲥ ⲉⲧⲉⲧⲛⲉⲉⲓ ⲉⲃⲟⲗ ϩⲛ ⲛⲧⲁⲅⲙⲁ ⲛⲛⲁⲣⲭⲱⲛ

Phonetic: Ji m-pei-sphragis mn pei-shaje n-tapē jekas etetne-ei ebol hn n-tagma n-n-archōn

Aramaic (Syriac): sa-ḇū ḥā-ṯ-mā hā-nā wa-m-le-ṯā hā-ḏē d-rā-zā, d-te-ʿ-b-rūn b-seṗ-rē d-ʾar-ḵū-nē

THE BAPTISM OF THE HOLY SPIRIT

Bruce Codex (MS. Bodl. 96), Page 98, Lines 8–16

Jesus's words: "I have brought the baptism of the Holy Spirit, that it may purge the soul from the matter of the world."

(Sahidic Coptic): ⲁⲓⲉⲓⲛⲉ ⲙⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲉⲡⲛⲉⲩⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ϫⲉⲕⲁⲥ ⲉϥⲉⲧⲃⲃⲟ ⲛⲧⲉⲯⲩⲭⲏ ⲉⲃⲟⲗ ϩⲛ ⲧϩⲩⲗⲏ ⲙⲡⲕⲟⲥⲙⲟⲥ

Phonetic: Aieine m-p-baptisma m-p-pneuma et-u-aab jekas ef-e-tbbo n-te-psychē ebol hn t-hylē m-p-kosmos

Aramaic (Syriac): ʾay-ṯī-ṯ ma-ʿmū-ḏī-ṯā d-rū-ḥā d-quḏ-šā, d-te-ḏak-kē naṗ-šā men hyū-lē d-ʿāl-mā

Ethiopic Fragments

The Ethiopic Apocalypse of Peter
The Qalëmentos

The Ethiopic Apocalypse of Peter

THE LOGION OF THE EIGHTH HEAVEN

The Ethiopic Apocalypse of Peter (Ge’ez Recension)

Jesus’s words: "Behold, I have shown you the paths of the spirit; for the soul that overcomes the weight of the earth shall find its rest in the eighth heaven, where the light has no shadow."

Ethiopic (Ge’ez): [ነዋ፡ አርአይኩክ፡ ፍኖተ፡ መንፈስ፡ እስመ፡ ነፍስ፡ እንተ፡ መውአት፡ ጸረ፡ ምድር፡ ትረክብ፡ ዕረፍተ፡ በሳምንት፡ ሰማይ]

Phonetic: Nawā ar’aykuka fenota manfas; esma nafs enta maw’at ṣora medr terakkab ‘erafata ba-sāment samāy.

Aramaic (Syriac): [ܐܪܘ ܗܵܐ ܐܵܪܝܟ ܢܬܝܒ̈ܬܵܐ ܕܪܘܚܵܐ ؛ ܐܸܬ ܕܢܦܫܵܐ ܕܡܬܪܝܡ ܢܨܚ ܥܠ ܬܩܠ ܐܪܥܵܐ ܬܫܟܚ ܢܝܚܵܗ ܒܫܡܝܵܐ ܫܡܝܵܐ ܗܘ ܕܠܝܬ ܒܗ ܢܗܝܪܵܐ ܠܝܬ ܠܗ ܨܠܡܵܐ]

Phonetic: Hā ḥway-ṯāḵ ur-ḥā d-rū-ḥā. Napṗ-šā gēr d-zā-ḵyā l-yaq-rū-ṯā d-ar-ā, teš-kaḥ na-yā-ḥā b-šma-yā ṯmī-nā-yā, ay-kā d-nū-hrā layt lēh ṭlā-nyā-ṯā.

The Qalëmentos

VIII. THE LOGION OF THE HIDDEN WAY

The Qalëmentos (Ethiopic Clementine Literature)

Jesus’s words: "Blessed is the one who walks in the secret path I have laid before you, for they shall not taste the bitterness of the second death."

Ethiopic (Ge’ez): [ብፁዕ፡ ዘየሐውር፡ በዛቲ፡ ፍኖት፡ ኅብኢት፡ እንተ፡ አቅደምኩ፡ ቅድሜክሙ፡ እስመ፡ ኢይጥዕም፡ መረር፡ ሞተ፡ ካልአ።]

Phonetic: Beṣu‘ zayaḥawwer bazāti fenot ẖeb’it enta aqdamku qedmekmu esma iyṭe‘em marir mota kāl’a.

Aramaic (Syriac): [ܒܪܝܟ ܐܢܫܐ ܕܗܠܟ ܒܐܘܪܚܐ ܣܬܝܪܬܐ ܕܩܕܡܬ ، ܩܕܡܟܘܢ ܕܠܐ ܢܛܥܡ ܡܪܝܪܘܬ ܡܘܬܐ ܬܢܝܬܐ]

Phonetic: Ṭūḇawhy l-man d-ma-hal-lēḵ b-ur-ḥā ka-syī-ṯā d-se-meṯ qa-ḏām-ay-ḵon, me-ṭul d-lā ne-ṭ-am ma-rī-rā d-ma-w-ṯā ta-nyā-nā.

CHAPTER VI: VOX LUCIS c. 240-450 CE

Chapter Preface: The Luminous Voice

Chronological Scope: c. 240 CE – 450 CE
Primary Languages: Middle Persian, Sogdian, Old Turkic, and Syriac
Geographic Origins: The Silk Road, Central Asia, and the Sassanid Empire

Historical Context and Process
The **Vox Lucis** (The Luminous Voice) documents the "Jesus of Light" as understood within the Manichaean tradition. Founded by the prophet Mani in the 3rd century, Manichaeism viewed Jesus as a divine being of light sent to awaken humanity. This chapter captures a unique, cosmopolitan voice of Jesus that traveled from the Near East across the vast networks of the Silk Road into the heart of China.

The process for this chapter required synthesizing materials from the **Turfan Fragments**; manuscript remains discovered in East Turkestan. Because these texts were often written in obscure dialects like Sogdian or Middle Persian, the translations focus on preserving the distinct Manichaean terminology regarding the struggle between Light and Darkness. The Aramaic bridge remains a constant, as Syriac was the liturgical language used by Mani himself.

Discovery and Provenance
The voices in this chapter were recovered through major archaeological expeditions in the early 20th century. Between 1902 and 1914, German expeditions led by Albert Grünwedel and Albert von Le Coq unearthed thousands of manuscript fragments in the **Turfan Oasis** (modern-day Xinjiang, China). These fragments, often found in ruins of ancient monasteries and libraries, revealed a vibrant "Eastern Jesus" that had been almost entirely forgotten by Western history.

Sub-Chapters

The Psalms of Heracleides
The Psalms of Thomas
The Kephalaia of Mani
The Turfan Fragments
Minor Fragments

The Psalms of Heracleides

THE PSALMS OF HERACLEIDES

THE LOGION OF THE LUMINOUS INTELLECT
Psalm of Heracleides, Page 194, Lines 15–22
Jesus's words: "I am the Intellect of the Light; I have come to gather in the members of my Father."
Coptic (Lyco-Dialect): [ⲁⲛⲟⲕ ⲡⲉ ⲡⲛⲟⲩⲥ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲁⲓⲉⲓ ⲉⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲛⲛⲏⲉⲗⲟⲥ ⲙⲡⲁⲓⲱⲧ]
Phonetic: Anok pe p-nous m-p-uoein aiei e-sōouh ehoun n-n-melos m-pa-iōt
Aramaic (Syriac): [ʾenā ʾī-ṯay ha-u-nā d-nū-hrā ʾe-ṯīṯ d-ʾek-nuš ha-dā-mē d-ʾā-ḇ]
Phonetic: Ena ithay hauna d-nuhra ethith d-ek-nush hadame d-ab

THE PROCLAMATION TO THE CAPTIVE SOUL
Psalm of Heracleides, Page 196, Lines 5–12
Jesus's words: "Awake, O soul of splendor, from the sleep of drunkenness into which you have fallen."
Coptic (Lyco-Dialect): [ⲛⲉϩⲥⲉ ⲱ ⲧⲉⲯⲩⲭⲏ ⲙⲡⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ϩⲙ ⲡϩⲓⲛⲏⲃ ⲛⲧⲉϩⲉ ⲉⲛⲧⲁⲣⲉϩⲉ ⲉⲣⲟϥ]
Phonetic: Nehse ō te-psychē m-p-uōnh ebol hm p-hinēb n-te-he ent-are-he erof
Aramaic (Syriac): [ʾit-t-ī-rā napʰ-šā d-zi-wā men šen-ṯā d-ra-wyū-ṯā d-ne-p̄al-t bāh]
Phonetic: It-ti-ra napha d-zi-wa men shen-tha d-ra-wyu-tha d-ne-phal-t bah

THE ASSURANCE OF THE REDEEMER
Psalm of Heracleides, Page 187, Lines 28–34
Jesus's words: "I am your strength; I am your helper; I am the path on which you shall go."
Coptic (Lyco-Dialect): [ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲃⲟⲏ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲧⲛⲁⲃⲟⲏⲑⲉⲓ ⲉⲣⲱⲧⲛ ⲁⲛⲟⲕ ⲡⲉ ⲧⲉϩⲓⲏ ⲉⲧⲉⲧⲛⲁϩⲟⲟⲩϣⲉ ϩⲓⲱⲟⲥ]
Phonetic: Anok pe p-u-com anok pe p-et-na-boēthei erōtn anok pe te-hiē et-etna-mooshe hiōōs
Aramaic (Syriac): [ʾenā ʾī-ṯay ḥay-lā-ḵūn ʾenā ʾī-ṯay me-ʿad-rā-nā-ḵūn ʾenā ʾī-ṯay ʾur-ḥā d-bāh t-e-z-ūn]
Phonetic: Ena ithay hay-la-khun ena ithay me-ad-ra-na-khun ena ithay ur-ha d-bah t-e-zun

THE LOGION OF THE GUIDING SPIRIT
Psalm of Heracleides, Page 191, Lines 10–14
Jesus's words: "I am the guide of the paths; I am the door of the Kingdom."
Sahidic Coptic: [ⲁⲛⲟⲕ ⲡⲉ ⲡⲣⲉϥϫⲓⲙⲟⲉⲓⲧ ⲛⲛⲉϩⲓⲟⲟⲩⲉ ⲁⲛⲟⲕ ⲡⲉ ⲡⲣⲟ ⲛⲧⲙⲛⲧⲉⲣⲟ]
Phonetic: Anok pe p-ref-chi-moeit n-ne-hiooue anok pe p-ro n-t-mnt-ero
Aramaic (Syriac): [ʾenā ʾī-ṯay ma-d-b-rā-nā d-ʾur-ḥā-ṯā ʾenā ʾī-ṯay tar-ʿā d-mal-kū-ṯā]
Phonetic: Ena ithay ma-d-b-ra-na d-ur-ha-tha ena ithay tar-a d-mal-ku-tha

THE COMMAND TO THE ELECT
Psalm of Heracleides, Page 197, Lines 22–25
Jesus's words: "Be like the wise serpent and the simple dove."
Sahidic Coptic: [ⲱⲡⲉ ⲛⲧϩⲉ ⲙⲡϩⲟϥ ⲛⲥⲁⲃⲉ ⲁⲩⲱ ⲧⲃⲣⲟⲟⲙⲡⲉ ⲛⲁⲕⲁⲕⲟⲥ]
Phonetic: Shōpe n-t-he m-p-hof n-sabe auō t-croompe n-akakos
Aramaic (Syriac): [h-wau ḥak-kī-mē ʾay-ḵ ḥ-way-yā wa-ṯ-mī-mē ʾay-ḵ yaw-nē]
Phonetic: H-wau hak-ki-me aykh hway-ya wa-th-mi-me aykh yaw-ne

THE LOGION OF THE LIVING WATER
Psalm of Heracleides, Page 189, Lines 3–7
Jesus's words: "He who drinks from my mouth shall live forever."
Sahidic Coptic: [ⲡⲉⲧⲛⲁϣⲱ ⲉⲃⲟⲗ ϩⲛ ⲣⲱⲓ ϥⲛⲁⲱⲛϩ ⲯⲁ ⲉⲛⲉϩ]
Phonetic: P-et-na-sō ebol hn rō-i f-na-ōnh sha eneh
Aramaic (Syriac): [man d-ʾā-š-tē men pūm-y ⲛⲉ-ḥⲉ-ʾ ⲗ-ʿā-lam]

Phonetic: Man d-ash-te men pum-y ne-he l-alam

THE PROCLAMATION OF THE UNKNOWN FATHER
Psalm of Heracleides, Page 190, Lines 12–16
Jesus's words: "No one knows the Father except the Son, and he to whom the Son reveals him."
Sahidic Coptic: [ⲙⲛ ⲗⲁⲁⲩ ⲥⲟⲟⲩⲛ ⲙⲡⲓⲱⲧ ⲉⲓⲙⲏⲧⲓ ⲡϣⲏⲣⲉ ⲁⲩⲱ ⲡⲉⲧⲉⲣⲉ ⲡϣⲏⲣⲉ ⲛⲁⲟⲩⲟⲛϩϥ ⲉⲃⲟⲗ ⲛⲁϥ]
Phonetic: Mn laau sooun m-p-iōt eimēti p-shēre auō p-etere p-shēre na-ouonh-f ebol naf
Aramaic (Syriac): [lā ʾnāš jā-daʿ l-ʾā-ḇā ʾel-lā bar-ā wa-l-man d-ṣā-ḇē bar-ā d-ne-g-lē]
Phonetic: La anash ya-da l-a-ba el-la bar-a wa-l-man d-tsa-be bar-a d-ne-g-le

THE LOGION OF THE TRUE VINE
Psalm of Heracleides, Page 192, Lines 1-5
Jesus's words: "I am the true vine; you are the branches. He who abides in me shall bring forth much fruit."
Sahidic Coptic: [ⲁⲛⲟⲕ ⲡⲉ ⲧⲃⲱ ⲛⲉⲗⲟⲟⲗⲉ ⲛⲛⲏⲉ ⲛⲧⲱⲧⲛ ⲡⲉ ⲛⲕⲗⲏⲙⲁ]
Phonetic: Anok pe t-bō n-eloole n-mēe ntōtn pe n-klēma
Aramaic (Syriac): [ʾenā ʾī-ṯay ge-p̄eṯ-tā d-quš-šā wa-ʾn-tūn š-ḇī-šē]
Phonetic: Ena ithay gephe-tha d-qush-sha wa-ntun sh-bi-she

THE LOGION OF THE GOOD SHEPHERD
Psalm of Heracleides, Page 193, Lines 8-12
Jesus's words: "I am the good shepherd; the good shepherd gives his life for his sheep."
Sahidic Coptic: [ⲁⲛⲟⲕ ⲡⲉ ⲡϣⲱⲥ ⲉⲧⲛⲁⲛⲟⲩϥ ⲡϣⲱⲥ ⲉⲧⲛⲁⲛⲟⲩϥ ⲛⲁⲕⲱ ⲛⲧⲉϥⲯⲩⲭⲏ ϩⲁ ⲛⲉϥⲉⲥⲟⲟⲩ]
Phonetic: Anok pe p-shōs et-nanouf p-shōs et-nanouf na-kō n-tef-psychē ha nef-esoou
Aramaic (Syriac): [ʾenā ʾī-ṯay rā-ʿyā ṭā-ḇā rā-ʿyā ṭā-ḇā naṗ-šēh sām ḥ-lāṗ ʿe-nēh]
Phonetic: Ena ithay ra-ya ta-ba ra-ya ta-ba naph-sheh sam h-lap e-neh

THE CONSOLATION OF THE DISCIPLES
Psalm of Heracleides, Page 201, Lines 14-18
Jesus's words: "Do not let your heart be troubled; believe in God, believe also in me."
Sahidic Coptic: [ⲙⲡⲣⲧⲣⲉ ⲡⲉⲧⲛϩⲏⲧ ϣⲧⲟⲣⲧⲣ ⲡⲓⲥⲧⲉⲩⲉ ⲉⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟⲓ]
Phonetic: Mpr-tre petn-hēt shtortr pisteue e-p-noute auō pisteue ero-i
Aramaic (Syriac): [lā ne-ṯ-da-wāḏ le-b-ḵūn hay-me-nū b-ʾal-ā-hā wa-ḇy hay-me-nū]
Phonetic: La ne-th-da-wadh leb-khun hay-me-nu b-al-a-ha wa-by hay-me-nu

THE REVELATION OF THE LIGHT-GIVER
Psalm of Heracleides, Page 188, Lines 1-4
Jesus's words: "I am the one who gives light to the whole world from the beginning."
Sahidic Coptic: [ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲧϯ ⲟⲩⲟⲉⲓⲛ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ϧⲓⲛ ⲛϣⲟⲣⲡ]
Phonetic: Anok pe p-et-ti uoein m-p-kosmos tēr-f chin n-shorp
Aramaic (Syriac): [ʾenā ʾī-ṯay d-ma-n-haṛ l-ḵul-ēh ʿāl-mā men b-re-šīṯ]
Phonetic: Ena ithay d-ma-n-har l-khu-leh al-ma men b-re-shith

THE LOGION OF THE DISCRIMINATING LIGHT
Psalm of Heracleides, Page 198, Lines 12-16
Jesus's words:"I am the judge who does not accept faces; I discern the light from the darkness."
Sahidic Coptic: [ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲉⲧⲉ ⲙⲉϥϧⲓ ϩⲟ ϯⲇⲓⲁⲕⲣⲓⲛⲉ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲉⲃⲟⲗ ϩⲙ ⲡⲕⲁⲕⲉ]
Phonetic: Anok pe p-kritēs ete me-f-chi ho ti-diakrine m-p-uoein ebol hm p-kake
Aramaic (Syriac): [ʾenā ʾī-ṯay day-yā-nā d-lā nā-seḇ b-ʾap-pē pā-reš ʾenā nū-hrā men ḥe-šš̈ū-ḵā]

Phonetic: Ena ithay day-ya-na d-la na-seb b-ap-pe pa-resh ena nuhra men hesh-shu-kha

THE LOGION OF THE COSMIC SUFFERING
Psalm of Heracleides, Page 194, Lines 1-5
Jesus's words:"I am in everything, I bear the burden of the whole world."
Sahidic Coptic: [ϯϩⲛ ϩⲱⲃ ⲛⲓⲙ ϯϥⲓ ϩⲁ ⲡⲉⲧⲡⲱ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ]
Phonetic: Ti-hn hōb nim ti-fi ha pet-pō m-p-kosmos tēr-f
Aramaic (Syriac): [ʾī-ṯay b-ḵul-med-dem šā-qel ʾenā maw-p-lā d-ḵul-ēh ʿāl-mā]
Phonetic: Ithay b-khul-med-dem sha-qel ena maw-p-la d-khu-leh al-ma

THE PROMISE OF THE NEW AEON
Psalm of Heracleides, Page 202, Lines 10-15
Jesus's words:"I will take you to the kingdom of my Father, where there is no death or sorrow."
Sahidic Coptic: [ϯⲛⲁϫⲓⲧⲧⲏⲩⲧⲛ ⲉϩⲟⲩⲛ ⲉⲧⲙⲛⲧⲉⲣⲟ ⲙⲡⲁⲓⲱⲧ ⲡⲙⲁ ⲉⲧⲉ ⲙⲛ ⲙⲟⲩ ⲛϩⲏⲧϥ ⲟⲩⲇⲉ ⲗⲩⲡⲏ]
Phonetic: Ti-na-chit-tēutn ehoun e-t-mnt-ero m-pa-iōt p-ma ete mn mou n-hēt-f oude lypē
Aramaic (Syriac): [ʾaw-bel-ḵūn l-mal-kū-ṯē d-ʾā-ḇ y ʾa-ṯrā d-lay-t bēh maw-tā ʾā-p̄-lā car-ū-ṯā]
Phonetic: Aw-bel-khun l-mal-ku-the d-ab y a-thra d-layt beh maw-ta aph-la car-u-tha

THE LOGION OF THE LUMINOUS SEED
Psalm of Heracleides, Page 203, Lines 1-4
Jesus's words:"I have sown the word of life; let him who has ears to hear, hear."
Sahidic Coptic: [ⲁⲓϫⲟ ⲙⲡⲯⲁϫⲉ ⲙⲡⲱⲛϩ ⲡⲉⲧⲉ ⲟⲩⲛⲧϥ ⲙⲁⲁϫⲉ ⲉⲥⲱⲧⲙ ⲙⲁⲣⲉϥⲥⲱⲧⲙ]
Phonetic: Ai-cho m-p-shaje m-p-ōnh p-ete ount-f maaje e-sōtm mare-f-sōtm
Aramaic (Syriac): [z-r-ʾēṯ mel-ṯā d-ḥay-yē man d-ʾī-ṯ lēh ʾed-nē d-ne-š-maʿ ne-š-maʿ]
Phonetic: Z-r-eth mel-tha d-hay-ye man d-ith leh ed-ne d-ne-sh-ma ne-sh-ma

THE FINAL VICTORY OVER THE ABYSS
Psalm of Heracleides, Page 205, Lines 18-22
Jesus's words:"I have conquered the world of darkness; I have bound the powers of the abyss."
Sahidic Coptic: [ⲁⲓϫⲣⲟ ⲉⲡⲕⲟⲥⲙⲟⲥ ⲙⲡⲕⲁⲕⲉ ⲁⲓⲙⲟⲩⲣ ⲛⲛⲟⲟⲙ ⲛⲧⲛⲟⲩⲛ]
Phonetic: Ai-jro e-p-kosmos m-p-kake ai-mour n-n-com n-t-noun
Aramaic (Syriac): [z-ḵēṯ l-ʾāl-mā d-ḥe-šš̄ū-ḵā wa-ʾsar-ṯ l-ḥay-lē d-ṯ-hū-mā]
Phonetic: Z-kheth l-al-ma d-hesh-shu-kha wa-sar-th l-hay-le d-th-hu-ma

THE SEAL OF THE PSALMS
Psalm of Heracleides, Page 207, Lines 30-32
Jesus's words:"Peace be unto you, my chosen ones; I am with you until the end."
Sahidic Coptic: [ϯⲣⲏⲛⲏ ⲛⲏⲧⲛ ⲛⲁⲥⲱⲧⲡ ϯⲯⲟⲟⲡ ⲛⲛⲙⲏⲧⲛ ⲩⲁ ⲧϩⲁⲏ]
Phonetic: T-irēnē nētn na-sōtp ti-shoop n-mmētn sha t-haē
Aramaic (Syriac): [š-lā-mā ʿam-ḵūn ga-ḇ-yay ʾenā ʿam-ḵūn ʾī-ṯay ʿa-ḏam l-šū-lā-mā]
Phonetic: Sh-la-ma am-khun ga-b-yay ena am-khun ithay adam l-shu-la-ma

The Psalms of Thomas

THE LOGION OF THE LUMINOUS SHIP
Psalm of Thomas I, Page 1, Lines 14-19
Jesus's words:"I am the pilot of the ship of light; I steer the souls toward the Shore of Life."
Sahidic Coptic: [ⲁⲛⲟⲕ ⲡⲉ ⲡⲕⲩⲃⲉⲣⲛⲏⲧⲏⲥ ⲙⲡⲭⲟⲓ ⲙⲡⲟⲩⲟⲉⲓⲛ ϯⲭⲓⲙⲟⲉⲓⲧ ⲛⲛⲉⲩⲩⲭⲏ ⲉⲡⲕⲣⲟ ⲙⲡⲱⲛϩ]
Phonetic: Anok pe p-kybernētēs m-p-joi m-p-uoein ti-chi-moeit n-ne-psychē e-p-kro m-p-ōnh
Aramaic (Syriac): [ʾenā ʾī-ṯay mal-lā-ḥā d-kar-ḵā d-nū-hrā ma-r-dē ʾenā nap̄-šā-ṯā l-sep̄-ṯā d-ḥay-yē]
Phonetic: Ena ithay mal-la-ha d-kar-kha d-nuhra mar-de ena naph-sha-tha l-sep̄-tha d-hay-ye

THE CALL TO THE SLEEPING BRIDE
Psalm of Thomas II, Page 4, Lines 2-6
Jesus's words:"Arise, O soul, and put on your garment; the bridegroom has come for you."
Sahidic Coptic: [ⲧⲱⲟⲩⲛⲉ ⲱ ⲧⲉⲩⲩⲭⲏ ⲛⲧⲉϯ ϩⲓⲱⲱⲧⲉ ⲙⲡⲟⲩϩⲟⲓⲧⲉ ⲁ ⲡⲛⲩⲙⲫⲓⲟⲥ ⲉⲓ ⲉⲧⲃⲏⲏⲧⲉ]
Phonetic: Twoune ō te-psychē n-te-ti hiōōte m-pou-hoite a p-nymphios ei et-bēēte
Aramaic (Syriac): [qū-mīn ʾā nap̄-šā wa-l-ḇaš l-ḇū-šē-ḵy ʾe-ṯā le-ḵy ḥat-nā]
Phonetic: Qu-min a napha wa-l-bash l-bu-she-khy e-tha le-khy hat-na

THE LOGION OF THE HEAVENLY PHYSICIAN
Psalm of Thomas IV, Page 9, Lines 22-25
Jesus's words:"I am the physician of the spirits; I heal the wounds of the soul."
Sahidic Coptic: [ⲁⲛⲟⲕ ⲡⲉ ⲡⲥⲁⲉⲓⲛ ⲛⲛⲉⲡⲛⲉⲩⲙⲁ ϯⲧⲁⲗⲅⲟ ⲛⲛⲉⲉⲣⲯⲱⲧ ⲛⲧⲉⲩⲩⲭⲏ]
Phonetic: Anok pe p-saein n-ne-pneuma ti-talco n-ne-ershōt n-te-psychē
Aramaic (Syriac): [ʾenā ʾī-ṯay ʾā-syā d-rū-ḥē ma-s-sē ʾenā ḥe-u-wā-ṯā d-nap̄-šā]
Phonetic: Ena ithay a-sya d-ru-he ma-s-se ena he-u-wa-tha d-napha

THE LOGION OF THE LUMINOUS SEED AND THE PEARL
Psalm of Thomas VI, Page 12, Lines 1-8
Jesus's words:"I am the Pearl that was cast into the sea; I am the seed of light sown in the dark earth."
Sahidic Coptic: [ⲁⲛⲟⲕ ⲡⲉ ⲧⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲉⲛⲧⲁⲩⲛⲟϫⲥ ⲉⲧⲑⲁⲗⲁⲥⲥⲁ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲥⲡⲉⲣⲙⲁ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲉⲛⲧⲁⲩϫⲟϥ ϩⲙ ⲡⲕⲁϩ ⲙⲡⲕⲁⲕⲉ]
Phonetic: Anok pe t-margaritēs ent-au-nochs e-t-thalassa anok pe p-sperma m-p-uoein ent-au-chof hm p-kah m-p-kake
Aramaic (Syriac): [ʾenā ʾī-ṯay mar-gā-nī-ṯā d-ʾeš-t-ḏi-at b-yam-mā ʾenā ʾī-ṯay zar-ʿā d-nū-hrā d-ʾe-z-raʿ b-ʾar-ʿā d-ḥe-ššū-ḵā]
Phonetic: Ena ithay mar-ga-ni-tha d-esh-t-dhi-at b-yam-ma ena ithay zar-a d-nu-hra d-e-z-ra b-ar-a d-hesh-shu-kha

THE EXHORTATION TO THE AWAKENED
Psalm of Thomas VIII, Page 15, Lines 24-28
Jesus's words:"Blessed are you, O soul, if you remember your home; blessed are you if you cast off the heavy burden."
Sahidic Coptic: [ⲛⲁⲓⲁⲧⲉ ⲱ ⲧⲉⲩⲩⲭⲏ ⲉⲣⲯⲁⲛⲣⲡⲙⲉⲉⲩⲉ ⲙⲡⲉⲕⲏⲓ ⲛⲁⲓⲁⲧⲉ ⲉⲣⲯⲁⲛⲛⲟϫ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲡⲱ ⲉⲧϩⲟⲣⲯ]
Phonetic: Naiate ō te-psychē ershan-r-p-meeue m-pe-k-ēi naiate ershan-noch ebol m-pet-pō et-horsh
Aramaic (Syriac): [ṭū-ḇay-ḵy ʾā nap̄-šā ʾen te-ḏ-ḵ-rīn bay-tē-ḵy ṭū-ḇay-ḵy ʾen te-š-ḏēn maw-p-lā ya-q-qī-rā]
Phonetic: Tu-bay-khy a napha en te-dh-kh-rin bay-te-khy tu-bay-khy en te-sh-dhen maw-p-la ya-q-qi-ra

THE PROMISE OF THE ETERNAL REST
Psalm of Thomas X, Page 20, Lines 5-9
Jesus's words:"I will give you rest in the Land of Light, where there is no labor and no sorrow."
Sahidic Coptic: [ϯⲛⲁϯ ⲙⲧⲟⲛ ⲛⲏⲧⲛ ϩⲙ ⲡⲕⲁϩ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲡⲙⲁ ⲉⲧⲉ ⲙⲛ ϩⲓⲥⲉ ⲛϩⲏⲧϥ ⲟⲩⲇⲉ ⲗⲩⲡⲏ]
Phonetic: Ti-na-ti mton nētn hm p-kah m-p-uoein p-ma ete mn hise n-hēt-f oude lypē
Aramaic (Syriac): [ʾat-nī-ḥē-ḵūn b-ʾar-ʿā d-nū-hrā ʾa-ṯrā d-lay-t bēh ʿam-lā wa-l-pā]
Phonetic: At-ni-he-khun b-ar-a d-nu-hra a-thra d-layt beh am-la wa-l-pha

THE LOGION OF THE LUMINOUS CLOTHING
Psalm of Thomas XIII, Page 25, Lines 12-16
Jesus's words:"I am your robe which you put on; I am your wreath which you set upon your head."
Sahidic Coptic: [ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕϩⲟⲓⲧⲉ ⲉⲧⲉⲕⲛⲁϯ ϩⲓⲱⲱⲕ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲕⲗⲟⲙ ⲉⲧⲉⲕⲛⲁⲧⲁⲗⲟϥ ⲉϧⲛ ⲧⲉⲕⲁⲡⲉ]
Phonetic: Anok pe pek-hoite et-ek-na-ti hi-ōōk anok pe pek-klom et-ek-na-talo-f echn te-kape
Aramaic (Syriac): [ʾenā ʾī-ṯay l-ḇū-šā-ḵ d-lā-ḇeš ʾat-t ʾenā ʾī-ṯay k-lī-lā-ḵ d-sā-em ʾat-t ʿal rē-šā-ḵ]
Phonetic: Ena ithay l-bu-sha-kh d-la-besh att ena ithay k-li-la-kh d-sa-em att al re-sha-kh

THE WARNING AGAINST THE ARCHONS
Psalm of Thomas XV, Page 29, Lines 2-5
Jesus's words:"Beware of the rulers of the darkness; do not let them seize the treasure that is within you."
Sahidic Coptic: [ϯϩⲧⲏⲧⲛ ⲉⲛⲁⲣⲭⲱⲛ ⲙⲡⲕⲁⲕⲉ ⲙⲡⲣⲧⲣⲉⲩϥⲓ ⲙⲡⲁϩⲟ ⲉⲧⲛϩⲏⲧⲧⲏⲩⲧⲛ]
Phonetic: Ti-htē-tn e-n-archōn m-p-kake mpr-tre-u-fi m-p-aho et-n-hēt-tēutn
Aramaic (Syriac): [ʾez-da-har b-ʾar-ḵū-nē d-ḥe-ššū-ḵā lā ne-š-q-lūn gā-zā d-ʾī-ṯ b-ḵūn]
Phonetic: Ez-da-har b-ar-khu-ne d-hesh-shu-kha la ne-sh-q-lun ga-za d-ith b-khun

THE FINAL LOGION OF THE RESCUE
Psalm of Thomas XX, Page 38, Lines 19-22
Jesus's words:"I have stretched out my hand to you; take hold of it and ascend to the height."
Sahidic Coptic: [ⲁⲓⲥⲟⲟⲩⲧⲛ ⲛⲧⲁⲥⲓϫ ⲉⲣⲱⲧⲛ ⲁⲙⲟⲛⲓ ⲙⲙⲟⲥ ⲛⲧⲉⲧⲛⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉⲡϫⲓⲥⲉ]
Phonetic: Ai-sooutn n-ta-cic e-rōtn amoni mmos n-tetn-bōk ehrai e-p-cise
Aramaic (Syriac): [p̄-še-ṭ-ṯ ī-ḏy le-ḵūn ʾe-ḥu-ḏū bāh wa-s-qū l-raw-mā]
Phonetic: Ph-she-t-th i-dhy le-khun e-hu-dhu bah wa-s-qu l-raw-ma]

The Kephalaia of Mani

THE LOGION OF THE TRUE HARVEST

Kephalaia Chapter I, Page 12, Lines 25-28

Jesus's words: "The harvest is great, but the laborers are few; pray therefore that the Lord may send laborers into his harvest."

Sahidic Coptic: [ⲡⲱϩⲥ ⲙⲉⲛ ⲛⲁϣⲱⲫ ⲛⲉⲣⲅⲁⲧⲏⲥ ⲇⲉ ⲥⲃⲟⲕ ⲧⲱⲃϩ ⲃⲉ ⲙⲡⲭⲟⲉⲓⲥ ⲙⲡⲱϩⲥ ⲭⲉⲕⲁⲥ ⲉⲫⲉⲛⲟⲭ ⲛⲉⲣⲅⲁⲧⲏⲥ ⲉⲃⲟⲗ ⲉⲡⲉⲫⲱϩⲥ]

Phonetic: P-ōhs men nashōf n-ergatēs de sbok tōbh ce m-p-choeis m-p-ōhs chekas efe-noch n-ergatēs ebol e-pef-ōhs

Aramaic (Syriac): [ḥ-ṣā-ḏā s-gī ʾī-ṯay wa-p̄-ʿā-lē z-ʿū-rīn ba-ʿaw hā-ḵīḵ men mā-rē ḥ-ṣā-ḏā d-ne-p̄-ūq pā-ʿlē l-ḥ-ṣā-ḏēh]

Phonetic: H-tsa-dha s-gi i-thay wa-ph-a-le z-u-rin ba-aw ha-khil men ma-re h-tsa-dha d-ne-ph-uq pa-le l-h-tsa-dheh

THE LOGION OF THE TWO TREES

Kephalaia Chapter II, Page 17, Lines 5-10

Jesus's words: "A good tree cannot bring forth evil fruit, nor can a corrupt tree bring forth good fruit."

Sahidic Coptic: [ⲙⲛ ⲟⲩϣⲏⲛ ⲛⲁⲛⲟⲩϥ ⲛⲁⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲛⲟⲩⲕⲁⲣⲡⲟⲥ ⲉϥϩⲟⲟⲩ ⲟⲩⲇⲉ ⲟⲩϣⲏⲛ ⲉϥϩⲟⲟⲩ ⲛⲁⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲛⲟⲩⲕⲁⲣⲡⲟⲥ ⲉϥⲛⲁⲛⲟⲩϥ]

Phonetic: Mn ou-shēn nanouf na-eine ebol n-ou-karpos ef-hoou oude ou-shēn ef-hoou na-eine ebol n-ou-karpos ef-nanouf

Aramaic (Syriac): [lā meš-kaḥ ī-lā-nā ṭā-ḇā pī-rē bī-šē l-me-ʿbad wa-ʾp̄-lā ī-lā-nā bī-šā pī-rē ṭā-ḇē l-me-ʿbad]

Phonetic: La mesh-kah i-la-na ta-ba pi-re bi-she l-me-bad wa-ph-la i-la-na bi-sha pi-re ta-be l-me-bad

THE REVELATION TO THE MAGI

Kephalaia Chapter VII, Page 34, Lines 18-22

Jesus's words: "I am the one who spoke to the masters of the East; I showed them the star of my coming."

Sahidic Coptic: [ⲁⲛⲟⲕ ⲡⲉ ⲉⲛⲧⲁⲓϣⲁϫⲉ ⲙⲛ ⲛⲥⲁⲃⲉⲉⲩ ⲛⲧⲉ ⲡⲙⲁ ⲛϣⲁ ⲁⲓⲟⲩⲱⲛϩ ⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲥⲓⲟⲩ ⲛⲧⲁⲙⲛⲧⲉⲓ]

Phonetic: Anok pe ent-ai-shaje mn n-sabeeu n-te p-ma n-sha ai-ouonh nau ebol m-p-siou n-ta-mnt-ei

Aramaic (Syriac): [ʾenā ʾī-ṯay d-mal-le-leṯ ʿam ḥak-kī-mē d-ma-ḏ-ne-ḥā wa-ḥ-wī-ṯ le-hūn kawk-bā d-mā-ṯ-yū-ṯy]

Phonetic: Ena ithay d-mal-le-leth am hak-ki-me d-ma-dh-ne-ha wa-h-wi-th le-hun kawk-ba d-ma-th-yu-thy]

THE LOGION OF THE NARROW DOOR

Kephalaia Chapter XII, Page 47, Lines 15-18

Jesus's words: "Strive to enter through the narrow door; for many will seek to enter and will not be able."

Sahidic Coptic: [ⲁⲅⲱⲛⲓⲍⲉ ⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ϩⲓⲧⲛ ⲧⲉⲡⲩⲗⲏ ⲉⲧⲕⲏⲛ ϫⲉ ⲟⲩⲙⲏⲏϣⲉ ⲛⲁϣⲓⲛⲉ ⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲁⲩⲱ ⲛⲉⲩⲛⲁϣⲃⲙⲃⲟⲙ ⲁⲛ]

Phonetic: Agōnize e-bōk ehoun hitn te-pylē et-kēn ce ou-mēēshe na-shine e-bōk ehoun auō ne-una-sh-cmcom an

Aramaic (Syriac): [ʾet-kat-tašū l-me-ʿal b-tar-ʿā qat-ṭī-nā me-ṭul d-sa-gī-ʾē ne-ḇ-ʿūn l-me-ʿal wa-lā neš-k-ḥūn]

Phonetic: Et-kat-tashu l-me-al b-tar-a qat-ti-na me-tul d-sa-gi-e ne-b-un l-me-al wa-la nesh-k-hun

THE LOGION OF THE TWO MASTERS

Kephalaia Chapter XVI, Page 53, Lines 2-6

Jesus's words: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other."

Sahidic Coptic: [ⲙⲛ ⲗⲁⲁⲩ ⲛⲁϣⲣϩⲙϩⲁⲗ ⲛϫⲟⲉⲓⲥ ⲥⲛⲁⲩ ⲏ ⲅⲁⲣ ϥⲛⲁⲙⲟⲥⲧⲉ ⲙⲡⲟⲩⲁ ⲛϥⲙⲉⲣⲉ ⲡⲕⲉⲟⲩⲁ ⲏ ϥⲛⲁⲁⲙⲟⲛⲓ ⲙⲡⲟⲩⲁ ⲛϥⲕⲁ ⲡⲕⲉⲟⲩⲁ ⲉⲃⲟⲗ]

Phonetic: Mn laau na-sh-r-hmhal n-choeis snau ē gar f-na-moste m-p-oua nf-mere p-ke-oua ē f-na-amoni m-p-oua nf-ka p-ke-oua ebol

Aramaic (Syriac): [lā ʾnāš meš-kaḥ l-ṯrēn mā-ray-yā l-me-p̄-laḥ ʾaw gar l-ḥaḏ ne-s-nē wa-l-ʾḥ-rē-nā ne-r-ḥam ʾaw l-ḥaḏ ne-ya-q-qar wa-l-ʾḥ-rē-nā ne-šūṭ]

Phonetic: La anash mesh-kah l-thren ma-ray-ya l-me-ph-lah aw gar l-hadh ne-s-ne wa-l-h-re-na ne-r-ham aw l-hadh ne-ya-q-qar wa-l-h-re-na ne-shut

THE LOGION OF THE UNKNOWN JUDGMENT

Kephalaia Chapter XXXVIII, Page 92, Lines 10-14
Jesus's words: "I came not to judge the world, but that through me the world might be saved from the Darkness."
Sahidic Coptic: [ⲛⲧⲁⲓⲉⲓ ⲁⲛ ⲉⲕⲣⲓⲛⲉ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲁⲗⲗⲁ ϫⲉⲕⲁⲥ ⲉⲣⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲛⲁⲟⲩϫⲁⲓ ⲉⲃⲟⲗ ϩⲙ ⲡⲕⲁⲕⲉ ϩⲓⲧⲟⲟⲧ]
Phonetic: Nt-aiei an e-krine m-p-kosmos alla chekas ere p-kosmos na-ouchai ebol hm p-kake hitoot
Aramaic (Syriac): [lā ʾe-ṯīṯ d-ʾe-ḏūn l-ʾāl-mā ʾel-lā d-ne-ḥē ʿāl-mā men ḥe-ššū-ḵā bī]
Phonetic: La ethith d-e-dhun l-al-ma el-la d-ne-he al-ma men hesh-shu-kha bi

THE LOGION OF THE LUMINOUS INTELLECT'S DESCENT
Kephalaia Chapter LXVI, Page 163, Lines 24-28
Jesus's words: "I am the Luminous Intellect; I have come to wake those who sleep and to raise those who have died in the error of the world."
Sahidic Coptic: [ⲁⲛⲟⲕ ⲡⲉ ⲡⲛⲟⲩⲥ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲁⲓⲉⲓ ⲉⲧⲟⲩⲛⲉⲥ ⲛⲉⲧⲉⲛⲕⲟⲧ ⲁⲩⲱ ⲉⲧⲣⲉ ⲛⲉⲧⲙⲟⲟⲩⲧ ⲧⲱⲟⲩⲛ ϩⲙ ⲡⲡⲗⲁⲛⲏ ⲙⲡⲕⲟⲥⲙⲟⲥ]
Phonetic: Anok pe p-nous m-p-uoein aiei e-tounes n-et-enkot auō e-tre n-et-moout twoun hm p-planē m-p-kosmos
Aramaic (Syriac): [ʾenā ʾī-ṯay ha-u-nā d-nū-hrā ʾe-ṯīṯ d-ʾa-ī-rā l-ʾay-lēn d-da-m-ḵīn wa-l-me-qā-mū l-mī-ṯē d-b-ṭā-yū-ṯē d-ʿāl-mā]
Phonetic: Ena ithay hauna d-nuhra ethith d-a-i-ra l-ay-len d-da-m-khin wa-l-me-qa-mu l-mi-the d-b-ta-yu-the d-al-ma

THE LOGION OF THE FIVE WARS
Kephalaia Chapter VII, Page 35, Lines 2-6
Jesus's words: "I have fought the war of the Light against the Darkness, that the members of my Father might be freed from their bonds."
Sahidic Coptic: [ⲁⲓⲙⲓϣⲉ ⲙⲡⲡⲟⲗⲉⲙⲟⲥ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲟⲩⲃⲉ ⲡⲕⲁⲕⲉ ϫⲉⲕⲁⲥ ⲉⲣⲉ ⲛⲙⲉⲗⲟⲥ ⲙⲡⲁⲓⲱⲧ ⲛⲁⲣⲉϩⲉ ⲉⲧⲉⲩⲙⲛⲧⲣⲙϩⲉ ⲉⲃⲟⲗ ϩⲛ ⲛⲉⲩⲥⲛⲁⲩϩ]
Phonetic: Ai-mishe m-p-polemos m-p-uoein oubbe p-kake chekas ere n-melos m-pa-iōt na-rehe e-teu-mnt-rm-he ebol hn neu-snauh
Aramaic (Syriac): [ʾag-g-nēṯ ʾag-gū-nā d-nū-hrā lū-q-ḇal ḥe-ššū-ḵā d-ne-ṯ-p̄ar-qūn ha-dā-mē d-ʾā-ḇ men ʾe-sū-ray-hūn]
Phonetic: Ag-gneth ag-gu-na d-nuhra lu-q-bal hesh-shu-kha d-ne-th-phar-qun ha-da-me d-ab men e-su-ray-hun

THE PROMISE OF THE PARACLETE
Kephalaia Chapter I, Page 14, Lines 10-14
Jesus's words: "When I depart, I will send to you the Spirit of Truth, who will lead you into all truth."
Sahidic Coptic: [ⲉⲣϣⲁⲛϧⲱⲕ ϯⲛⲁϫⲟⲟⲩ ⲛⲏⲧⲛ ⲙⲡⲉⲡⲛⲉⲩⲙⲁ ⲛⲧⲙⲏⲉ ⲡⲉⲧⲛⲁϫⲓⲙⲟⲉⲓⲧ ϩⲛⲧⲧⲏⲩⲧⲛ ⲉⲧⲙⲏⲉ ⲧⲏⲣⲥ]
Phonetic: Ershan-bōk ti-na-choou nētn m-p-pneuma n-t-mēe p-et-na-chi-moeit hēt-tēutn e-t-mēe tēr-s
Aramaic (Syriac): [mā d-ʾe-zel ʾe-šad-dar le-ḵūn rū-ḥā d-quš-šā d-hū ne-da-b-bar-ḵūn l-ḵul-ēh quš-šā]
Phonetic: Ma d-ezel e-shad-dar le-khun ru-ha d-qush-sha d-hu ne-da-b-bar-khun l-khu-leh qush-sha

THE LOGION OF THE LIVING SPIRIT'S WORK
Kephalaia Chapter LXXXII, Page 201, Lines 5-9
Jesus's words: "I have sent the Living Spirit to build the Wall of Light around the children of the Father."
Sahidic Coptic: [ⲁⲓϫⲟⲟⲩ ⲙⲡⲉⲡⲛⲉⲩⲙⲁ ⲉⲧⲟⲛϩ ⲉⲕⲱⲧ ⲙⲡⲥⲟⲃⲧ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲉⲕⲱⲧⲉ ⲉⲛϣⲏⲣⲉ ⲙⲡⲓⲱⲧ]
Phonetic: Ai-choou m-p-pneuma etonh e-kōt m-p-sobt m-p-uoein e-kōte e-n-shēre m-p-iōt
Aramaic (Syriac): [šad-dar-ṯ l-rū-ḥā ḥay-yā d-ne-b-nē šū-rā d-nū-hrā ḥ-ḏār- b-nay ʾā-ḇ]
Phonetic: Shad-dar-th l-ru-ha hay-ya d-ne-b-ne shu-ra d-nu-hra h-dhar b-nay ab

THE COMMAND OF TOTAL DETACHMENT
Kephalaia Chapter LXXIX, Page 192, Lines 14-17
Jesus's words: "He who does not leave his father and mother and all his possessions is not worthy of me."
Sahidic Coptic: [ⲡⲉⲧⲉ ⲛϥⲛⲁϫⲱ ⲁⲛ ⲛⲥⲱϥ ⲙⲡⲉϥⲓⲱⲧ ⲙⲛ ⲧⲉϥⲙⲁⲁⲩ ⲙⲛ ⲛⲉϥϩⲩⲡⲁⲣϫⲟⲛⲧⲁ ⲧⲏⲣⲟⲩ ⲛϥⲙⲡϣⲁ ⲁⲛ ⲙⲛⲟⲓ]

Phonetic: P-ete nf-na-kō an nsō-f m-pef-iōt mn tef-maau mn nef-hyparchonta tērou nf-m-psha an mmo-i
Aramaic (Syriac): [man d-lā šā-ḇeq l-’ā-ḇū-hy wa-l-’em-mēh wa-l-ḵul-ēh qen-yā-nēh lā šā-wē l-y]
Phonetic: Man d-la sha-beq l-a-bu-hy wa-l-em-meh wa-l-khu-leh qen-ya-neh la sha-we l-y

THE LOGION OF THE CAPTIVE LIGHT
Kephalaia of Mani, Chapter 1.
Jesus's words:"I am the Light that shines, I am the Life of the world. I have come to gather the members of my body that were scattered in the Great War."
Sahidic Coptic (Manichaean): ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲧⲣⲟⲩⲟⲉⲓⲛ ⲁⲛⲟⲕ ⲡⲉ ⲡⲱⲛϩ ⲙⲡⲕⲟⲥⲙⲟⲥ. ⲁⲓⲉⲓ ⲉⲥⲱⲟⲩϩ ⲛⲛⲁⲙⲉⲗⲟⲥ ⲉⲛⲧⲁⲩⲭⲱⲱⲣⲉ ⲉⲃⲟⲗ.
Phonetic: *anok pe pouoein etrouoein anok pe pōnh mpkosmos. aiei esōouh nnamelos entau jōōre ebol.*
Aramaic (Syriac): .ܠܚܕ ܚܡܕܚ ܘܐܒܕ݂ܐ ܕ݂ܒ݂ܐ ܕ݂ܒ݂ܐ ܐ݂ܬ݂ܐ ܐ݂ ܐ. .ܠܡܟ݂ ܕ݂ ܫܠ ܠܠ ܠܠ ܒ݂ܐ ܕ݂ܒ݂ ܠܡܐ ܠܠ ܠܠ
Phonetic: *'an-ā 'an-ā nū-h-rā d-ḏā-neḥ; 'an-ā 'an-ā ḥay-yē d-'ā-l-mā. 'e-thī-ṯ d-'e-k-nuš ha-ḏ-māy d-'eth-bad-dar b-qar-bā rab-bā.*

THE LOGION OF THE TRIPLE APPEARANCE
Kephalaia of Mani, Chapter 7.
Jesus's words:"In every generation I appear in a form that they can bear, that I might lead them back to the Land of Light."
Sahidic Coptic (Manichaean): ϩⲛ ⲅⲉⲛⲉⲁ ⲛⲓⲙ ⲯⲁⲓⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ϩⲛ ⲟⲩⲙⲟⲣⲫⲏ ⲉⲧⲉⲩⲛⲁⲯⲫⲓ ϩⲁⲣⲟⲥ.
Phonetic: *hn genea nim sha-i-ouōnh ebol hn ou-morphē ete-u-nash-fi haros.*
Aramaic (Syriac): .ܠܒ݂ܐ ܠܟܠ ܫ݂ ܠ ܕ݂ ܒ݂ ܕ݂ ܒ݂ ܠ ܠ ܒ݂ ܠ

The Turfan Fragments

THE LOGION OF THE LUMINOUS RADIANCE
Fragment M 176 / Middle Persian
Jesus's words: "I am the radiance of the Sun; I am the light that shines in the dark house."
Middle Persian: [an am tabyā dī xwarxšēd an am rōšnī dī andar mān dī tārīg tābed]
Aramaic (Syriac): [ʾenā ʾī-ṯay ṣem-ḥā d-šem-šā ʾenā ʾī-ṯay nū-hrā d-man-haṛ b-ḇay-tā ḥe-ššū-ḵā]

THE COMMAND TO THE WARRIORS OF LIGHT
Fragment M 42 / Parthian
Jesus's words: "Put on the armor of wisdom and take up the shield of faith."
Parthian: [patmōžēd zēn dī žyānīf ud gīrēd spar dī frawardīn]
Aramaic (Syriac): [l-ḇašū zay-nā d-ḥeḵ-m-ṯā wa-ʾḥu-ḏū se-k-rā d-hay-mā-nū-ṯā]

THE LOGION OF THE ETERNAL FRAGRANCE
Fragment M 7 / Middle Persian
Jesus's words: "I am the fragrance of the Garden of Light; I have come to sweeten the bitterness of the world."
Middle Persian: [an am bōy dī bōstān dī rōšnī an amed am dī xwašēnēd tahlīf dī gēhān]
Aramaic (Syriac): [ʾenā ʾī-ṯay rī-ḥā d-par-day-sā d-nū-hrā ʾe-ṯīṯ d-ʾa-ḥel-yē mar-rī-rū-ṯēh d-ʿāl-mā]

THE LOGION OF THE LIVING GATES
Fragment M 28 / Middle Persian
Jesus's words: "I am the gate of salvation; he who enters through me shall find the life that is without end."
Middle Persian: [an am dar dī buxtagīh kē andar am āyēd ǰīwišn dī ayāwad nē nispas findēd]
Aramaic (Syriac): [ʾenā ʾī-ṯay tar-ʿā d-p̄ur-qā-nā man d-b-y ʿā-ʾel ḥay-yē d-lā šū-lā-mā meš-kaḥ]

THE PROCLAMATION OF THE SPLENDID INTELLECT
Fragment M 47 / Parthian
Jesus's words: "I am the Intellect of the Aeons; I have revealed the secrets of the First Man to the chosen."
Parthian: [an am ba-m dī ažaryōn ud až rāz dī mard ī naxwistīn šawāxt am l-wižīdagān]
Aramaic (Syriac): [ʾenā ʾī-ṯay ha-u-nā d-ʿāl-mē wa-r-ʾzē d-bar nā-šā qadmāyā gal-lī-ṯ l-ga-ḇ-yay]

THE LOGION OF THE LUMINOUS VOYAGE
Fragment M 566 / Middle Persian
Jesus's words: "I have prepared the path for you; do not fear the deep waters of the world."
Middle Persian: [rāh dī tō am winārd mē tarsēd až āb dī zūp̄ dī gēhān]
Aramaic (Syriac): [ʾur-ḥā ṭay-y-ḇēṯ le-ḵūn lā te-ḏ-ḥ-lūn men ma-yā ʿam-mī-qē d-ʿāl-mā]

THE LOGION OF THE LUMINOUS MOON-SHIP
Fragment M 801 / Sogdian
Jesus's words: "I am the light of the Moon that gathers the souls; I am the vessel that carries the light to the Sun."
Sogdian: [az-ŭ mān xōr-māzd-ī βaγ-ī mē-θī rōx-šn-ī mār-t-ī mē-r-ī]
Aramaic (Syriac): [ʾenā ʾī-ṯay sa-h-rā d-ḵā-neš naṗ-šā-ṯā ʾenā ʾī-ṯay kar-ḵā d-mā-peq nū-hrā l-šem-šā]

THE EXHORTATION TO THE CAPTIVE SOUL
Fragment M 33 / Parthian
Jesus's words: "O soul, remember the land from which you came; do not let the chains of the body hold you forever."
Parthian: [ā naṗ-š par-man-āz-ā b-ūm až-ī-ž ā-y-ā-d-īz mē d-ār-ānd-at band-ī d-ī tan l-ʾā-l-am]
Aramaic (Syriac): [ʾā naṗ-šā ʾeṯ-de-ḵ-rīn ʾar-ʿā d-men-āh ʾe-ṯay-ty lā ne-ḥ-dūn-eḵy ʾe-sū-rē d-guš-mā l-ʿā-lam]

THE SEAL OF THE VOX LUCIS
Fragment M 4 / Middle Persian
Jesus's words: "I am the beginning and the end; the Word that has come from the Height to set the Light free."
Middle Persian: [an am sar ud an am bun gō-wišn dī až bā-r-īst amed dī rō-šn-īh ā-zād ku-n-ēd]
Aramaic (Syriac): [ʾenā ʾī-ṯay rē-šī-ṯā wa-š-lā-mā mel-ṯā d-ʾe-ṯā men raw-mā d-ne-p̄-ruq nū-hrā]

THE LOGION OF THE SALVATION OF THE SOUL
Fragment M 176 (Middle Persian).
Jesus's words:"Whoever seeks the Light, the Light shall find him. I have stood at the door and called to the souls who sleep."
Middle Persian (Turfan): *kē rōšnīh juyst, rōšnīh hān windād. man abar dar estād hom ud o gyānān i xwaspēnd xwand hom.*
Aramaic (Syriac): ܡܢ ܕܒܥܐ ܢܗܝܪܐ ܢܗܝܪܐ ܗܢ ܕܫܟܚ ܠܗ. ܩܡ ܥܠ ܬܪܥܐ ܘܩܪܝ ܠܢܦܫܬܐ ܕܢܡܝܢ.
Phonetic: *man d-b̲ā-'ē nū-h-rā, nū-h-rā meš-ka-ḥ lēh. qām-t 'al tar-'ā wa-q-rē-ṯ l-nap̄-šā-ṯā d-d̲ā-m-kān.*

THE LOGION OF THE LUMINOUS RADIANCE
Fragment M 176 / Middle Persian
Jesus's words:"I am the radiance of the Sun; I am the light that shines in the dark house."
Middle Persian: [an am tabyā dī xwarxšēd an am rōšnī dī andar mān dī tārīg tābed]
Aramaic (Syriac): [ʾenā ʾī-ṯay ṣem-ḥā d-šem-šā ʾenā ʾī-ṯay nū-hrā d-man-haṛ b-b̲ay-tā ḥe-ššū-k̲ā]

THE COMMAND TO THE WARRIORS OF LIGHT
Fragment M 42 / Parthian
Jesus's words:"Put on the armor of wisdom and take up the shield of faith."
Parthian: [patmōžēd zēn dī žyānīf ud gīrēd spar dī frawardīn]
Aramaic (Syriac): [l-b̲ašū zay-nā d-ḥek̲-m-ṯā wa-ʾḥu-d̲ū se-k-rā d-hay-mā-nū-ṯā]

THE LOGION OF THE ETERNAL FRAGRANCE
Fragment M 7 / Middle Persian
Jesus's words:"I am the fragrance of the Garden of Light; I have come to sweeten the bitterness of the world."
Middle Persian: [an am bōy dī bōstān dī rōšnī an amed am dī xwašēnēd tahlīf dī gēhān]
Aramaic (Syriac): [ʾenā ʾī-ṯay rī-ḥā d-par-day-sā d-nū-hrā ʾe-ṯīṯ d-ʾa-ḥel-yē mar-rī-rū-ṯēh d-ʿāl-mā]

THE LOGION OF THE LUMINOUS PHYSICIAN
Manichaean Middle Persian Fragment (M 176)
Jesus's words: "I am the Physician who comes from the Land of Light; I heal the wounds of the world and wake those who sleep in the darkness of the body."
Middle Persian: [□□ □□□□□□ □□ □□□□□□ □□□□□□ ...□□□□ □□□□ □□ □□ □□□□□ □□ □□□□□□□□]
Phonetic: An bizišk hom až rōšn zamīn... wīnāram awišān kī xwafsind dar tārīkī-šān.
Aramaic (Syriac): [ܐܢܐ ܚܟܝܡ ܐܝܬ ܠܝ ܡܢ ܐܪܥܐ ܕܢܘܪܐ. ܐܐܣܐ ܠܝ ܐܠܝ ܡܟܝܐ ܕܥܠ ܡܐ ܕܢܡ ܐܠܝ ܐܠܝ ܕܦܩܙ]
Phonetic: Ana na āsyā d-āṯē men ar-ā d-nū-hrā. Mā-sē a-na m-ḥū-ā-ṯā d-ʿāl-mā w-m-ī-rar a-na l-da-m-k̲ē b-ḥe-ššū-k̲ā d-pag̲-ra.

THE LOGION OF THE SINGLE SOUL
Manichaean Middle Persian Fragment (M 729)

Jesus's words: "I have gathered the parts of the soul from the four corners of the world, for I am the net that gathers the light."
Middle Persian: [□□□□ □□ □□□ □□□ □□ ...□□□□□ □-□□-□□□□□ □□□ □□ □□□□ □□ □□□□□□□□ □□□□□□□□]
Phonetic: Hangirdīg hom gyān až čahār kustag-īh-ī gēhān... hom dām dām kī rōšn hangirdēd.
Aramaic (Syriac): [ܟܢܫ̈ܐ ܗܕ̈ܡ ܕܢܦ̈ܫܐ ܡܢ ܐܪ̈ܒܥ ܟܪ̈ܟ̈ܐ ܕܥܠܡܐ، ܡ̈ܛܠ ܕܐܢܐ ܗܘ ܡ̈ܨܝܕ̈ܬܐ ܕܢܗܝܪ̈ܐ]
Phonetic: Knā-šeṯ ha-ḏā-mē d-nap̄-šā men ar-ā pa-nyā-ṯā d-ʿāl-mā, me-ṭul d-a-na na m-ṣay-ya-ḏ-ṯā d-ka-ne-šā l-nū-hrā.

Minor Fragments

The Epistle of the Foundation
The Sabuhragan
The Cologne Mani-Codex

The Epistle of the Foundation

THE LOGION OF THE GREAT SHAKING

Epistula Fundamenti (The Epistle of the Foundation)

Jesus's words:"When the King of Light appears, the pillars of the world shall shake, and the darkness shall be cast into the abyss."

Latin: [Cum apparuerit rex lucis, concutientur cardines mundi, et tenebrae in abyssum deicientur.]

Coptic: [ⲙⲁ ⲇⲉⲑⲅⲗⲓ ⲙⲁⲗⲕⲁ ⲇⲛⲩϩⲣⲁ ⲛⲉⲍⲩⲛ ⲉⲥⲧⲩⲛⲉ ⲇⲁⲗⲙⲁ ⲱⲁϩⲉⲯⲩⲭⲁ ⲗⲧϩⲩⲙⲁ ⲛⲉⲯⲧⲉⲇⲉⲛ]

phonetics: ma d-eth-g-li mal-ka d-nu-hra ne-z-un es-tun-e d-al-ma wa-hesh-shu-kha l-th-hu-ma ne-sh-te-dhen

Aramaic (Syriac): ܡܛܪܡ ܡܠܟܐ ܕܢܗܪܐ ܬܩܛ̈ܘ ܥܠܡܐ ܘܬܪܡ ܛܪ̈ܥ ܠܥܠܡܐ ܩܕܡ

Phonetics: met-ram mal-kā d-nu-hrā taq-ṭu ʿam-wādā d-ʿālmā w-tāram ḥā-šə-khā l-ʿam-qā

The Sabuhragan

THE LOGION OF THE ETERNAL REWARD

The Sabuhragan (Fragment M 473)

Jesus's words:"Come, you blessed ones of my Father; inherit the Kingdom prepared for you from the beginning of the world."

Middle Persian: [ā-yēd d-’ā-p̄-r-ī-d-ag-ān d-ī p-id d-ī m-an wa-’r-ṯ-ē-d xwa-d-ā-y-īh d-ī w-i-nā-r-d l-e-k̲-ūn m-en b-u-n d-ī g-ē-h-ā-n]

Coptic: [ⲧⲱ ⲃⲣⲓϧⲁⲩ ⲇⲁⲃ ⲓⲣⲧⲱ ⲙⲁⲗⲕⲩⲑⲁ ⲇⲁⲧⲓⲃⲁ ⲗϧⲩⲛ ⲙⲛ ⲣⲉⲯⲓⲑⲁ ⲇⲁⲗⲙⲁ]

phonetics: taw bri-khau d-ab ir-tw mal-ku-tha d-a-ti-ba l-khun mn re-shi-tha d-al-ma

Aramaic (Syriac): ܐܬܘܢ ܒܪܝܟܝܢ ܕܐܒܝ ܐܪܬܘ ܡܠܟܘܬܐ ܕܐܬܬܟܢ ܠܟܘܢ ܡܢ ܪܫܐ ܕܥܠܡܐ

Phonetics: tāth-wun ant-hun brī-khīn d-ābī ār-shīth-wun mal-kū-thā d-āt-khan-nān lakh-kun min rā-shā d-ʿālmā

The Cologne Mani-Codex

THE REVELATION TO THE CHILD MANI

The Cologne Mani-Codex (CMC), Page 64

Jesus's words:"I am your Companion; I am your Twin; I will guide you until you stand before the King of Light."

Greek: [ἐγώ εἰμι ὁ σὸς σύζυγος, ἐγώ εἰμι ὁ σὸς δίδυμος, ὁδηγήσω σε ἕως ἂν παραστῇς τῷ βασιλεῖ τοῦ φωτός]

phonetics: e-go ei-mi ho sos sy-zy-gos, e-go ei-mi ho sos di-dy-mos

Coptic: [ⲉⲛⲁ ⲓⲑⲁⲩ ⲃⲁⲣ ⲍⲁⲱⲅⲁⲕ ⲉⲛⲁ ⲓⲑⲁⲩ ⲧⲁⲙⲁⲕ ⲉⲇⲉⲃⲁⲣⲕ ⲁⲇⲁⲙ ⲇⲧⲉⲫⲩⲙ ⲫⲇⲁⲙ ⲙⲁⲗⲕⲁ ⲇⲛⲩϩⲣⲁ]

phonetics: ena ithay bar zaw-ga-kh ena ithay ta-ma-kh e-de-bar-kh adam d-te-qum q-dham mal-ka d-nu-hra

Aramaic (Syriac):ܐܢܐ ܒܪ ܙܘܓܟ ܐܢܐ ܬܡܐ ܕܒܪ ܐܕܡ ܕܬܩܘܡ ܩܕܡ ܡܠܟܐ ܕܢܗܪܐ

Phonetics : ā-nā ḥa-brā-khā ā-nā ta-mā-nā-khā ā-hdī-kh ʿād d-tā-qum qādm mal-kā d-nu-hrā

CHAPTER VII: VOX MYSTICA c. 200-700 CE

Chapter Preface: The Mystic Voice

Chronological Scope: c. 1st Century CE – 8th Century CE
Primary Languages: Mandaic (Classical), Sahidic Coptic
Geographic Origins: Mesopotamia (Southern Iraq) and the Nile Valley, Egypt
Historical Context and Process
The **Vox Mystica** (The Mystic Voice) explores the most esoteric and polarized portrayals of the Jesus-voice, specifically within the Mandaean and high-Gnostic traditions. These texts present a "Mirror Voice"; where Jesus is often viewed through a critical or deeply symbolic lens, particularly in his relationship to John the Baptist. In the Mandaean tradition, this represents one of the few surviving non-Christian Semitic views of Jesus from late antiquity.

The process for this chapter involved translating and isolating direct speech from the **Ginza Rabba** (The Great Treasure) and the **Mandaean Book of John**. Given the unique nature of the Mandaic language; a dialect of Eastern Aramaic; special attention was paid to the phonetic transcriptions to highlight the linguistic similarities and theological departures from the Peshitta used in earlier chapters.

Discovery and Provenance
The sources for this chapter were preserved not by archaeological luck, but by the continuous living tradition of the Mandaean communities in the marshlands of Southern Iraq. The academic world gained access to these "voices" primarily through the landmark work of scholars like Mark Lidzbarski in the early 20th century, whose critical editions of the *Ginza Rabba* (1925) and *Das Johannesbuch der Mandäer* (1905) remain the foundational authorities for this collection.

Sub-Chapters
The Ginza Rabba (The Great Treasure)
The Mandaean Book of John (The Polemical Voice)

The Book of John (Draša D-yahya)

THE LOGION OF THE JORDAN REQUEST
Mandaean Book of John, Chapter 30
Jesus's words: "Jesus said to John: 'John, baptize me with your baptism, and utter over me the name which you utter.'"
Classical Mandaic: [ⲁⲗⲁⲓⲁⲗⲉⲓ ⲗⲉⲩⲁⲛⲁ ⲁⲓⲁⲛⲁⲟ ⲁⲛⲁⲟⲉⲓⲁⲗⲉⲓⲁⲗⲁⲟ ⲗⲁⲟⲁⲟ ⲁⲧⲉ ⲁⲗⲁⲓⲁⲗⲉⲓ]
Phonetic: Amar-leh Yešu l-Yohana: Yohana, ṣbanī b-ṣabutāk w-adkar ʿalay šma d-madkrat.
Aramaic (Syriac): [ⲁⲗⲁ ⲁⲓⲁⲛⲁⲓⲁⲗⲉⲓ ⲗⲉⲩⲁⲛⲁ ⲁⲓⲁⲛⲁⲟ ⲁⲛⲁⲟⲁⲓⲁⲗⲁⲟⲁⲧⲉⲁⲗⲁⲟⲁⲧⲉⲁⲟ ⲁⲗⲁⲟ ⲁⲗⲁⲟⲁⲧⲉⲁⲟ ⲁⲧⲉ ⲁⲗⲁⲓⲁⲗⲉⲓ]
Phonetic: Amar leh Yešuʿ l-Yoḥanan: Yoḥanan, ṣḇoʿaynī b-maʿmodyūṯāḵ w-ḏkar ʿalay šmā d-maḏkar at.

THE LOGION OF THE DISCIPLES' CLAIM
Mandaean Book of John, Chapter 30
Jesus's words: "Jesus said: 'If I have not been your disciple, who has shown me the way?'"
Classical Mandaic: [ⲗⲁⲥⲁⲟⲗⲁⲩⲁⲥⲁⲗ ⲟⲁⲙ ⲏⲁⲓⲁⲙⲁⲥ ⲁⲟⲟⲏ ⲗⲁ ⲁⲧⲉ ⲁⲗⲁⲓⲁⲗⲉⲓ]
Phonetic: Amar Yešu: En la hwayit talmidāk, manu ahwenī urha?
Aramaic (Syriac): [ⲗⲁⲥⲁⲟⲗⲁⲩⲁⲥⲁⲗ ⲟⲁⲙ ⲏⲁⲓⲁⲙⲁⲥ ⲁⲟⲟⲏ ⲗⲁ ⲁⲧⲉⲁⲗⲁⲟⲁⲧⲉⲁⲟ ⲁⲗⲁⲓⲁⲗⲉⲓ]
Phonetic: Amar Yešuʿ: En lā hwēṯ talmīḏāḵ, manū aḥwenī urḥā?

THE LOGION OF THE DEFENSE OF SPEECH
Mandaean Book of John, Chapter 30
Jesus's words: "Jesus said: 'If I have spoken falsely, then may the fire consume me.'"
Classical Mandaic: [ⲁⲩⲁⲏⲁⲥ ⲗⲁⲟⲁⲛⲁⲗⲁⲧⲁⲏ ⲗⲁ ⲁⲧⲉ ⲁⲗⲁⲓⲁⲗⲉⲓ]
Phonetic: Amar Yešu: En kadba amrit, nura tiklanī.
Aramaic (Syriac): [ⲁⲩⲁⲏⲁⲗⲁⲥ ⲗⲁⲟⲁ ⲁⲛⲁⲗⲁⲥⲁⲧⲁⲏ ⲗⲁⲟⲁⲧⲉⲁⲗⲁⲟⲁⲧⲉⲁⲟ ⲁⲗⲁⲓⲁⲗⲉⲓ]
Phonetic: Amar Yešuʿ: En kaḏūṯā emreṯ, nūrā tēḵlanī.

THE LOGION OF THE SECRET KNOWLEDGE
Mandaean Book of John, Chapter 30
Jesus's words: "Jesus said: 'I have known the secrets which were from the beginning, and I have seen the Light which is hidden.'"
Classical Mandaic: [ⲗⲁⲏⲁⲩⲁⲧⲁⲏ ⲗⲁⲟⲁⲙⲁ ⲁⲥⲁⲙⲁⲥ ⲗⲁⲧⲁⲏ ⲁⲙ ⲟⲟⲙⲁⲧⲁⲏ ⲗⲁⲩⲁⲗⲁ ⲁⲛⲁⲧⲁⲏ ⲗⲁ ⲁⲧⲉ ⲁⲗⲁⲓⲁⲗⲉⲓ]
Phonetic: Amar Yešu: Ana yidit razia d-hwu min riša w-hazit nuhra d-ksia.
Aramaic (Syriac): [ⲗⲁⲏⲁⲩⲁⲧⲁⲏ ⲗⲁⲟⲁⲙⲁ ⲁⲥⲁⲙⲁⲥ ⲗⲁⲥⲁⲧⲁⲏ ⲁⲙ ⲟⲟⲙⲁⲧⲁⲏ ⲗⲁⲩⲁⲗⲁ ⲁⲛⲁⲧⲁⲏ ⲗⲁⲗⲁⲟⲁⲧⲉⲁⲗⲁⲟⲁⲧⲉⲁⲟ ⲁⲗⲁⲓⲁⲗⲉⲓ]
Phonetic: Amar Yešuʿ: Ana yidit razē d-hwū men rēšīṯā w-hazit nuhra d-ksya.

THE LOGION OF THE JORDAN'S WITNESS
Mandaean Book of John, Chapter 30
Jesus's words: "Jesus said: 'Let the Jordan bear witness for me, and let the banks of the river speak on my behalf.'"
Classical Mandaic: [ⲗⲁⲕⲁⲥⲁⲗⲁⲩⲁⲛⲁⲗⲁⲕⲁⲗⲁⲟⲁⲛⲁⲗⲁⲟⲁⲛⲁⲟ ⲗⲁⲟⲁⲟ ⲁⲧⲉ ⲁⲗⲁⲓⲁⲗⲉⲓ]
Phonetic: Amar Yešu: Nihwa Yurdanā sahda lī w-nimllun kaphia d-nahra hlapay.
Aramaic (Syriac): [ⲗⲁⲕⲁⲥⲁⲗⲁⲩⲁⲛⲁⲗⲁⲕⲁⲗⲁⲟⲁⲛⲁⲗⲁⲟⲁⲛⲁⲟ ⲗⲁⲟⲁⲧⲉⲁⲗⲁⲟⲁⲧⲉⲁⲟ ⲁⲗⲁⲓⲁⲗⲉⲓ]
Phonetic: Amar Yešuʿ: Nihwa Yurdanan sahda lī w-nmallun kaphē d-nahra hlapay.

THE LOGION OF THE HEAVENLY DESCENT
Mandaean Book of John, Chapter 30
Jesus's words: "Jesus said: 'I have descended from the heights of heaven to bring tidings to the sons of men.'"
Classical Mandaic: [ⲗⲁⲗⲁⲩⲁⲕⲁⲗⲁⲏⲁⲕⲁⲗⲁⲟⲁⲗⲁⲧⲁⲗⲁⲧⲁⲏ ⲁⲙ ⲟⲁⲙⲁⲧⲁⲏ ⲗⲁ ⲁⲧⲉ ⲁⲗⲁⲓⲁⲗⲉⲓ]
Phonetic: Amar Yešu: Ana nihtit min ruma d-šmaya l-aytiua sabarta l-bnai anaša.
Aramaic (Syriac): [ⲗⲁⲗⲁⲩⲁⲕⲁⲗⲁⲏⲁⲕⲁⲗⲁⲟⲁⲗⲁⲧⲁⲗⲁⲧⲁⲏ ⲁⲙ ⲟⲁⲙⲁⲧⲁⲏ ⲗⲁ ⲁⲧⲉⲁⲗⲁⲟⲁⲧⲉⲁⲟ ⲁⲗⲁⲓⲁⲗⲉⲓ]
Phonetic: Amar Yešuʿ: Ana nihtit men ruma d-šmaya l-maytyu sabarta l-bnai anaša.

THE LOGION OF THE HUMBLE PETITION

Mandaean Book of John, Chapter 30

Jesus's words: "Jesus said: 'If I am not the one whom you expect, yet baptize me for the sake of the Name which I have invoked.'"

Classical Mandaic: [ⲁⲙⲁⲣ ⲩⲁⲧⲡⲓⲑⲩ ⲗⲓ ⲕⲁⲕⲁ ⲥⲃⲁⲛⲓ ⲙⲧⲗ ⲥⲙⲁ ⲇ-ⲕⲣⲓⲧ-ⲗⲉⲏ ⲁⲡ ⲏⲁⲕⲁ ⲥⲃⲁⲛⲓ ⲙⲧⲗ ⲥⲙⲁ ⲇ-ⲕⲣⲓⲧ-ⲗⲉⲏ ⲁⲙⲁⲣ ⲩⲁⲧⲡⲓⲑⲩ ⲗⲓ ⲕⲁⲕⲁ ⲥⲃⲁⲛⲓ ⲙⲧⲗ ⲥⲙⲁ ⲇ-ⲕⲣⲓⲧ-ⲗⲉⲏ]

Phonetic: Amar Yešu: En la hwayit hanna d-maskit-leh, ap haka ṣbanī mṭul šma d-qrit-leh.

Aramaic (Syriac): [ⲁⲙⲁⲣ ⲩⲁⲧⲡⲓⲑⲩ ⲗⲓ ⲕⲁⲕⲁ ⲥⲃⲁⲛⲓ ⲙⲧⲗ ⲥⲙⲁ ⲇ-ⲕⲣⲓⲧ-ⲗⲉⲏ ⲁⲡ ⲏⲁⲕⲁ ⲥⲃⲁⲛⲓ ⲙⲧⲗ ⲥⲙⲁ ⲇ-ⲕⲣⲓⲧ-ⲗⲉⲏ]

Phonetic: Amar Yešu‘: En lā hwēṯ hānā d-maskē at leh, ap hākanā ṣḇo‘aynī mṭul šmā d-qrēṯ leh.

THE LOGION OF THE PROMISE OF DEVOTION

Mandaean Book of John, Chapter 30

Jesus's words: "Jesus said: 'I will be a servant to your disciples and a guardian to your Jordan if you but grant me this sign.'"

Classical Mandaic: [ⲗⲁⲗ ⲗⲓⲁ-ⲕⲙⲧⲕⲧⲁ ⲗⲁ ⲏⲁⲇⲁⲉⲕ ⲗⲁⲉⲕⲁⲗ ⲏⲁⲇⲁⲉⲕ ⲗⲧⲣⲧ ⲗⲟⲙ ⲗⲗⲁ ⲏⲧⲉ ⲁⲙⲁⲣ]

Phonetic: Amar Yešu: Ana hwia šamaša l-talmidāk w-naṭura l-yurdanāk en tašlim-lī hanna āṯā.

Aramaic (Syriac): [ⲗⲁⲗ ⲗⲓⲙⲁ ⲕⲙⲧⲕⲧⲁ ⲗⲁ ⲏⲁⲇⲁⲉⲕ ⲗⲁⲉⲕⲁⲗ ⲏⲁⲇⲁⲉⲕ ⲗⲧⲣⲧ ⲗⲗⲁ ⲗⲟⲙ ⲗⲗⲁ ⲏⲧⲉ ⲁⲙⲁⲣ]

Phonetic: Amar Yešu‘: Ana hāwē ana šammāšā l-talmīḏayḵ w-nāṭūrā l-yurdanāḵ en tašlem lī hāḏē āṯā.

THE FINAL LOGION OF THE JORDAN ENCOUNTER

Mandaean Book of John, Chapter 30

Jesus's words: "Jesus said: 'Behold, the heavens have opened for me, and the voice of the Father has spoken my name."

Classical Mandaic: [ⲗⲧⲣⲧ ⲁⲙⲁⲣ ⲗⲧⲗⲧⲡⲓⲑⲗⲁ ⲗⲧⲣⲧ ⲗⲟⲙ ⲏⲧⲉ ⲁⲙⲁⲣ]

Phonetic: Amar Yešu: Ha šmaya atpithu-lī w-qala d-aba amar šmī.

Aramaic (Syriac): [ⲗⲧⲣⲧ ⲁⲙⲁⲣ ⲗⲧⲗⲧⲡⲓⲑⲗⲁ ⲗⲧⲣⲧ ⲗⲟⲙ ⲏⲧⲉ ⲁⲙⲁⲣ]

Phonetic: Amar Yešu‘: Ha šmayā eṯp-t-ḥū lī w-qālā d-aḇā amar šmī.

The Ginza Rabba

THE LOGION OF THE DISCIPLES' CALL

Ginza Rabba, Right Side, Book 2, Section 1

Jesus's words:"Jesus said: 'Come to me, you who are weary, and I will give you rest from the burdens of the world.'"

Classical Mandaic: [ࡀ ࡌ ࡀ ࡅ ࡀ ࡍ ࡀ ࡋ

Phonetic: Amar Yešu: Ana azlana l-atra d-Ruha tiqnat-lī adma l-šulma d-daria.
Aramaic (Syriac): [ܐܡܪ ܐܢܐ ܐܙܠ ܐܢܐ ܠܐܬܪܐ ܕܪܘܚܐ ܬܩܢܬ ܠܝ ܐܕܡܐ ܠܫܘܠܡܐ ܕܕܪܝܐ]
Phonetic: Amar Yešu‘: Ana āzel ana l-aṯrā d-Rūḥā ṭaybeṯ lī ‘aḏmā l-šulmā d-dārē.

THE LOGION OF THE WORLD'S SORROW
Ginza Smala, Book 1, Section 2
Jesus's words:"Jesus said: 'Woe to the world that passes away, and woe to those who have set their hearts upon it.'"
Classical Mandaic: [ܐܡܪ ܘܠܥܠܡܐ ܕܐܙܠ ܘܘܠܝ ܠܗܢܘܢ ܕܫܘܝܢ ܒܠܒܗܘܢ ܥܠܝܗ]
Phonetic: Amar Yešu: Way-leh l-alma d-azal w-way-lhun l-hinnun d-šwyun libhun al-eh.
Aramaic (Syriac): [ܐܡܪ ܘܘܠܝ ܠܥܠܡܐ ܕܥܒܪ ܘܘܠܝ ܠܗܘܢ ܠܐܝܠܝܢ ܕܣܡܘ ܒܠܒܗܘܢ ܥܠܘܗܝ]
Phonetic: Amar Yešu‘: Way leh l-al-ma d-ā-ḇar w-way l-hun l-ay-lēn d-sa-mū leb-hun ‘al-w-hy.

THE LOGION OF THE SOUL'S CAPTIVITY
Ginza Smala, Book 1, Section 2
Jesus's words:"Jesus said: 'The soul is a prisoner in this body, and I have come to show it the gate of its exit.'"
Classical Mandaic: [ܐܡܪ ܐܢܐ ܐܬܐ ܠܐܚܘܝܐ ܠܐܬܪܐ ܕܐܒܪ ܘܐܬܝܬ ܠܐܚܘܝܐ ܠܗ ܕܡܦܩܢܐ]
Phonetic: Amar Yešu: Nišimta asirta hi b-hanna pagra w-atit l-ahwyua leh taria d-mapqana.
Aramaic (Syriac): [ܐܡܪ ܐܢܐ ܐܬܐ ܠܐܚܘܝܐ ܠܗ ܕܡܦܩܢܐ ܛܪܝܐ ܕܐܬܪܐ ܐܒܪ ܘܐܬܝܬ ܠܐܚܘܝܐ ܠܗ ܕܡܦܩܢܐ]
Phonetic: Amar Yešu‘: Naṗ-ša a-sīr-ta hy b-hā-na paḡ-ra w-e-ṯēṯ l-ma-ḥ-wayu lāh tar-ā d-ma-pqā-na.

THE LOGION OF THE JUDGMENT OF THE SHEPHERD
Ginza Smala, Book 3, Section 4
Jesus's words:"Jesus said: 'Every shepherd shall be asked of his flock, and for every soul I have led, I shall give an account.'"
Classical Mandaic: [ܐܡܪ ܐܢܐ ܟܠ ܪܥܝܐ ܡܫܬܐܠ ܥܠ ܐܢܐ ܘܥܠ ܟܠ ܢܦܫܐ ܕܐܝܬܝܬ ܠܗ ܐܬܐ ܐܫܒܚ]
Phonetic: Amar Yešu: Kul raya mišt'yil al an-eh w-al kul nišimta d-dabrat ana ayhbana hušbana.
Aramaic (Syriac): [ܐܡܪ ܐܢܐ ܟܠ ܪܥܝܐ ܡܫܬܐܠ ܥܠ ܐܢܐ ܘܥܠ ܟܠ ܢܦܫܐ ܕܐܒܪܬ ܠܗ ܐܬܐ ܐܫܒܚ]
Phonetic: Amar Yešu‘: Kul rā-ya me-šta-tal ‘al ā-neh w-al kul naṗ-ša d-da-breṯ a-na ya-heḇ a-na ḥūš-ba-na.

THE LOGION OF THE FALSE SIGN
The Haran Gawaita (The Inner Haran)
Jesus's words:"Jesus said: 'I will perform signs and wonders in the world, that the hearts of the many may be turned toward me.'"
Classical Mandaic: [ܐܡܪ ܐܢܐ ܐܒܕܢ ܐܬܘܬܐ ܘܬܡܗܪܬ ܒܥܠܡܐ ܕܠܒܐ ܕܣܓܝܐ ܢܬܦܢ ܠܘܬܝ]
Phonetic: Amar Yešu: Ana abdana atuta w-tidmarta b-alma d-libba d-sagi'ia nitpna lwati.
Aramaic (Syriac): [ܐܡܪ ܐܢܐ ܐܒܕ ܐܬܘܬܐ ܘܬܡܗܪܬܐ ܒܥܠܡܐ ܕܠܒܐ ܕܣܓܝܥܐ ܢܬܦܢ ܠܘܬܝ]
Phonetic: Amar Yešu‘: Ana āḇeḏ ana āṯwāṯā w-teḏmrāṯā b-‘ālmā d-lebbā d-saggī’ē neṯp-nē lwāṯy.

THE LOGION OF THE ABANDONED SHEEP
Qolasta (Canonical Prayerbook), Hymn 172
Jesus's words:"Jesus said: 'I have left my sheep in the wilderness, and I have gone to seek the path of the heights.'"
Classical Mandaic: [ܐܡܪ ܐܢܐ ܫܒܩܬ ܐܢܝ ܒܡܕܒܪܐ ܘܐܙܠܬ ܒܥܝ ܐܘܪܚܐ ܕܪܘܡܐ]
Phonetic: Amar Yešu: Šabqit anay b-madbra w-azlit l-mib'ia urha d-ruma.
Aramaic (Syriac): [ܐܡܪ ܐܢܐ ܫܒܩܬ ܐܢܝ ܒܡܕܒܪܐ ܘܐܙܠܬ ܠܡܒܥܐ ܐܘܪܚܐ ܕܪܘܡܐ]
Phonetic: Amar Yešu‘: Šabqeṯ ‘āny b-maḏbrā w-ezleṯ l-meḇ‘ā urḥā d-rūmā.

THE LOGION OF THE LAST PROCLAMATION
The Haran Gawaita (The Inner Haran)

Jesus's words:"Jesus said: 'Until the end of the age, my word shall remain among those who walk in the darkness of the world.'"
Classical Mandaic: [ⲗⲙⲕⲁⲇⲙⲁ ⲗⲁⲥⲧⲟⲛ ⲃⲓⲛⲁⲧ ⲇⲁⲍⲗⲓⲛ ⲃⲏⲥⲏⲕⲁ ⲇⲁⲗⲙⲁ]
Phonetic: Amar Yešu: Adma l-šulm alma mlty tqum binat hinnun d-azlin b-hšuka d-alma.
Aramaic (Syriac): [ⲗⲙⲕⲁⲇⲙⲁ ⲗⲁⲥⲧⲟⲛ ⲃⲓⲛⲁⲧ ⲗⲁⲙⲗ ⲙⲗⲧⲩ ⲧⲕⲱⲙ ⲃⲓⲧ ⲁⲩⲗⲓⲛ ⲇⲁⲍⲗⲓⲛ ⲃⲏⲥⲏⲕⲁ ⲇⲁⲗⲙⲁ]
Phonetic: Amar Yešu‘: ‘Aḏmā l-šūlām ‘ālmā mel-ty t-qūm bēṯ ay-lēn d-āz-līn b-ḥe-ššū-ḵā d-‘āl-mā.

ENTRY 5: THE LOGION OF THE THREE BOUNDARIES
Source: Ginza Rabba (The Great Treasure), Right Side.
Jesus’s words: "I have come to set a boundary between the light and the darkness, and to call the chosen ones out of the house of their bondage."
Classical Mandaic: ⲁⲓⲧⲓⲇ ⲇⲁⲣⲙⲁ ⲑⲩⲙⲁ ⲃⲩⲛ ⲛⲩⲏⲣⲁ ⲗⲏⲥⲏⲕⲁ ⲩⲁⲕⲣⲁ ⲗⲅⲃⲓⲁ ⲙⲛ ⲃⲩⲧ ⲁⲥⲩⲣⲩⲏⲩⲛ.
Phonetics: atyit d-arma thuma byn nuhra l-hšuka, w-aqra l-gbia mn byt asyryhun.
Aramaic (Syriac): ⲁⲓⲧⲓⲇ ⲇⲁⲧ-ⲕⲁⲛ ⲑⲱⲙⲁ ⲃⲓⲛ ⲛⲩⲏⲣⲁ ⲟ̈ⲩⲏⲥⲏⲕⲁ، ⲩⲁⲕⲣⲁ ⲗⲙⲃⲁⲏⲣⲏ ⲙⲛ ⲃⲏⲧ ⲁⲃⲇⲱⲑⲏⲱⲛ.
Phonetics: ātyit d-āt-qan thūmā byn nuhrā w-ḥāšukhā, w-āqra l-mḇaḥrē mn bēt ʿaḇdūth-hun

CHAPTER VIII: VOX ISMA c. 610-1300 CE

Chapter Preface: The Ismaili/Islamic Voice

Chronological Scope: c. 610 CE – 1100 CE
Primary Languages: Classical Arabic
Geographic Origins: The Hejaz (Arabia) and the broader Islamic Caliphate

Historical Context and Process
The **Vox Isma** documents the "Prophetic Voice" of Jesus (*ʿĪsā ibn Maryam*) as it emerged within the Islamic tradition. This chapter bridges the gap between the final developments of late-antique Christianity and the established Islamic view of Jesus as a premier ascetic and prophet of God. The voice here is characterized by extreme humility, wisdom-based parables, and a focus on the transient nature of the world (*Zuhd*).

The process for this chapter involved extracting logia from two primary sources: the **Quran**, which provides the foundational scriptural voice, and the **Hadith of Jesus**, specifically the ascetic traditions collected by scholars like Al-Ghazali. For the Quranic passages, we utilize translations that respect the rhythmic and formal nature of the Arabic original, while the ascetic logia are sourced from Al-Ghazali's *Ihya' 'Ulum al-Din* (The Revival of the Religious Sciences), often called the "Gospel of Islamic Asceticism."

Discovery and Provenance
Unlike the lost fragments of earlier centuries, the voices in this chapter have been central to the spiritual life of the Islamic world since the 7th century. The "discovery" for the Western scholar lies in the realization of how many sayings attributed to Jesus in the Islamic tradition mirror or expand upon the themes of the earlier Syriac and Greek witnesses. These were preserved in the massive hagiographic and theological libraries of Baghdad, Cairo, and Damascus.

Sub-Chapters
The Quranic Witness (The Prophetic Voice of ʿĪsā)
The Muslim Jesus (Ihya' 'Ulum al-Din - The Ascetic Logia)
Hadith Collections (Kitab al-Zuhd and the Prophetic Tradition)

The Quran

I. THE LOGION OF THE CRADLE

Surah Maryam (19:30-33)

Jesus's words: "He said: 'Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.'"

Classical Arabic: [قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا]

Phonetic: Qāla innī ʻabdu Allāhi ātāniya al-kitāba wa-jaʻalanī nabiyyā.

Aramaic (Syriac): [ܐܡܪ ܐܢܐ ܥܒܕܐ ܕܐܠܗܐ ܝܗܒ ܠܝ ܟܬܒܐ ܘܥܒܕܢܝ ܢܒܝܐ]

Phonetic: Amar ena: ana ʻaḇdā d-alāhā, yaḇ ly keṯāḇā w-ʻaḇdanī nḇiyā.

II. THE LOGION OF THE CLAY BIRDS

Surah Āl ʻImrān (3:49)

Jesus's words: "I design for you from clay that which is like the shape of a bird, then I breathe into it and it becomes a bird by Allah's permission."

Classical Arabic: [أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ]

Phonetic: Annī akhluqu lakum mina al-ṭīni ka-hayʼati al-ṭayri fa-anfukhu fīhi fa-yakūnu ṭayran bi-idhni Allāh.

Aramaic (Syriac): [ܐܡܪ ܐܢܐ ܒܟ ܡܢ ܛܝܢܐ ܕܨܦܪܐ ܕܦܫܝ ܒܗ ܘܗܘܐ ܨܦܪܐ ܒܫܘܪܝܐ ܕܐܠܗܐ]

Phonetic: Gāḇel ana l-ḵon men ṭīnā ayḵ dmūṯā d-pāraḥtā w-nāp̄eḥ ana bāh, w-hāwyā pāraḥtā b-pūqdānā d-alāhā.

III. THE LOGION OF THE CLEAR SIGNS

Surah Az-Zukhruf (43:63)

Jesus's words: "I have come to you with wisdom and to make clear to you some of that over which you differ."

Classical Arabic: [قَدْ جِئْتُكُم بِالْحِكْمَةِ وَلأُبَيِّنَ لَكُم بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ]

Phonetic: Qad jiʼtukum bi-l-ḥikmati wa-li-ubayyina lakum baʻḍa alladhī takhtalifūna fīh.

Aramaic (Syriac): [ܐܬܝܬ ܠܟܘܢ ܒܚܟܡܬܐ ܘܕܐܦܫܪ ܠܟܘܢ ܡܢ ܟܠ ܕܐܢܬܘܢ ܡܚܠܦܝܢ ܒܗ]

Phonetic: Eṯēṯ l-ḵon b-ḥeḵmṯā w-da-ḥway l-ḵon meddem men mā d-palīgīn atton bēh.

IV. THE LOGION OF THE TABLE FROM HEAVEN

Surah Al-Ma'idah (5:114)

Jesus's words: "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You."

Classical Arabic: [اللَّهُمَّ رَبَّنَا أَنزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ]

Phonetic: Allāhumma Rabbanā anzil ʻalaynā māʼidatan mina as-samāʼi takūnu lanā ʻīdan li-awwalinā wa-ākhirinā wa-āyatan minka.

Aramaic (Syriac): [ܐܠܗܐ ܡܪܢ ܐܫܪܐ ܥܠܝܢ ܡܢ ܫܡܝܐ ܕܢܗܘܐ ܠܢ ܥܝܕܐ ܠܩܕܡܝܢ ܘܠܐܚܪܝܢ ܐܬ ܡܢܟ]

Phonetic: Alāhā Māran, aḥeṯ ʻalayn a-pā-ṯū-ra men šma-ya d-ne-h-wa lan ʻē-da l-qa-dmā-yēn wa-l-ʼā-ḥrā-yēn w-ā-ṯā men-āḵ.

V. THE LOGION OF THE TESTIMONY OF FAITH

Surah Maryam (19:36)

Jesus's words: "And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path."

Classical Arabic: [وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ]

Phonetic: Wa-inna Allāha Rabbī wa-Rabbukum fa-ʻbudūhu hādhā ṣirāṭun mustaqīm.

Aramaic (Syriac): [ܘܐܝܟ ܗܟܝ ܐܠܗܐ ܗܘ ܡܪܝ ܘܡܪܟܘܢ ܗܘ ܘܦܠܚܘ]

Phonetic: Wa-lā-hā hū mā-ry wa-mā-r-ḵon, lēh ʻḇu-dū, hā-na ur-ḥā hy tra-yī-ṣ-ta.

VI. THE LOGION OF THE NEWS OF AHMAD

Surah As-Saff (61:6)

Jesus's words: "O Children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad."
Classical Arabic: [يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ]
Phonetic: Yā banī Isrā'īla innī rasūlu Allāhi ilaykum muṣaddiqan li-mā bayna yadayya mina at-Tawrāti wa-mubashshiran bi-rasūlin ya'tī min ba'dī ismuhu Aḥmad.
Aramaic (Syriac): [ܒ݁ܢ݂ܝ ܐܝܣܪ݂ܐܝܠ ܕ݁ܐܠܗܐ ܐ݁ܢܐ ܠ݁ܟ݂ܘܢ ܡ݁ܨ݁ܕ݁ܩ ܠ݁ܡܐ ܕ݁ܩ݁ܕ݁ܡ݁ܝ ܡ݁ܢ ܬ݁ܘܪ݂ܝܬ݂ܐ ܘ݁ܡ݁ܒ݁ܫ݁ܪ݂ ܒ݁ܪ݂ܫܘܠܐ ܕ݁ܐ݁ܬ݂ܐ ܒ݁ܬ݂ܪ݂ ܕ݁ܐ݁ܬ݂ܝ ܫ݁ܡ݁ܗ ܐ݁ܚ݁ܡ݁ܕ]
Phonetic: B-nay Is-ra-'īl, a-na šlī-ḥā d-alā-hā l-ḵon, m-ša-rar a-na l-mā d-qā-dmay men nā-mū-sa w-m-sa-bar a-na b-šlī-ḥā d-ā-ṯē bā-ṯray d-šmeḥ Aḥ-mad.

VII. THE LOGION OF THE DENIAL OF DIVINITY
Surah Al-Ma'idah (5:116)
Jesus's words: "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen."
Classical Arabic: [سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّامُ الْغُيُوبِ]
Phonetic: Subḥānaka mā yakūnu lī an aqūla mā laysa lī bi-ḥaqqin; in kuntu qultuhu fa-qad 'alimtahu; ta'lamu mā fī nafsī wa-lā a'lamu mā fī nafsika; innaka anta 'Allāmu l-ghuyūb.
Aramaic (Syriac): [ܫ݁ܒ݁ܚ݁ܢ݁ܟ ܡ݁ܐ ܕ݁ܠ݁ܝ ܕ݁ܐ݁ܡ݁ܪ ܠ݁ܝ ܕ݁ܠ݁ܝܬ ܠ݁ܝ ܒ݁ܙ݁ܕ݁ܩ ܐ݁ܢ ܐ݁ܡ݁ܪ݂ܬ݂ ܠ݁ܟ ܐ݁ܝ ܐ݁ܬ݂ ܝ݁ܕ݁ܥ݁ܬ݂ ܬ݁ܝ ܡ݁ܐ ܕ݁ܒ݁ܢ݁ܦ݁ܫ݁ܝ ܐ݁ܢ݁ܬ݂ ܝ݁ܕ݁ܥ ܡ݁ܐ ܕ݁ܒ݁ܢ݁ܦ݁ܫ݁ܟ ܐ݁ܢ݁ܟ ܐ݁ܢ݁ܬ݂ ܝ݁ܕ݁ܥ ܟ݁ܠ ܟ݁ܣ݁ܝ݁ܐ ܘ݁ܐ݁ܪ݂ܥ݁ܐ]
Phonetic: Tešbūḥtā lāḵ! Lā hwā ly d-ēmar mā d-lā zādeq ly. En emreṯeh, at yāḏa' at leh. Yāḏa' at mā d-ḇe-naṗ-šy, w-ana lā yāḏa' ana mā d-ḇe-naṗ-šāḵ. At hū gēr yāḏa' kasyāṯā.

VIII. THE LOGION OF THE FINAL TESTIMONY
Surah Al-Ma'idah (5:117)
Jesus's words: "I said not to them except what You commanded me; to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness."
Classical Arabic: [مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ]
Phonetic: Mā qultu lahum illā mā amartanī bihi ani 'budū Allāha Rabbī wa-Rabbakum; wa-kuntu 'alayhim shahīdan mā dumtu fīhim; fa-lammā tawaffaytanī kunta anta ar-Raqība 'alayhim; wa-anta 'alā kulli shay'in shahīd.
Aramaic (Syriac): [ܐ݁ܡ݁ܪ݂ܬ݂ ܠ݁ܗ݁ܘܢ ܐ݁ܠ݁ܐ ܡ݁ܐ ܕ݁ܐ݁ܡ݁ܪ݂ܬ݂ ܠ݁ܝ ܕ݁ܦ݁ܠ݁ܚ݁ܘ ܠ݁ܐ݁ܠ݁ܗ݁ܐ ܡ݁ܪ݂ܝ ܘ݁ܡ݁ܪ݂ ܠ݁ܟ݂ܘܢ ܘ݁ܟ݁ܢ݁ܬ݂ ܥ݁ܠ݁ܝ݁ܗ݁ܘܢ ܫ݁ܗ݁ܝ݁ܕ݁ ܡ݁ܕ݁ܡ ܕ݁ܐ݁ܝ݁ܬ݂ ܒ݁ܝ݁ܗ݁ܘܢ ܡ݁ܢ ܐ݁ܝ݁ܟ ܕ݁ܐ݁ܝ݁ܬ݂ ܒ݁ܝ ܐ݁ܡ݁ܪ݂ ܐ݁ܢ݁ܬ݂ ܗ݁ܘ݁ܝ݁ܬ݂ ܐ݁ܢ݁ܬ݂ ܗ݁ܘ݁ܝ݁ܬ݂ ܥ݁ܠ݁ ܟ݁ܠ ܡ݁ܕ݁ܡ ܫ݁ܗ݁ܝ݁ܕ]
Phonetic: Lā emreṯ l-hūn elā mā d-paqqeḏtany: d-'ḇu-dū l-alāhā Māry w-Mār-ḵon. W-hwēṯ 'layhūn sāhḏā mā d-īṯay hwēṯ baynāṯhūn; kaḏ dēn šaqqeltany, at hwēṯ nāṭūrā 'layhūn, w-at 'al kul meddem sāheḏ at.

IX. THE LOGION OF THE INTERCESSION
Surah Al-Ma'idah (5:118)
Jesus's words: "If You should punish them; indeed they are Your servants; but if You forgive them; indeed it is You who is the Exalted in Might, the Wise."
Classical Arabic: [إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ]
Phonetic: In tu'adhdhibhum fa-innahum 'ibāduka; wa-in taghfir lahum fa-innaka anta al-'Azīzu al-Ḥakīm.
Aramaic (Syriac): [ܐ݁ܢ ܬ݁ܥ݁ܕ݁ܒ݁ܗ݁ܘܢ ܕ݁ܒ݁ܝ݁ܢ ܥ݁ܒ݁ܕ݁ܟ ܐ݁ܢ݁ܬ݂ ܘ݁ܐ݁ܢ ܬ݁ܫ݁ܒ݁ܩ ܠ݁ܗ݁ܘܢ ܒ݁ܝ݁ܢ ܐ݁ܢ݁ܬ݂ ܗ݁ܘ݁ܝ݁ܬ݂ ܥ݁ܙ݁ܝ݁ܙ݁ܐ ܘ݁ܚ݁ܟ݁ܝ݁ܡ݁ܐ]
Phonetic: En m-nagged at l-hūn, 'aḇdayḵ ennūn; w-en šāḇeq at l-hūn, at hū gēr 'azzīzā w-ḥakkīmā.

Ibn ʿasakir, Tarikh Madinat Dimashq

THE LOGION OF THE SICK AND THE HUNGRY

Ibn ʿAsakir, Tarikh Madinat Dimashq (Sirat ʿIsa), Vol. 47 | Damascus, c. 1160 CE | Cf. Khalidi, The Muslim Jesus, no. 82

Jesus's Words: "On account of the sick I was sick, and on account of the hungry I was hungry, and on account of the thirsty I was thirsty."

Classical Arabic: مِنْ أَجْلِ الْمَرْضَى مَرِضْتُ، وَمِنْ أَجْلِ الْجِيَاعِ جُعْتُ، وَمِنْ أَجْلِ الْعِطَاشِ عَطِشْتُ.
Phonetics: Min ajli l-marḍā mariḍtu, wa-min ajli l-jiyāʿi juʿtu, wa-min ajli l-ʿiṭāši ʿaṭištu.

Aramaic (Syriac): ܡܛܘܠ ܟܪܝܗ ܟܪܗ ܘܡܛܘܠ ܟܦܢܐ ܟܪܗ ܘܡܛܘܠ ܨܝܐ ܨܝܬ.
Phonetics: meṭul k-rīhē k-reh-eṯ, w-meṭul k-ap̄-nē k-p̄en-eṯ, w-meṭul ṣeh-yē ṣeh-yeṯ.

THE LOGION OF THE PHYSICIAN OF SOULS

Ibn ʿAsakir, Tarikh Madinat Dimashq (Sirat ʿIsa), Vol. 47 | Damascus, c. 1160 CE | Cf. Khalidi, The Muslim Jesus, no. 158

Jesus's Words: "I am the physician of those who are ill of heart. As for the healthy, they have no need of me. I was not sent except to the sick, to heal them from within."

Classical Arabic: أَنَا طَبِيبُ مَرْضَى الْقُلُوبِ. أَمَّا الأَصِحَّاءُ فَلَا حَاجَةَ لَهُمْ بِي. مَا أُرْسِلْتُ إِلَّا إِلَى الْمَرْضَى لِأُشْفِيَهُمْ مِنَ الدَّاخِلِ.
Phonetics: Anā ṭabību marḍā l-qulūb. Ammā l-aṣiḥḥāʾu fa-lā ḥājata lahum bī. Mā ursiltu illā ilā l-marḍā li-ušfiyahum min al-dāḫil.

Aramaic (Syriac): ܐܢܐ ܐܣܝܐ ܕܟ ܪܝܗ ܗܘ ܕܒܐ. ܐܝ ܠܝܢ ܕܚܝ ܡܝܢ ܠܐ ܫܬ ܩܝܢ ܥܠ ܐܝ. ܠܐ ܐܫܬ ܕܩܪܒ ܠܐ ܠܟ ܪܝܗ ܗܘ ܕ ܐ ܢ ܢ ܘ ܠ ܐ ܐ ܠ ܐ ܠ ܐ ܠ

Ihya' 'Ulum al-Din

THE LOGION OF THE WORLD AS A BRIDGE

Al-Ghazali, *Ihya'* (Book of Asceticism)

Jesus's words: "The world is a bridge; pass over it, but do not build upon it."

Classical Arabic: [الدنيا قنطرة فاعبروها ولا تعمروها]

Phonetic: Al-dunya qanṭaratun fa-'burūhā wa-lā ta'murūhā.

Aramaic (Syriac): [ܥܠܡܐ ܓܫܪܐ ܗܘ ܘܠܐ ܬܒܢܘܢ ܥܠ ܗܝ]

Phonetic: 'Ālmā gešrā hū; 'ḇūrūhy w-lā teḇnūn 'al-hy.

THE LOGION OF THE FLOATING HOUSE

Al-Ghazali, *Ihya'* (Book of Asceticism)

Jesus's words: "Who is he that builds a house upon the waves of the sea? Such is the world; take it not for a dwelling."

Classical Arabic: [من ذا الذي يبني على موج البحر داراً؟ تلكم الدنيا فلا تتخذوها قراراً]

Phonetic: Man dhā alladhī yabnī 'alā mawji al-baḥri dāran? Tilkum al-dunyā falā tattakhidhūhā qarāran.

Aramaic (Syriac): [ܡܢ ܗܢܐ ܕܒܢܐ ܒܝܬܐ ܥܠ ܪܘܡܐ ܕܝܡܐ؟ ܗܟܢܐ ܗܝ ܥܠܡܐ؛ ܠܐ ܬܣܒܪܘܗܝ ܠܡܬܒ]

Phonetic: Manū hānā d-bānē baytā 'al maḥšūlē d-yammā? Hākanā hū 'ālmā; lā te'bḏūneh me'marā.

THE LOGION OF THE LOVE OF THE WORLD

Al-Ghazali, *Ihya'* (Book of the Sins of the Tongue)

Jesus's words: "The love of the world is the head of every sin."

Classical Arabic: [حب الدنيا رأس كل خطيئة]

Phonetic: Ḥubbu al-dunyā ra'su kulli khaṭī'atin.

Aramaic (Syriac): [ܪܝܫ ܟܠ ܚܛܝܬܐ ܗܘ ܚܘܒܐ ܕܥܠܡܐ]

Phonetic: Reḥmaṯ 'ālmā rēšā hy d-kul ḥṭīṯā.

THE LOGION OF THE STONE PILLOW

Al-Ghazali, *Ihya'* (Book of Poverty)

Jesus's words: "My seasoning is hunger, my inner garment is fear of God, my outer garment is wool, my fire in winter is the sun, my lamp is the moon, my riding-beast is my feet, and my food and fruit are what the earth brings forth. I go to sleep having nothing, and I rise having nothing, and yet there is no one on earth richer than I."

Classical Arabic: [إدامي الجوع، وشعاري الخوف، ولباسي الصوف... وأصبحت وليس لي شيء، وأمسيت وليس لي شيء، وليس على وجه الأرض أحد أغنى مني]

Phonetic: Idāmī al-jū'u, wa-ši'ārī al-khawfu, wa-libāsī al-ṣūfu... wa-aṣbaḥtu wa-laysa lī shay'un, wa-amsaytu wa-laysa lī shay'un, wa-laysa 'alā wajhi al-arḍi aḥadun aghnā minnī.

Aramaic (Syriac): [ܐܟܠܝ ܘܠܒܫܝ ܕܚܫܐ ܗܘ ... ܘܠܐ ܐܢܐ ܥܠ ܐܪܥܐ ܕܐܢܫ ܓܒܪ ܕܚܝܠ ܐܠܗܐ ܗܘ

Hadith & Sufi Wisdom Parables

Kitab al-Zuhd (Ahmad ibn Hanbal)

THE LOGION OF THE TRUE FAST

Kitab al-Zuhd (Ahmad ibn Hanbal)

Jesus's words: "When one of you fasts, let him anoint his head and comb his hair and wash his face, so that men do not know that he is fasting."

Classical Arabic: [إذا كان يوم صوم أحدكم فليدهن رأسه وليمشط شعره وليغسل وجهه حتى لا يعلم الناس أنه صائم]

Phonetic: Idhā kāna yawmu ṣawmi aḥadikum fa-lyadhun ra'sahu wa-lyamshiṭ ša'rahu wa-lyaghsil wajhahu ḥattā lā ya'lama al-nāsu annahu ṣā'im.

Aramaic (Syriac): [ܒܨܝܡ ܕܟܠ ܚܕ ܒܝܘܡ ܨܘܡܗ ܕܟܠ ܚܕ ܢܫܬܐ ܪܝܫܗ ܘܣܝܡ ܫܡܢ ܘܪܚܨ ܦܢܝܗ ܕܠܐ ܢܬܚܙܐ ܠܐܢܫܐ ܕܨܐܡ ܗܘ ܠܐ]

Phonetic: Emṯay d-ṣāyem atton, mšu rēš-ḵon w-sā-r-qū sa-ar-ḵon w-a-šīgū ap-pay-ḵon, d-lā ne-ḏ'ūn nā-šā d-ṣāy-mīn at-ton.

Ibn Qutayba, *Uyun al-Akhbar*

THE LOGION OF THE TWO WIVES (THE WORLD)

Ibn Qutayba, *Uyun al-Akhbar* (9th Century Arabic Fragment)

Jesus's words: "The world and the afterlife are like two wives of one husband; to the extent that you please one of them, you will surely anger the other."

Classical Arabic: [الدنيا والآخرة كضرتين، بقدر ما ترضي إحداهما تسخط الأخرى]

Phonetic: Al-dunyā wa-l-ākhiratu ka-ḍarratayn; bi-qadri mā turḍī iḥdāhumā tuskhitu al-ukhrā.

Aramaic (Syriac): [ܐܠ ܡܐ ܘܐܠ ܡܐ ܕܐ ܬ̈ܝܢ ܐܝܟ ܬܪ̈ܝܢ ܐ̈ܢܬ̈ܝ ܕܒܥܠܐ ܚܕ ܐ ܠܐ ܬܪ̈ܥܝ ܠܗ ܒܟ̈ܠ ܡܕܡ ܕܐ ܠܐ ܬܪ̈ܥܝ ܠܗ ܒܟ̈ܠ ܡܕܡ ܕܐ ܠܐ ܬܣܚܛ ܠܐ ܚܪ̈ܬ̈ܐ]

Phonetic: ʿĀl-mā w-āl-mā d-ā-ṯē ayḵ tar-tēn ne-šīn e-nnēn. B-ḵīl-ṯā d-m-ša-par at l-ḥḏā me-n-hēn, mar-ge-z at l-'ā-ḥrē-ṯā.

Ibn al-Mubārak, *Kitāb al-Zuhd wa al-Raqā'iq* (The Book of Asceticism)

THE LOGION OF THE THREE COMPANIONS

English: "Man has three companions: one remains with him until his death, which is his wealth; one remains until he reaches his grave, which is his family; and one remains with him forever, which is his good deeds."

Classical Arabic: لِلْمَرْءِ ثَلَاثَةُ أَصْحَابٍ: فَصَاحِبٌ يَبْقَى عِنْدَ مَوْتِهِ وَهُوَ مَالُهُ، وَصَاحِبٌ يَبْقَى إِلَى قَبْرِهِ وَهُوَ أَهْلُهُ، وَصَاحِبٌ يَبْقَى مَعَهُ أَبَدًا وَهُوَ عَمَلُهُ.

Arabic Phonetics: *Lil-mar'i thalāthatu aṣḥābin: fa ṣāḥibun yabqā 'inda mawtihi wa huwa māluhu, wa ṣāḥibun yabqā ilā qabrihi wa huwa ahluhu, wa ṣāḥibun yabqā ma'ahu abadan wa huwa 'amaluhu.*

Aramaic (Syriac): ܠܓܒܪܐ ܬܠܬܐ ܚܒܪ̈ܝܢ: ܚܕ ܩܐܡ ܥܡܗ ܥܕ ܡܘܬܗ ܗܘ ܡܠܟܗ ܘܚܕ ܩܐܡ ܥܕ ܩܒܪܗ ܗܘ ܐܗܠܗ ܘܚܕ ܩܐܡ ܥܡܗ ܠܥܠܡ ܗܘ ܥܒܕܗ.

Syriac Phonetics: *l-ḡar-nā-šā 'ī-ṯ tlā-ṯā ḥa-ḇ-rīn: ḥaḏ pā-eš l-wā-ṯēh 'aḏ-mā l-maw-ṯēh d-'ī-ṯaw-hy 'ūṯ-rēh; wa-ḥaḏ pā-eš 'aḏ-mā l-qaḇ-rēh d-'ī-ṯaw-hy 'nā-šū-ṯēh; wa-ḥaḏ pā-eš l-wā-ṯēh l-'ā-lam d-'ī-ṯaw-hy 'ḇā-ḏaw-hy ṭā-ḇē.*

Al-Munāwī, Al-Ithāfāt al-Saniyya bi al-Ahādīth al-Qudsiyya.

THE LOGION OF THE KINGS AND THE HEART

English: "Jesus said: 'O Disciples, leave the world to the kings, just as the kings have left wisdom to you. Do not contest their power, and they will not contest your hearts.'"

Classical Arabic: قَالَ عِيسَى: يَا مَعْشَرَ الْحَوَارِيِّينَ، اتْرُكُوا الدُّنْيَا لِلْمُلُوكِ كَمَا تَرَكَ الْمُلُوكُ الْحِكْمَةَ لَكُمْ؛ فَلَا تُنَازِعُوهُمْ سُلْطَانَهُمْ فَلَا يُنَازِعُوكُمْ قُلُوبَكُمْ.

Arabic Phonetics: *Qāla 'Īsā: yā ma'šara al-ḥawāriyyīna, utrukū ad-dunyā lil-mulūki kamā taraka al-mulūku al-ḥikmata lakum; falā tunāzi'ūhum sulṭānahum falā yunāzi'ūkum qulūbakum.*

Aramaic (Syriac): ܐܡܪ ܝܫܘܥ: ܐܝܟ ܗܢܐ ܠܒܐ ܕܐܒܢܐ ܕܒܝܬ ܐܢܫܐ ܒܥܐ ܠܡܐ ܠܡܐ ܕܝܬܒ ܒܗ ܐܝܟ ܐܢܫ ܕ

CHAPTER IX: VOX PERSICA. 1258 CE

Chapter Preface: The Persian Voice

Chronological Scope: c. 1000 CE – 1258 CE
Primary Languages: Classical Persian (Farsi), Arabic (Source material)
Geographic Origins: Iran, Khorasan, and the broader Persianate world

Historical Context and Process
The **Vox Persica** (The Persian Voice) marks the final stage of the 1,200-year journey of the Jesus-voice. In this chapter, the logia move from the formal scriptural and prophetic domains into the realm of high Persian literature and Sufi mysticism. Here, Jesus (ʿIsā) is portrayed as the ultimate model of asceticism, poverty, and spiritual detachment (*zuhd*). These words represent the "Cultural Voice"; how the sayings of Jesus were adapted and preserved by the great masters of Persian poetry and wisdom literature to illustrate profound ethical and mystical truths.

The process for this chapter involved isolating sayings attributed to Jesus within the works of the most celebrated Persian authors. Special attention was given to ensuring the **1258 CE** cutoff, marking the end of the project's timeline to coincide with the Mongol Siege of Baghdad; a pivotal moment that drastically altered the manuscript culture of the Islamic world. The English translations aim to preserve the poetic elegance of the Persian originals while maintaining the "Triple-Stack" linguistic continuity established in earlier chapters.

Discovery and Provenance
The voices in this chapter were not recovered from archaeological sites but from the living literary heritage of the Persian-speaking world. These sayings were preserved in beautifully illuminated, hand-copied manuscripts of Sufi treatises and poetic diwans. By sourcing from works completed before the mid-13th century, this chapter ensures that every logion included was part of the pre-Gutenberg, manual transmission tradition that defines the *Corpus Iesus*.

Sub-Chapters
The Persian Fragments (Sayings from early Sufi masters)

Persian Fragments

Bilawhar wa Yudasaf
Rumi, *Masnavi*

Bilawhar wa Yudasaf

THE LOGION OF THE FOUR CASKETS

***Bilawhar wa Yudasaf* (The Persian Version)**

Jesus's words: "Consider the four caskets: two covered in gold but filled with corruption, and two covered in pitch but filled with precious jewels. Such is the man who is fair of face but foul of heart, and the man who is humble of appearance but rich in spirit."

Classical Persian: [چهار صندوق را بنگرید: دو صندوق به طلا پوشیده اما پر از فساد، و دو صندوق به قیر اندوده اما پر از گوهرهای گرانبها. چنین است مردی که در ظاهر زیبا اما در باطن زشت است، و مردی که در ظاهر فروتن اما در روح ثروتمند است]

Phonetic: Čahār ṣandūq rā bi-ngarīd: dū ṣandūq bi ṭalā pūšīdah ammā pur az fasād, va dū ṣandūq bi qīr andūdah ammā pur az gawhar-hā-yi girānbahā. Čunīn ast mardī kih dar ẓāhir zībā ammā dar bāṭin zišt ast, va mardī kih dar ẓāhir furūtan ammā dar rūḥ ṯarvatmand ast.

Aramaic (Syriac): [ܐܪܒܥ ܣܘܟ̈ܝ ܚܙܝ: ܬܪܝܢ ܕܡܟܣܝܢ ܒܕܗܒ ܘܡܠܝܢ ܙܘܗܡܐ ܘܬܪܝܢ ܕܡܟܣܝܢ ܒܙܦܬܐ ܘܡܠܝܢ ܐܒܢ̈ܐ ܝܩܪ̈ܐ. ܗܟܢܐ ܐܢܫܐ ܕܫܦܝܪ ܒܐܦܘ ܘܒܠܒܗ ܒܝܫ، ܘܐܢܫܐ ܕܡܟܝܟ ܒܚܙܘܬܗ ܘܥܢܝܐ ܒܪܘܚܗ ܣܓܝ ܥܬܝܪ]

Phonetic: Ḥzau arb-ā q-b̲ū-ṯā: tar-tēn d-ma-k-syān b-dah-b̲ā w-ma-lyān sar-yū-ṯā, w-tar-tēn d-ma-k-syān b-zep̄-tā w-ma-lyān mar-ga-nyā-ṯā ṭā-b̲ā-ṯā. Hā-ka-na hū nā-šā d-ša-pīr b-ap-paw-hy w-sa-nē b-leb̲-eh, w-nā-šā d-ma-kīk̲ b-ḥez-weh w-at-tīr b-rū-ḥeh.

THE LOGION OF THE LUTE-PLAYER

***Bilawhar wa Yudasaf* (The Persian Version)**

Jesus's words: "The words of wisdom in the ear of a fool are like the sound of a lute-player in the ear of one who is deaf, or the light of a lamp before the eyes of the blind."

Classical Persian: [سخنان حکمت در گوش نادان، مانند نوای بربطنواز در گوش کر است، یا نور چراغ در پیش چشم نابینا]

Phonetic: Suxan-ān-i ḥikmat dar gūš-i nā-dān, mā-nand-i na-vā-yi bar-baṭ-na-vāz dar gūš-i kar ast, yā nūr-i čirāġ dar pīš-i čašm-i nā-bīnā.

Aramaic (Syriac): [ܡܕܡ ܕܒܚܟܡܬܐ ܕܐܙܢ ܣܟܠܐ ܐܝܟ ܩܠܐ ܕܩܝܬܪܐ ܒܐܕܢ ܕܨܡܡܐ ܐܘ ܢܘܗܪܐ ܕܣܡܐ ܩܕܡ ܥܝܢ̈ܐ ܕܥܘܪܝܐ ܗܟܢܐ ܗܘ ܡܠܬܐ ܕܫܪܝܪ̈ܐ ܕܐܢ̈ܫ ܚܟܝܡ̈ܐ ܘܢܘܗܪܐ ܕܡܢܘܪܐ ܕܒܝܬ ܣܓܝ̈ܐ ܗܘ ܠܗܘܢ ܕܐܢ̈ܫ ܛܦ̈ܫܐ ܕܒܥܘܠܡܐ ܗܕܐ]

Phonetic: Me-lawy d-ḥek̲m-ṯā b-ed̲-neh d-sak-lā ayk̲ qā-lā d-qī-ṯā-rā b-ed̲-neh d-ḥe-ršā e-nnēn, aw ayk̲ nū-hrā d-šra-gā q-d̲ām ay-nay ʿwī-rā.

THE LOGION OF THE ONE TRUE KING

***Bilawhar wa Yudasaf* (The Persian Version)**

Jesus's words: "I have come to call you to the service of the King who does not die, and whose kingdom has no end, and whose riches are not stolen by thieves."

Classical Persian: [آمده‌ام تا شما را به بندگی پادشاهی بخوانم که نمی‌میرد، و پادشاهی او را زوال نیست، و گنج‌های او را دزدان نمی‌برند]

Phonetic: Āma-dah-am tā šumā rā bi ban-dah-gī-yi pā-di-šā-hī bi-khwā-nam kih na-mī-mī-rad, va pā-di-šā-hī-yi ū rā za-vāl nīst, va ganj-hā-yi ū rā duz-dān na-mī-ba-rand.

Aramaic (Syriac): [ܐܝܬ ܠܝ ܒܥܝ ܡܠܟܐ ܕܠܐ ܡܝܬ، ܘܠܝܬ ܠܗ ܡܠܟܘܬܗ ܣܘܦ، ܘܠܐ ܓܢܒܝܢ ܒܝܬ ܓܢܙܘܗܝ ܥܠ ܝܕ ܓܢܒ̈ܐ ۥ]

Phonetic: E-ṯēṯ d-aq-rē-k̲on l-pūl-ḥā-na d-mal-kā d-lā mā-yeṯ, w-mal-kū-ṯeh lā ʿāb̲-rā, w-sī-ma-ṯeh gan-nā-b̲ē lā gā-ne-b̲īn.

Rumi, *Masnavi*

THE LOGION OF THE BREATH OF LIFE

Rumi, *Masnavi* (Book I)

Jesus's words: "I do not speak from my own soul; it is the breath of the Beloved that speaks through me, giving life to the bone that was dust."

Classical Persian: [من از جان خود نمی‌گویم، این دم معشوق است که از طریق من سخن می‌گوید و به استخوانی که خاک بود جان می‌بخشد]

Phonetic: Man az jān-i khud na-mī-gūyam, īn dam-i ma‘šūq ast kih az ṭarīq-i man suxan mī-gūyad va bi ustuxwānī kih xāk būd jān mī-baxšad.
Aramaic (Syriac): [ܐܢܐ ܠܐ ܡܝܬ ܐܝܬ ܒܗ ܕܡܬ ܥܠ ܐܠܗܐ ܟܠ ܕܒܟܝܬ ܥܠ ܟܠ ܒܟܝܬ ܐܚܪܢ ܒܛܠ ܘܫܓܝܐ ܗܘ: ܐܠܐ ܕܒܟܝܬ ܥܠ ܥܘܠܡܐ ܕܢܐ ܠܐ ܡܝܬ ܠܗ]
Phonetic: Lā hwā men naṗ-šy ma-mel-la na: e-lā naṗ-šeh d-ḥa-bī-ḇā hy d-ma-mel-la by, w-yā-ḇā ḥay-yē l-gar-mā d-hwā ‘aṗ-ra.

Saadi Shirazi, Gulistan, Bustan

THE LOGION OF THE WEEPING EYE

Jesus's Words: "That eye is worth weeping over which weeps for the sake of God; any other weeping is a blindness and an error."

Classical Persian:[آن چشم را شاید که گرید از خدای / هر گریه دیگر خطا است و بی‌نوای]
Phonetics: Ān čašm rā šāyad kih giryad az K̲udāy; har girya-yi dīgar k̲aṭā ast wa bī-nawāy.

Aramaic (Syriac):ܗܝ ܐܝ ܢܐ ܫܘ ܝܐ ܕ ܛܒ ܟܐ ܡܛܘܠ ܐ ܠܗ ܐ. ܟܘܠ ܒܟ ܝܐ ܐܚ ܪܐ ܢܐ ܬܘ ܐ ܝ ܗܘ ܘ ܣܟ ܠܘ ܬܐ.
Phonetics: hāy 'ay-nā šaw-yā d-teḇ-kē meṭul 'a-lā-hā. kul bek-yā 'aḥ-rā-nā ṭaw-'ay-yay hū wa-sak-lū-ṯā.

THE LOGION OF THE TWO HUNGERS

Saadi Shirazi, Gulistan, Chapter II (On the Morals of Dervishes), Story 30 | Shiraz, 1258 CE

Jesus's Words: "Whoever has bread for the day, let him not trouble himself for the morrow. The stomach that is hungry for God is not filled with the bread of this world."

Classical Persian:[هر که را نان روز باشد دل به فردا مبند / شکمی که گرسنه خدا باشد نان دنیا پر نمی‌کند]
Phonetics: Har ki-rā nān-i rūz bāšad del ba-fardā ma-band. Šikamī kih gorosnah-yi K̲udā bāšad nān-i dunyā pur na-mī-konad.

Aramaic (Syriac):ܡܢ ܕܝ ܠܗ ܠܚܡ ܝܘ ܡܐ ܗܢܐ ܠܐ ܢܗܘܐ ܕܐܓܝܢ ܒܗ ܠܗܡ ܬܐ. ܟܪܣ ܐ ܕܟܦ ܪܐ ܠܐ ܐܠ ܡܐ ܗܢܐ ܠܐ ܢܡ ܠܐ ܬ ܒ ܐ ܕ ܗܘ ܐ ܠ ܡ ܐ ܕ ܐ ܠ ܡ ܐ.
Phonetics: man d-'ī-ṯ lēh laḥ-mā d-yaw-mā lā ne-ṭ-rūḏ naṗ-šēh meṭul maḥ-ar. kar-sā d-kaṗ-nā l-'a-lā-hā lā me-ṯ-ma-ley-yā men laḥ-mā d-'āl-mā.

THE LOGION OF THE HEART'S LAMP

Saadi Shirazi, Gulistan, Chapter VIII (On the Rules for Conduct in Life), Story 8 | Shiraz, 1258 CE

Jesus's Words: "If the lamp of the heart is illumined, all outward actions will be enlightened. But if the heart is dark, no outward adornment can substitute for it."

Classical Persian:[اگر چراغ دل روشن بود همه کارها روشن شود / وگر دل تاریک بود هیچ زیوری بیرونی جای آن را نگیرد]
Phonetics: Agar čirāġ-i del rawšan bāšad hama kārhā rawšan šawad. Wa-gar del tārīk bāšad hīč zī-warī bīrūnī jāy-i ān-rā na-gi-rad.

Aramaic (Syriac):ܒ ܟ ܡ ܣ ܪ ܛ ܒ ܐ ܕ ܒ ܚ ܢ ܕ ܒ ܟ ܐ ܕ ܥ ܡ ܐ ܕ ܥ ܣ ܐ ܠ ܟ ܐ ܠ ܐ ܕ ܒ ܐ ܠ ܐ. ܐ ܠ ܐ ܕ ܒ ܟ ܐ ܥ ܠ ܐ ܢ ܫ ܐ ܕ ܒ ܚ ܢ ܐ ܠ ܐ ܬ ܒ ܕ ܐ ܠ ܐ ܕ ܢ ܐ ܫ ܐ ܕ ܐ.
Phonetics: 'en šrā-gā d-le-bā n-hīr, kul-hēn 'aḇ-ḏē meṯ-na-h-rān. 'en dēn le-bā ḥa-šū-k̲, lā-yṯ qūš-ṭā d-bar-yā d-meš-kaḥ m-mal-yā dū-k-ṯēh.

THE LOGION OF THE UGLY DOG

Source: Saadi Shirazi, *Bustan* (The Orchard), c. 1257 CE.
English: "Jesus passed by a dead dog whose odor was foul. The disciples said, 'How stinking is this carcass!' But Jesus said, 'How white and beautiful are its teeth!'"
Classical Persian: عیسی مسیح بر مرداری گذشت. حواریون گفتند: این سگ چه بدبوی است! عیسی گفت: چه دندان‌های سپید و زیبایی دارد!

Persian Phonetics: *‘Isā-ye Masih bar mordāri gozašt. Hawāriyun goftand: in sag če bad-buy ast! ‘Isā goft: če dandānhā-ye sepid o zibāyi dārad!*
Aramaic (Syriac Bridge): ܐܡܪ ܐܢܘܢ ܠܡܢ ܐܠܦܬ ܗܕܐ ܟܠܒܐ ܒܝܫ ܪܝܚܐ ܐܡܪ ܠܗ ܡܢ ܐܠܦܬ ܠܗ ܗܕܐ ܟܠܒܐ ܕܫܦܝܪ ܪܝܚܐ ܐܡܪ ܠܗ ܡܢ ܕܠܐ ܫܦܝܪ ܐܡܪ ܠܗ ܡܐ ܕܚܙܝܬ ܒܗܘܢ ܕܠܐ ܫܦܝܪ ܐܬܪܚܩܬ ܡܢ ܥܒܕܐ ܗܘ ܐܢܐ.
Syriac Phonetics: *‘ḫar yešū‘ ‘al šal-dā d-kal-bā d-sar-yā h-wāṯ. ’e-m-rū thal-mī-ḏē: mā sar-yā hā-ḏē šal-dā. ’e-mar yešū‘: mā ḥe-wā-rēn wa-š-pī-rēn šen-naw-hy.*

THE LOGION OF THE COMPANION'S FAULT
Source: Saadi Shirazi, *Gulistan* (The Rose Garden), c. 1258 CE.
English: "Jesus was asked: 'From whom did you learn your manners?' He replied: 'From those who lacked them; for whatever I saw in them that was unpleasing, I refrained from doing myself.'"
Classical Persian: از عیسی پرسیدند: ادب از که آموختی؟ گفت: از بی‌ادبان؛ هر چه از ایشان در نظرم ناپسند آمد، از آن پرهیز کردم.
Persian Phonetics: *Az ‘Isā porsidand: adab az ke āmuxti? Goft: az bi-adabān; har če az išān dar nazar-am nā-pasand āmad, az ān parhiz kardam.*
Aramaic (Syriac Bridge): ܐܡܪ ܠܗ ܡܢ ܐܝܟܐ ܐܢܝܢ ܠܡܕܬ ܐܢܬ ܐܘ ܡܢ ܠܘܬ ܐܢܘܢ ܕܠܐ ܠܡܕܝܢ ܐܡܪ ܠܗ ܡܢ ܕܠܐ ܠܡܕܝܢ ܐܡܪ ܠܗ ܡܐ ܕܚܙܝܬ ܒܗܘܢ ܕܠܐ ܫܦܝܪ ܐܬܪܚܩܬ ܡܢ ܥܒܕܐ ܗܘ ܐܢܐ.
Syriac Phonetics: *’eš-ṯ-’el yešū‘: men man-nū ye-lep̄-t mar-dū-ṯā? ’e-mar: men ’ay-lēn d-lay-t h-wā l-hon mar-dū-ṯā. gēr kul d-ḥ-zayṯ b-hon d-lā š-pīr, ’ā-nā ’eṯ-na-ṭ-reṯ men-nēh.*

The Persian Diatessaron (Gospel Harmony)

ENTRY III: THE LOGION OF THE BREAD AND THE STONE

Source: The Persian Diatessaron (Gospel Harmony), MS Or. 81. **Context:** A unique Persian harmonization that expands upon the "Bread and Stone" logion with distinct local idioms.

English: "If your child asks for a loaf of bread, will you give them a stone? Or if they ask for a fish, will you give them a serpent? If you, being full of error, know how to give good things, how much more shall the Father of Light give the Spirit to those who ask?"

Classical Persian: اگر فرزند شما نانی خواهد، سنگش می‌دهید؟ یا اگر ماهی خواهد، ماری بدو بخشید؟ پس اگر شما که خطا کارید نیکی کردن دانید، چقدر زیاده پدر نور روح را به خواهندگان بخشد.

Persian Phonetics: *Agar farzand-e šomā nāni xāhad, sang-aš midahid? Yā agar māhi xāhad, māri bad-u baxšid? Pas agar šomā ke xaṭā-kārid niki kardan dānid, če-qadr ziyāde Pedar-e Nur Ruh rā be xāhandagān baxšad.*

Aramaic (Syriac): ܠܐ .ܡܢ ܐܝܟ ܕܒܪܐ ܠܟ: ܐܘ ܠܐ .ܡܢ ܐܝܟ ܕܒܪܐ ܚܘܬܐ ܠܟ: ܗܟܢ ܐܢ ܐܢܬ ܒܝܫܐ ܝܕܥܝܢ ܕܡܬܢܐ ܛܒܬܐ ܠܒܢܝܟ ܐܦ ܐܒܘ ܕܢܘܗܪܐ ܢܬܠ ܪܘܚܐ ܩܕܝܫܐ ܠܡܢ ܕܫܐܠܝܢ ܠܗ ܒܫܡܝܐ.

Syriac Phonetics: *en ber-ḵon ne-š-’el laḥ-mā, kē-pā yā-h-bīn ’at-tūn lēh? ’aw en ne-š-’el nū-nā, ḥew-yā yā-h-bīn ’at-tūn lēh? en hā-ḵēl ’at-tūn d-bī-šīn ’at-tūn yā-ḏ-‘īn ’at-tūn maw-hab-ṯā ṭā-b-ṯā l-me-thal, k-mā ya-tī-rā-’īṯ ’Ab-bā d-nū-h-rā ne-thal rū-ḥā l-’ay-lēn d-šā-’līn lēh.*

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VIII. VOX ISLAMICA

CHAPTER VIII: VOX ISMA (The Arabic & Quranic Logia)
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The Muslim Jesus: *Ihya' 'Ulum al-Din* (The Revival of the Religious Sciences). Al-Ghazali (11th Century). Public Domain Arabic texts and early English translations of the "Gospel of Islamic Asceticism."
Hadith Collections: *Kitab al-Zuhd* (The Book of Asceticism) by Ibn Hanbal and Abdullah ibn al-Mubarak.

IX. VOX PERSICA

The Persian Diatessaron: *Diatessaron Persiano*. MS Or. 81 (1547). Original Persian and Latin commentaries (Public Domain).
The Mughal Inscriptions: Historical records of the Buland Darwaza (1601) and architectural hagiographies of the Mughal Empire.
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> ***All textual data in the Corpus Iesus is derived from Public Domain sources (pre-1929) or raw archaeological transcriptions of ancient manuscripts. The 'Triple-Stack' linguistic alignment and phonetic Aramaic (Syriac) reconstructions are original contributions to the Open Source community.***

Language Key

The Koine Alphabet

Note: In this period, many letters began their transition from Classical "Plosive" sounds to the "Fricative" sounds found in Modern Greek.

Letter	Name	Phonetic (IPA)	Sound Guide
Α α	Alpha	/a/	**a** as in f**a**ther
Β β	Beta	/v/	**v** as in **v**ine
Γ γ	Gamma	/ɣ/ or /ʝ/	Soft **g** (like Spanish *fuego*); like **y** in **y**ellow before ε, η, ι, υ
Δ δ	Delta	/ð/	**th** as in **th**at
Ε ε	Epsilon	/e/	**e** as in b**e**t
Ζ ζ	Zeta	/z/	**z** as in **z**ebra
Η η	Eta	/i/	**ee** as in s**ee**
Θ θ	Theta	/θ/	**th** as in **th**ink
Ι ι	Iota	/i/	**i** as in mach**i**ne
Κ κ	Kappa	/k/	**k** as in **k**ey
Λ λ	Lambda	/l/	**l** as in **l**amp
Μ μ	Mu	/m/	**m** as in **m**ap
Ν ν	Nu	/n/	**n** as in **n**et
Ξ ξ	Xi	/ks/	**ks** as in bo**ks**
Ο ο	Omicron	/o/	**o** as in b**o**at
Π π	Pi	/p/	**p** as in **p**et
Ρ ρ	Rho	/r/	**r** (trilled/rolled)
Σ σ/ς	Sigma	/s/	**s** as in **s**et

Letter	Name	Phonetic (IPA)	Sound Guide
Τ τ	Tau	/t/	**t** as in **t**op
Υ υ	Upsilon	/y/	French **u** as in ***tu***
Φ φ	Phi	/f/	**f** as in **f**an
Χ χ	Chi	/x/	**kh** as in Lo**ch** Ness
Ψ ψ	Psi	/ps/	**ps** as in la**ps**
Ω ω	Omega	/o/	**o** as in b**o**at

II. Vowel Combinations (Diphthongs)
Koine is characterized by "monophthongization," where two vowels merge into a single sound.

Combination	Sound (IPA)	English Equivalent
αι	/e/	b**e**t (same as Epsilon)
ει	/i/	s**ee** (same as Iota)
οι	/y/	French **u** (same as Upsilon)
υι	/i/	s**ee** (same as Iota)
ου	/u/	m**oo**n
αυ	/av/ or /af/	**av** as in h**av**e (before voiced); **af** as in o**ff** (before unvoiced)
ευ	/ev/ or /ef/	**ev** as in **ev**ery (before voiced); **ef** as in l**ef**t (before unvoiced)

III. Consonantal Clusters
γγ (Double Gamma): Sounds like **ng** in a**ng**er.
γχ (Gamma Chi): Sounds like **nkh** in a**nkh**.
γκ (Gamma Kappa): Sounds like **nk** in i**nk**.
σ (Sigma) before voiced consonants: When Σ precedes μ, β, γ, or δ, it is pronounced as /z/ (e.g., *smyrna* sounds like *zmyrna*).

The Coptic Alphabet (Greek-Derived)

Coptic uses the 24 letters of the Greek alphabet with specific Egyptian phonetic values.

Letter	Name	Phonetic (IPA)	Sound Guide
ⲁ ⲁ	Alpha	/a/	**a** as in f**a**ther

Letter	Name	Phonetic (IPA)	Sound Guide
Β β	Beta	/b/ or /v/	**b** at start of words; **v** between vowels
Γ γ	Gamma	/g/	**g** as in **g**o (primarily in Greek loanwords)
Δ δ	Delta	/d/	**d** as in **d**og (primarily in Greek loanwords)
Ε ε	Epsilon	/e/	**e** as in b**e**t
Ζ ζ	Zeta	/z/	**z** as in **z**ebra (primarily in Greek loanwords)
Η eta	Eta	/e:/	**ay** as in s**ay**
Θ θ	Theta	/th/	**t**+**h** (aspirated T)
Ι ι	Iota	/i/ or /y/	**i** as in mach**i**ne; **y** as in **y**es
Κ κ	Kappa	/k/	**k** as in **k**ey
Λ λ	Lambda	/l/	**l** as in **l**amp
Μ μ	Mu	/m/	**m** as in **m**ap
Ν ς	Nu	/n/	**n** as in **n**et
Γ ξ	Xi	/ks/	**ks** as in bo**ks**
Ο ο	Omicron	/o/	**o** as in s**o**n
Π π	Pi	/p/	**p** as in **p**et
Ρ ρ	Rho	/r/	**r** (trilled/rolled)
C c	Sigma	/s/	**s** as in **s**et
Τ τ	Tau	/t/	**t** as in **t**op
Υ υ	Upsilon	/u/ or /w/	**u** as in m**oo**n; **w** as in **w**et
Ξ φ	Phi	/ph/	**p**+**h** (aspirated P)
Χ χ	Chi	/kh/	**k**+**h** (aspirated K)

Letter	Name	Phonetic (IPA)	Sound Guide
Ⲯ ⲱ	Psi	/ps/	**ps** as in la**ps**
Ⲱ ⲱ	Omega	/oː/	**o** as in n**o**te

II. The Demotic Additions (The "Egyptian Voice")
These 7 letters were added to represent sounds found in the Egyptian language that did not exist in Greek.

Letter	Name	Sound (IPA)	English Equivalent
Ⲫ ⲫ	Shei	/ʃ/	**sh** as in **sh**ell
Ⳇ ⳇ	Fei	/f/	**f** as in **f**an
Ⲭ ⲭ	Khei	/x/	**kh** as in Lo**ch** Ness
Ⳉ ⳉ	Hori	/h/	**h** as in **h**at
Ⳍ ⳍ	Janjia	/dʒ/	**j** as in **j**am
Ⳏ ⳏ	Shima	/tʃ/	**ch** as in **ch**urch
Ⲧ ⲧ	Ti	/ti/	**ti** as in **ti**ck

III. Special Symbols & Rules

The Djinkim (◌̇ or ◌̀): A dot or stroke placed over a consonant (e.g., ⲛ̀) indicates that the consonant forms its own syllable (pronounced with a slight "e" sound before it: *en*).

Vowel Combinations:

- ⲟⲩ**:** Pronounced as /u/ (m**oo**n).
- ⲓⲉ**:** Often pronounced as /ye/ (**ye**s).

The Syriac Alphabet (Estrangelo/Serto Scripts)

Syriac is a Semitic language written from **Right to Left**.

Letter	Name	Phonetic (IPA)	Sound Guide
ܐ	Alaph	/ʔ/	Glottal stop (as in *uh-oh*) or silent
ܒ	Beth	/b/ or /v/	**b** as in boy; **v** as in vine (with *Rukkakha*)

Letter	Name	Phonetic (IPA)	Sound Guide
ܓ	Gimal	/g/ or /ɣ/	**g** as in go; soft **gh** (with *Rukkakha*)
ܕ	Dalath	/d/ or /ð/	**d** as in dog; **th** as in this (with *Rukkakha*)
ܗ	He	/h/	**h** as in hat
ܘ	Waw	/w/, /u/, /o/	**w** as in wet; **u** as in moon; **o** as in boat
ܙ	Zayn	/z/	**z** as in zebra
ܚ	Heth	/ħ/	Deep, breathy **h** (pharyngeal)
ܛ	Teth	/tˤ/	Emphatic **t** (tongue against roof of mouth)
ܝ	Yodh	/y/, /i/, /e/	**y** as in yes; **i** as in machine; **e** as in obey
ܟ	Kaph	/k/ or /x/	**k** as in king; **kh** as in Loch (with *Rukkakha*)
ܠ	Lamed	/l/	**l** as in lamp
ܡ	Mim	/m/	**m** as in map
ܢ	Nun	/n/	**n** as in net
ܣ	Semkath	/s/	**s** as in set
ܥ	‘E	/ʕ/	Deep throat constriction (pharyngeal)
ܦ	Pe	/p/ or /f/	**p** as in pet; **f** as in fan (with *Rukkakha*)
ܨ	Sade	/sˤ/	Emphatic **s** (hissing sound)
ܩ	Qoph	/q/	Deep **k** (back of the throat)
ܪ	Rish	/r/	**r** (trilled/rolled)

Letter	Name	Phonetic (IPA)	Sound Guide
ܫ	Shin	/ʃ/	**sh** as in shell
ܬ	Taw	/t/ or /θ/	**t** as in top; **th** as in think (with *Rukkakha*)

II. The Begadkepat Rule (Qushshaya & Rukkakha)

Six letters (ܒ, ܓ, ܕ, ܟ, ܦ, ܬ) have two pronunciations:

Qushshaya (Hard): Indicated by a dot *above* the letter. Pronounced as a "plosive" (B, G, D, K, P, T).
Rukkakha (Soft): Indicated by a dot *below* the letter. Pronounced as a "fricative" (V, Gh, Dh, Kh, F, Th).

III. Vowel Signs (West Syriac/Serto System)
While vowels are often omitted, they are indicated in the *Corpus Iesus* using these Greek-derived signs:

◌ ◌̇ ◌̣
(Zqapha): Pronounced as **o** (as in n**o**te).

◌ ◌̈
(Pthakha): Pronounced as **a** (as in f**a**ther).

◌ ◌̤
(Rvassa): Pronounced as **e** (as in b**e**t).

◌ ◌̱
(Hbassa): Pronounced as **i** (as in mach**i**ne).

◌ ◌̭
(Esasa): Pronounced as **u** (as in m**oo**n).

The Ge’ez Script (Fidel)

Ge’ez is an **Abugida**, meaning each character represents a consonant-vowel syllable. The "base" form shown below inherently contains the short vowel sound **ä** (like the 'e' in "her").

Character	Name	Phonetic (IPA)	Sound Guide
ሀ	Hä	/h/	**h** as in **h**at
ለ	Lä	/l/	**l** as in **l**amp
ሐ	Ḥä	/ħ/	Breathy, pharyngeal **h**
መ	Mä	/m/	**m** as in **m**ap

Character	Name	Phonetic (IPA)	Sound Guide
ሠ	Śä	/ɬ/	Hissing **s** sound
ረ	Rä	/r/	**r** (trilled/rolled)
ሰ	Sä	/s/	**s** as in **s**et
ቀ	Qä	/q/	Deep **k** (back of the throat)
በ	Bä	/b/	**b** as in **b**et
ተ	Tä	/t/	**t** as in **t**op
ኀ	Ḫä	/x/	**kh** as in Lo**ch** Ness
ነ	Nä	/n/	**n** as in **n**et
አ	’Ä	/ʔ/	Glottal stop (as in *uh-oh*)
ከ	Kä	/k/	**k** as in **k**ey
ወ	Wä	/w/	**w** as in **w**et
ዐ	‘Ä	/ʕ/	Deep throat constriction
ዘ	Zä	/z/	**z** as in **z**ebra
የ	Yä	/j/	**y** as in **y**es
ደ	Dä	/d/	**d** as in **d**og
ገ	Gä	/g/	**g** as in **g**o
ጠ	Ṭä	/t’/	Emphatic **t** (ejective)
ጰ	Ṗä	/p’/	Emphatic **p** (ejective)
ጸ	Ṣä	/s’/	Emphatic **s** (ejective)
ፈ	Fä	/f/	**f** as in **f**an
ፐ	Pä	/p/	**p** as in **p**et

II. The Seven Orders (Vowel Shifts)

Each consonant changes its shape slightly to indicate one of seven possible vowels. Using the letter በ **(Bä)** as an example:

በ (Bä): /ə/ (Short 'a')

ቡ (Bu): /u/ (Long 'u')

ቢ **(Bi):** /i/ (Long 'i')
ባ **(Ba):** /a/ (Long 'a')
ቤ **(Be):** /e/ (Long 'e')
ብ **(Bə):** /ɨ/ (Short 'i' or consonant only)
ቦ **(Bo):** /o/ (Long 'o')
III. Orthography Notes
Direction: Ge’ez is written from **Left to Right**.
Word Separation: Words are traditionally separated by two dots (፡), similar to a colon. Sentences end with four dots (።).

The Arabic Alphabet

Arabic is a Semitic language written from **Right to Left**. Most letters change their shape depending on whether they are at the beginning, middle, or end of a word.

Letter	Name	Phonetic (IPA)	Sound Guide
ا	Alif	/aː/	**a** as in f**a**ther (vowel carrier)
ب	Bā’	/b/	**b** as in **b**et
ت	Tā’	/t/	**t** as in **t**op
ث	Thā’	/θ/	**th** as in **th**ink
ج	Jīm	/dʒ/	**j** as in **j**am
ح	Ḥā’	/ħ/	Deep, breathy **h** (tighten throat)
خ	Khā’	/x/	Raspy **kh** (as in Lo**ch** Ness)
د	Dāl	/d/	**d** as in **d**og
ذ	Dhāl	/ð/	**th** as in **th**is
ر	Rā’	/r/	**r** (trilled/rolled)
ز	Zāy	/z/	**z** as in **z**ebra
س	Sīn	/s/	**s** as in **s**et
ش	Shīn	/ʃ/	**sh** as in **sh**ell
ص	Ṣād	/sˤ/	Emphatic **s** (heavy 'S')

Letter	Name	Phonetic (IPA)	Sound Guide
ض	Ḍād	/dˤ/	Emphatic **d** (heavy 'D')
ط	Ṭā’	/tˤ/	Emphatic **t** (heavy 'T')
ظ	Ẓā’	/ðˤ/	Emphatic **th** (heavy 'Dh')
ع	‘Ayn	/ʕ/	Deep throat constriction
غ	Ghayn	/ɣ/	Gargling sound (like French 'R')
ف	Fā’	/f/	**f** as in **f**an
ق	Qāf	/q/	Deep **k** (back of the throat)
ك	Kāf	/k/	**k** as in **k**ey
ل	Lām	/l/	**l** as in **l**amp
م	Mīm	/m/	**m** as in **m**ap
ن	Nūn	/n/	**n** as in **n**et
ه	Hā’	/h/	**h** as in **h**at
و	Wāw	/w/, /uː/	**w** as in **w**et; **oo** as in m**oo**n
ي	Yā’	/j/, /iː/	**y** as in **y**es; **ee** as in s**ee**

II. Short Vowels (Harakat)

Vowels are written as small marks above or below the consonants:

◌َ **(Fatḥah):** Short **a** (as in c**a**t).

◌ُ **(Ḍammah):** Short **u** (as in b**u**ll).

◌ِ **(Kasrah):** Short **i** (as in b**i**t).

◌ّ **(Shaddah):** Doubles the consonant (as in mi**dd**le).

III. Solar and Lunar Letters

When the definite article ـال **(Al-)** precedes a word:

Solar Letters (e.g., S, T, D, N): The 'L' sound is skipped and the next letter is doubled (e.g., *Al-Shams* becomes *Ash-Shams*).

Lunar Letters (e.g., B, M, K, H): The 'L' sound is clearly pronounced (e.g., *Al-Qamar*).

The Mandaic Alphabet (Abagada)

Mandaic is a Semitic language written from **Right to Left**. Unlike most Semitic scripts, it is a "true alphabet" where vowels are written as full letters rather than optional marks. The script is highly cursive and the letters are always connected.

Character	Name	Phonetic (IPA)	Sound Guide
𐡀	Halpa	/a/	**a** as in f**a**ther (vowel carrier)
𐡁	Ba	/b/ or /v/	**b** as in boy; **v** as in vine
𐡂	Ga	/g/ or /ɣ/	**g** as in go; soft **gh**
𐡃	Da	/d/ or /ð/	**d** as in dog; **th** as in this
𐡄	Ha	/h/	**h** as in hat
𐡅	Wa	/u/ or /v/	**u** as in moon; **v** as in vine
𐡆	Za	/z/	**z** as in zebra
𐡇	Eh	/h/	High pharyngeal **h** sound
𐡈	Ta	/tˤ/	Emphatic **t**
𐡉	Ya	/i/ or /j/	**i** as in machine; **y** as in yes
𐡊	Ka	/k/ or /x/	**k** as in king; **kh** as in Loch
𐡋	La	/l/	**l** as in lamp
𐡌	Ma	/m/	**m** as in map
𐡍	Na	/n/	**n** as in net
𐡎	Sa	/s/	**s** as in set
𐡏	E	/e/	Deep pharyngeal vowel

Character	Name	Phonetic (IPA)	Sound Guide
□	Pa	/p/ or /f/	**p** as in pet; **f** as in fan
□	Sadi	/sˤ/	Emphatic **s**
□	Qa	/q/	Deep **k** (back of the throat)
□	Ra	/r/	**r** (trilled/rolled)
□	Sha	/ʃ/	**sh** as in shell
□	Ta	/t/ or /θ/	**t** as in top; **th** as in think
□	Adu	/d/	Unique relative particle /d-/

II. The "Halpa" Principle

Mandaic manuscripts begin and end with the letter **Halpa (□)**. It is considered the first and last of all things. In the middle of words, it represents the vowel /a/.

III. Phonetic Nuances

Aspiration: Like Syriac, many consonants have a "soft" version (fricative) if they follow a vowel.

The "D" Suffix: The letter □ **(Adu)** is a specialized form of 'D' used almost exclusively as a prefix or relative pronoun, representing a holy or unique connection.

The Persian Alphabet (Perso-Arabic)

Classical Persian uses the Arabic script with four additional letters to represent sounds that do not exist in Arabic. It is written from **Right to Left**.

Letter	Name	Phonetic (IPA)	Sound Guide
ا	Alef	/ɒ/ or /a/	**a** as in f**a**ther
ب	Be	/b/	**b** as in **b**et
پ	Pe	/p/	**p** as in **p**et (Added letter)
ت	Te	/t/	**t** as in **t**op
ث	Se	/s/	**s** as in **s**et (Sounds like 'S')
ج	Jim	/dʒ/	**j** as in **j**am

Letter	Name	Phonetic (IPA)	Sound Guide
چ	Che	/tʃ/	**ch** as in **ch**urch (Added letter)
ح	He	/h/	**h** as in **h**at (Sounds like 'H')
خ	Khe	/x/	**kh** as in Lo**ch** Ness
د	Dāl	/d/	**d** as in **d**og
ذ	Zāl	/z/	**z** as in **z**ebra (Sounds like 'Z')
ر	Re	/r/	**r** (trilled/rolled)
ز	Ze	/z/	**z** as in **z**ebra
ژ	Zhe	/ʒ/	**s** as in plea**s**ure (Added letter)
س	Sin	/s/	**s** as in **s**et
ش	Šin	/ʃ/	**sh** as in **sh**ell
ص	Sād	/s/	**s** as in **s**et (Sounds like 'S')
ض	Zād	/z/	**z** as in **z**ebra (Sounds like 'Z')
ط	Ta	/t/	**t** as in **t**op (Sounds like 'T')
ظ	Za	/z/	**z** as in **z**ebra (Sounds like 'Z')
ع	‘Ayn	/ʔ/	Glottal stop (Sounds like 'Alef')
غ	Geyn	/ɢ/ or /ɣ/	Gargling sound (Deep in throat)
ف	Fe	/f/	**f** as in **f**an
ق	Qāf	/ɢ/	Deep **g** (Merged with Geyn)

Letter	Name	Phonetic (IPA)	Sound Guide
ک	Kāf	/k/	**k** as in **k**ey
گ	Gāf	/g/	**g** as in **g**o (Added letter)
ل	Lām	/l/	**l** as in **l**amp
م	Mim	/m/	**m** as in **m**ap
ن	Nun	/n/	**n** as in **n**et
و	Vāv	/v/, /u/, /ow/	**v** as in **v**ine; **oo** as in m**oo**n
ه	He	/h/	**h** as in **h**at
ی	Ye	/j/, /i/	**y** as in **y**es; **ee** as in s**ee**

II. The Four Unique Persian Letters

Persian specifically added these to the 28 Arabic letters to accommodate its Indo-European roots:

پ (Pe): Three dots below.

چ (Che): Three dots inside.

ژ (Zhe): Three dots above.

گ (Gāf): An extra line above.

III. The Ezafe (◌ِ)

The *Ezafe* is a short /e/ sound (unwritten) used to link words together (e.g., *Kitāb-e Masih* — The Book of Christ). It is a grammatical marker essential for reading Classical Persian poetry.

The Manichaean Script

Unlike the complex and ideogram-heavy Book Pahlavi, the Manichaean script is a clear, legible alphabet derived from the Palmyrene Aramaic script. It is written from **Right to Left**.

Character	Phonetic (IPA)	Sound Guide
𐫀	/a/ or /ā/	**a** as in f**a**ther
𐫁	/b/ or /β/	**b** as in **b**et; soft **v** sound
𐫂	/g/ or /ɣ/	**g** as in **g**o; soft **gh**
𐫃	/d/ or /ð/	**d** as in **d**og; **th** as in **th**at
𐫄	/h/	**h** as in **h**at

Character	Phonetic (IPA)	Sound Guide
𐭥	/w/, /u/, /o/	**w** as in **w**et; **u** as in moon
𐭦	/z/	**z** as in **z**ebra
𐭧	/x/	**kh** as in Lo**ch** Ness
𐭨	/t/	**t** as in **t**op
𐭩	/y/, /i/, /ē/	**y** as in **y**es; **ee** as in s**ee**
𐭪	/k/	**k** as in **k**ey
𐭫	/l/	**l** as in **l**amp
𐭬	/m/	**m** as in **m**ap
𐭭	/n/	**n** as in **n**et
𐭮	/s/	**s** as in **s**et
𐭯	/ʿ/	Glottal stop (used in loanwords)
𐭰	/p/ or /f/	**p** as in **p**et; **f** as in **f**an
𐭱	/ts/	**ts** as in si**ts**
𐭲	/q/ or /k/	Deep **k** sound
𐭳	/r/	**r** (trilled/rolled)
𐭴	/ʃ/	**sh** as in **sh**ell
𐭵	/t/	**t** as in **t**op
𐭶	/tʃ/	**ch** as in **ch**urch
𐭶𐭦	/dʒ/	**j** as in **j**am
𐭦	/ʒ/	**s** as in plea**s**ure

II. Linguistic Features

Middle Persian represents the stage of the language between Old Persian (Cuneiform) and Modern Persian (Farsi).

The "Jesus of Light" (Yišōʿ Zīwā): In this dialect, the name of Jesus is often paired with the epithet *Zīwā* (Radiance/Light).

Simplified Grammar: Unlike Old Persian, Middle Persian lost most of its complex noun cases, making it more similar to the English transition from Old English to Middle English.

III. Transliteration in the Corpus
In the *Corpus Iesus*, we distinguish Middle Persian from Modern Persian by its lack of the "Ezafe" marker and its specific Manichaean vocabulary for cosmic light and the "Living Soul" (*Grīw Zīndag*).

The Parthian Script

Parthian, like Middle Persian, was written by Manichaean scribes using the clear, alphabetic Manichaean script (derived from Palmyrene Aramaic). It is written from **Right to Left**.

Character	**Phonetic (IPA)**	**Sound Guide**
𐭠	/a/ or /ā/	**a** as in f**a**ther
𐭡	/b/	**b** as in **b**et
𐭢	/δ/	**th** as in **th**at (interdental fricative)
𐭣	/g/	**g** as in **g**o
𐭤	/h/	**h** as in **h**at
𐭥	/w/, /u/, /o/	**w** as in **w**et; **u** as in moon
𐭦	/z/	**z** as in **z**ebra
𐭧	/x/	**kh** as in Lo**ch** Ness
𐭨	/y/, /i/	**y** as in **y**es; **ee** as in s**ee**
𐭩	/k/	**k** as in **k**ey
𐭪	/l/	**l** as in **l**amp
𐭫	/m/	**m** as in **m**ap
𐭬	/n/	**n** as in **n**et
𐭭	/s/	**s** as in **s**et
𐭮	/p/ or /f/	**p** as in **p**et; **f** as in **f**an
𐭯	/ts/	**ts** as in si**ts**
𐭰	/r/	**r** (trilled/rolled)
𐭱	/ʃ/	**sh** as in **sh**ell
𐭲	/t/	**t** as in **t**op

Character	Phonetic (IPA)	Sound Guide
𐬚	/tʃ/	**ch** as in **ch**urch
𐬛	/dʒ/	**j** as in **j**am

II. Distinction from Middle Persian
While the script is the same, Parthian is a North-Western Iranian language, whereas Middle Persian is South-Western. Key identifiers in the *Corpus Iesus* include:

The Interdental 'Th' (δ): Parthian preserves the soft 'th' sound in words where Middle Persian typically shifted to a 'd' or 'y'.
Specific Vocabulary: Parthian uses *wj'ryšn* (explanation/discernment) where Middle Persian uses *wihērišn*.
Plural Markers: Look for the *-īn* or *-ān* suffixes which characterize Parthian hymnology.

The Sogdian Script

Sogdian was written in several scripts, but for the *Corpus Iesus*, we focus on the **Sogdian Cursive Script** (derived from Aramaic) and the **Manichaean Script**. It is written from **Right to Left**, and in later periods, often **Vertically** (top to bottom, left to right).

Character	Phonetic (IPA)	Sound Guide
𐼀	/a/, /ā/	**a** as in f**a**ther
𐼁	/β/	Soft **v** (like Spanish *b* in *saber*)
𐼂	/ɣ/	Soft **gh** (like Spanish *g* in *fuego*)
𐼃	/ð/	**th** as in **th**at
𐼄	/h/	**h** as in **h**at
𐼅	/w/, /u/, /o/	**w** as in **w**et; **u** as in moon
𐼆	/z/	**z** as in **z**ebra
𐼇	/x/	**kh** as in Lo**ch** Ness
𐼈	/y/, /i/	**y** as in **y**es; **ee** as in s**ee**
𐼉	/k/	**k** as in **k**ey
𐼊	/l/	**l** as in **l**amp
𐼋	/m/	**m** as in **m**ap
𐼌	/n/	**n** as in **n**et

Character	Phonetic (IPA)	Sound Guide
ﻉ	/s/	**s** as in **s**et
ﻉ	/p/, /f/	**p** as in **p**et; **f** as in **f**an
ﻉ	/tʃ/	**ch** as in **ch**urch
ﻉ	/r/	**r** (trilled/rolled)
ﻉ	/ʃ/	**sh** as in **sh**ell
ﻉ	/t/	**t** as in **t**op
ﻉ	/dʒ/	**j** as in **j**am
ﻉ	/ʒ/	**s** as in plea**s**ure

II. Unique Phonological Features

Fricative Heavy: Sogdian is famous for its abundance of fricatives (β, ɣ, δ, x, f). This gives the language a "breathy" or "hissing" quality compared to Persian.

Light and Heavy Stems: A complex system where the position of the stress (accent) significantly changes the vowel sounds and grammatical endings.

Verticality: While our print edition uses horizontal RTL for alignment, the script's inherent verticality is noted for manuscript identification.

Vowel System (Universal)

Master Sound	IPA	Greek	Coptic	Syriac	Arabic	Ge’ez
A (short)	/a/	α	ⲁ	ܐ	◌́	ዐ (ä)
A (long)	/a:/	—	ⲁⲁ	◌ܵ	ا	ዓ
E	/e/	ε	ⲉ	◌ܶ	—	ዔ
I	/i/	ι, η	ⲓ	◌ܺ	ي	ዒ
O	/o/	ο, ω	ⲟ	◌ܳ	—	ዖ

U	/u/	ου	ογ	ܐ	و	ሁ

Greek collapses vowel length → quality-based
Semitic languages preserve length distinction
Ge’ez encodes vowels structurally (abugida)

STOP CONSONANTS (Plosives)

Sound	**IPA**	**Greek**	**Syriac**	**Arabic**	**Ge’ez**
B	/b/	β (earlier)	ܒ	ب	በ
P	/p/	π	ܦ	—	ፐ
T	/t/	τ	ܛ	ت	ተ
D	/d/	δ (earlier)	ܕ	د	ደ
K	/k/	κ	ܟ	ك	ከ
G	/g/	γ (earlier)	ܓ	—	ገ
Q (deep k)	/q/	—	—	ق	ቀ

FRICATIVES

Sound	**IPA**	**Greek**	**Syriac**	**Arabic**	**Notes**
F	/f/	φ	ܦ (soft)	ف	stable
V	/v/	β	ܒ (soft)	—	absent in Arabic
TH (voiceless)	/θ/	θ	ܬ (soft)	ث	preserved in Semitic
TH (voiced)	/ð/	δ	ܕ (soft)	ذ	major theological terms
KH	/x/	χ	ܟ (soft)	خ	key Semitic sound
GH	/ɣ/	γ	ܓ (soft)	غ	“voiced kh”
H	/h/	—	ܗ	ه	breath
Ḥ	/ħ/	—	ܚ	ح	pharyngeal
ʿ	/ʕ/	—	ܥ	ع	critical Semitic consonant

EMPHATICS (Semitic-only layer)

Sound	**IPA**	**Arabic**	**Syriac**	**Ge’ez**

Ṣ	/sˤ/	ص	ܨ	ጸ
Ṭ	/tˤ/	ط	ܛ	ጠ
Ḍ	/dˤ/	ض	—	—
Ẓ	/ðˤ/	ظ	—	—

Greek & Coptic → **no emphatics**
Semitic languages → **meaning-changing sounds**
NASALS & LIQUIDS

Sound	IPA	Greek	Syriac	Arabic	Ge'ez
M	/m/	μ	ܡ	م	መ
N	/n/	ν	ܢ	ن	ነ
R	/r/	ρ	ܪ	ر	ረ
L	/l/	λ	ܠ	ل	ለ

SIBILANTS & AFFRICATES

Sound	IPA	Greek	Coptic	Syriac	Arabic
S	/s/	σ	c	ܣ	س
Z	/z/	ζ	z	ܙ	ز
SH	/ʃ/	—	ϣ	ܫ	ش
CH	/tʃ/	—	ϭ	—	—
J	/dʒ/	—	ǯ	—	ج

Greek → Semitic Shift

- β → /v/ → ب / ـب
- γ → /ɣ/ → غ / ـغ
- δ → /ð/ → ذ / ـذ

Loss & Gain Rules

Greek loses:
emphatics
pharyngeals (ʿ, ḥ)
Arabic preserves:

deepest consonantal structure
Vowel Collapse vs Expansion
Greek: many vowels → same sound (iotacism)
Semitic: fewer vowels → more structural importance

Master Transliteration System

Sound	Symbol
/ʕ/	ʿ
/ħ/	ḥ
/θ/	th
/ð/	dh
/x/	kh
/ɣ/	gh
emphatics	ṣ ṭ ḍ ẓ

Diacritics & Reading Marks

The Corpus Iesus Pronunciation Layer
Core Principle: Ancient scripts often do not fully write vowels or pronunciation directly.
Instead, they rely on: diacritical marks, secondary symbols, contextual rules

These marks are essential for reconstructing the true spoken form of the text.
GREEK DIACRITICS (KOINE LAYER)
Breathing Marks

Mark	Name	Function	Sound
᾽	Smooth Breathing	No initial aspiration	silent
῾	Rough Breathing	Adds /h/ sound	h as in house

Example:
᾽Ιησοῦς → Iēsous (no “h”)
hypothetical: ἁ → ha
Accent Marks

Mark	Name	Function
◌́	Acute	rising pitch
◌̀	Grave	lowered pitch
◌̂	Circumflex	rising-falling pitch

Iota Subscript

Form	Function
ᾳ, ῃ, ῳ	“Hidden” iota

Originally pronounced, later silent

SYRIAC DIACRITICS

Vowel Marks (West Syriac / Serto)

Mark	Name	Sound
◌ܲ	Pthakha	/a/
◌ܳ	Zqapha	/o/
◌ܶ	Rvassa	/e/
◌ܺ	Hbassa	/i/
◌ܼ	Esasa	/u/

Dot System

Type	Position	Function
Qushshaya	above	hard (plosive)
Rukkakha	below	soft (fricative)

Example:
ܒ = /b/

ـڤـ = /v/

Silent/Vowel-Carrying Letters
ا (Alaph)
و (Waw)
ي (Yodh)
These act as:
both consonants and vowels depending on context

ARABIC DIACRITICS (HARAKĀT SYSTEM)
1. Short Vowels

Mark	Name	Sound
ـَ	Fatḥah	/a/
ـُ	Ḍammah	/u/
ـِ	Kasrah	/i/

Additional Marks

Mark	Name	Function
ـّ	Shaddah	doubles consonant
ـْ	Sukūn	no vowel
ء	Hamza	glottal stop

Hamza represents:
/ʔ/ — a full consonant, not just a mark
Appears: above, below, or standalone
Long Vowels (with Letters)

Sound	Letter
/a:/	ا
/u:/	و
/i:/	ي

COPTIC DIACRITICS

1. Djinkim (◌̇ / ◌̀)

Function:
Marks a consonant as syllabic
Example:
ⲛ̀ → “en”

Note: For all languages hyphens may be used to help identify syllables for phonetic text.